

THE WEST CHINA MISSIONARY NEWS

OCTOBER, 1939



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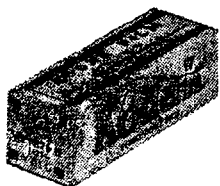
	Hongkong	Shanghai	Nagasaki	Kobe	Yokohama	Victoria Vancouver
	<i>Leave</i>	<i>Arrive</i>	<i>Leave</i>	<i>Leave</i>	<i>Leave</i>	<i>Arrive</i>
Emp. of Japan	July 7	July 9	—	July 12	July 14	July 25
*Emp. of Asia	July 21	July 23	July 25	July 27	July 29	Aug. 7
Emp. of Canada	Aug. 4	Aug. 6	—	Aug. 9	Aug. 11	Aug. 23
Emp. of Russia	Aug. 18	Aug. 2	Aug. 22	Aug. 24	Aug. 26	Sept. 9
Emp. of Japan	Sept. 1	Sept. 3	—	Sept. 6	Sept. 8	Sept. 19
Emp. of Asia	Sept. 14	Sept. 16	Sept. 18	Sept. 2	Sept. 22 (A.M.)	Oct. 5
Emp. of Canada	Sept. 29	Oct. 1	—	Oct. 4	Oct. 6	Oct. 18
*Emp. of Russia	Oct. 13	Oct. 15	Oct. 17	Oct. 19	Oct. 21	Oct. 3
Emp. of Japan	Oct. 27	Oct. 29	—	Nov. 1	Nov. 3	Nov. 14
*Emp. of Asia	Nov. 10	Nov. 12	Nov. 14	Nov. 16	Nov. 18	Nov. 27
Emp. of Canada	Nov. 24	Nov. 26	—	Nov. 29	Dec. 1	Dec. 13

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It will have a carefully selected Scripture portion for every day in the year and will also include the date of Church and Chinese festivals and national holidays. It is felt that this Pocket Diary will be a useful companion for all Christians.

11342 *Scriptures Passage for Unusual Times*, prepared by Luther Shao (1939) 97 pp. .15

This volume contains a careful selection of passages from Scripture grouped under a wide range of topics. They are especially intended for those who are in need of comfort and inspiration in unusual times.

19386.2 *Short Stories for Young People*, Vol. III by Woman's Messenger Staff (1939) 188 pp. .30

This book contains fourteen short stories which not only will be of interest to young people but also will aid in character building. Good for both students and general readers.

19404 *The Master Revenge*, by H. E. Cody, translated by Liu Mei-li (1939) 312 pp. .50

This is the story of a good young man who was led astray by evil men. After ten years of bitterness he was delivered from evil. He then served his enemies in the spirit of Christ and thus took "Master Revenge". The whole story is very moving.

6036.5 *The Book of Deuteronomy* (Expository Commentary on the Old Testament Series) by M. H. Throop, assisted by Y. T. Wong. (1939) 71 pp. .30

This has been condensed from the larger work already prepared by the author and published by the C.L.S. The author, as professor of Old Testament in St. John's University and a missionary of wide experience, was admirably qualified for the preparation of this work. Suitable for preachers, theological students and ordinary readers.

Notice: In view of the constant rise in the overhead expenses, we are reluctantly compelled to ask you to share a part of this increased cost by adding 20% to the cost of any book listed above ten cents.

Christian Literature Society

128 Museum Road

Shanghai

Kunming Depot: 78 Pei Men Kai, Kunming, Yunnan

POTPOURRI

Speaking of Sleep - after two nights of air-raid warnings.

"Methought I heard a voice cry 'Sleep no more!
Macbeth does murder sleep' - the innocent sleep,
Sleep that knits up the ravelled sleeve of care,
The death of each day's life, sore labour's bath,
Balm of hurt minds, great nature's second course,
Chief nourisher in life's feast,"

Continuing Shakespeare:— "Fit to govern!
No, not to live. O nation miserable!
With an untitled tyrant bloody-scepter'd.
When shalt thou see thy wholesome days again,
Since that the truest issue of thy throne
By his own interdiction stands accursed,
And does blaspheme his breed."

A number of prophetic souls foresaw that Germany and Russia would join hands. See Mr. Robertson's article. The word "ideology" which we have used these few years with the thought that it had serious implications has proved to be nothing more than - to use another new word-"rationalization", with a forward look.

"The mission field, naturally divides itself into three categories, from the point of view of the admission of non-indigenous religions. The three are: the countries of prohibited entry; the countries of restricted entry; the countries of free entry." - We may expect an increase in the first group. "The cult of Blood and Culture makes as profound an appeal to people's vanity as the desire for economic autarchy to their sense of self-sufficiency. - The second group is on the increase. - In fact it may be safely predicted that this will be the largest category about the middle of this century."

S. K. Rudra, Allahabad, in *International Review of Missions* - April 1939

Galileo - four centuries ago - "I abjure, curse and detest the said errors and heresies—and if I shall know any heretic or anyone suspected of heresy, I will denounce him to this Holy Office or to the Inquisition of the place in which I may be".

Zinoviev - in 1933 - "My sin before the party is very great. I, who could learn directly from Lenin, and after this from Stalin, went off the road and placed myself in the position of an apostate. If I had been in quite healthy, direct, simple relationship with the Central Committee, I should have been obliged to inform it on the very day when Sten showed me the counter-revolutionary programme and platform."

Russia's Iron Age - Chamberlin, Little-Brown.

Shakespeare again:

"What a noble piece of work is man! How noble in renown!
How intricate in faculty! In form and moving how admirable!
In action, how like an angel! In apprehension, how like a god!"

ERRATUM

See page 387, on Co-operatives. After the word "tends" in the 5th line, add "to be minimized or entirely lost sight of. . . It is easy under."

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OCTOBER

No. 10

LITTLE LOWER THAN THE ANGELS

Dr. Moffatt translates these familiar words (Psalm 8:5) "little less than divine". The Revised Version reads, "but little lower than God". The status we give to man is of profound and practical significance. War, injustice, oppressions of all sorts just naturally spring from unworthy views of human life. We may lift man so high that there is really no place left for God; we may place him so low that even the beasts of the field seem to rank above him.

Perhaps the most common mistake in this regard is to hold no steady or consistent view, but more or less frequently to make generalizations based upon one or two happy or unhappy experiences which we have from time to time with our selves or with others. The Psalmist (116:11) did this when he said in his haste, "All men are liars". Dr. Moffatt's translation makes this thought reflect a more common experience when he says, "All men are a failure".

We are living in a time just now when no one is too mean to speak disparagingly of liberalism, by which is really meant a generous view of our common human nature. They quote as of general and sombre application those words in St. John's Gospel (2:25) where it says that Jesus would not commit himself to a certain group because "He knew what was in man". But of all commitments to our common humanity, where can we find one who gave himself so completely as He! He gave Himself to us and for us with confidence that in time He would draw all men to him.

Another, and a rather natural mistake in war time is not an occasional kindly or vitriolic estimate of man, nor a consistently high or low estimate of human nature as such, but rather a steadily high status for our own people, and a demonic standing for our enemies. Popularly this attitude has been thought necessary to give nerve to soldiers for their seemingly necessary but utterly inhuman business of slaying their fellowmen. The experience of the Great war, however, (we think) was that as a spur to bravery, contempt and hate are not good driving forces. In the first place they are counteracted by reason and common-sense. The former tells us that if we know the information with which the enemies' minds are filled, we would say, "They are just acting naturally; indeed, we would do the same." It is tragic beyond words, but not an occasion for contempt or hatred. Again, we have not found virtue or vice in concentrated form in any

group. We cannot believe that with the declaration of war heavenly characteristics have suddenly enveloped us and ours, and that the evil one has gained complete control over the enemy. Again, we cannot but realize that contempt and hate make an impossible background for a real peace. The human heart cannot well at the close of hostilities turn a somersault from hatred to an appreciation which will stand the strain of post-war difficulties.

In war time, it is of prime importance that we maintain a worthy estimate of man, and to do so, we need God's help in the direction of our attention. To let our minds dwell unduly on leaders who see in war a unique and necessary proof of virility; or who see in it a way to wealth, or glory or security; or on those who, not immediately involved, seemingly cannot distinguish between the better and the worse side and stand aside and take no part in the struggle; to think at too great length on those who with minds benumbed or inflamed by propaganda are blindly going forth to slay or be slain - is to open the door to cynicism or madness. But there are others on whom we may turn our attention; leaders who see no other way but war if what they value is not to vanish from the earth; soldiers who to the best of their knowledge are giving themselves a living sacrifice for home and friends or for principles which they feel to be absolutely essential to our common welfare; men and women who are refusing to fight, and are suffering bravely the ostracism and obloquy which such a stand involves.

What the Psalmist had witnessed to cause him to say that God had made man "but little lower than the angels", one can only guess; but to see men and women, with minds quite clear as to the meaning and cost of their action, stand up in the face of war for what they feel to be right, is to realize that we have divine possibilities.

~~~~~  
 With music strong I come, with my cornets and my drums,  
 I play not marches for accepted victors only,  
 I play marches for conquered and slain persons.

Have you heard that it was good to gain the day?  
 I also say it is good to fall, battles are lost in the  
 same spirit in which they are won. Walt Whitman.

## THE BACK DOOR

BY TIBETAN

I have often wondered if I had to pray the Lord's prayer alone would I be able to get through it correctly from beginning to end. I now have very serious doubts about being able to do so in the Chinese language. I have some difficulty in remembering whether God's Will should be done in heaven as it is done on earth and a young hooligan from Sian is the innocent cause of my perplexity. I once heard



a missionary stick in the middle of the Lord's prayer and I have often wondered if the same misfortune would ever overtake me before I reached the age of seventy.

We have a class for hooligans every night at six o'clock and it is one of the most important meetings held at the Back Door. Other adventures come and go, but this adventure, like Tennyson's Brook, somehow goes on for ever. We go out of the east gate five days every week with N.B.S.S. Scriptures and as we pass along the streets the common salutation that greets us is: "Will there be a class tonight?" "Jin tien wan shang yu le bai bo?" Some things are popular, some things are not, but no one can have any doubt about the Hooligan's Class. And when it rains and is stormy and we would like them to stay at home and be good the class frequently registers its maximum number.

A hooligan's reaction to anything and everything has passed beyond the analysis of scientific investigation. Rain might delay the footsteps of an Archbishop but it simply acts as an incentive in the hooligan's desire to be religious. "Shoes off" is the order on entering the room, and no doubt the hooligan anticipates some fun when he comes to look for his shoes after the service; or look for some otherbody's,

As a rule the meeting is held at the Back Door and will be held there tonight, and as I write the clock is exactly at five, one hour before the meeting begins, yet some 15 hooligans have already gathered for the service. In the balmy days when Mr. Pocklington took it in 1933 the numbers went up to 50 and over. Then our energies were confined entirely to boys; now we have girls as well as boys, but the number now seldom reaches 50.

Hooligans, the world over, like  $H_2O$ , have changed very little since the beginning of time; and if any change takes place it will only be when Grace and God's Holy Spirit begins to work in their little hearts.  $H_2O$  is not subject to this change but when a hooligan opens his young heart to the Words of the Scriptures the possibilities for good are tremendous.

There is one delightful thing about the Hooligan's Class at the Back Door and that is the entire absence of any formality. "We will begin this evening's meeting by singing hymn No. 222" is quite unknown. The class begins by the request of a hooligan for hymn No. 27: incidentally one of the hardest in the hymn book. It is however a Chinese tune the class is very fond of, and one they are quite prepared to sing every night. When a dozen or more hooligans are present we begin. They sit where they like and in any position. Many missionaries are prematurely white, some are prematurely gray, and others are prematurely bald simply because they 'stick' out for law and order and wont begin a religious service till every one is looking nice and sweet.

With hooligans this is quite impossible and more things than study are a weariness to the flesh. (In the House of God, of course, our methods are quite different. There we demand some semblance of reverence.) But in the open air and at the Back Door we become all things to all men that we might save some. To be rough on a hooligan is simply defeating one's purpose. He comes to the class of his own free will and coercion with him has the same influence as water on a duck's back. There is something about the free and easy manner of the class that appeals to him. No questions are asked and his presence is not encouraged. If he feels inclined to take part and listen well we give him all the necessary help: beyond that we go no further. He has perfect liberty to attend the class and the same liberty is extended if he desires to retire in the middle of it.

At the class tonight, July 21, close on forty people were present. It has always been somewhat of a mystery to us to know just how and why some people turn up and we seldom remember a single class at which there was not some strange face present. At the class tonight three well-to-do ladies were present, two of them with their small children. Another strange thing about the Hooligan's Class is that all sorts and conditions of people drop in and apparently are not afraid or ashamed to sit beside the mixed multitude. When Earl King and George Kraft made themselves responsible for the class during the spring and summer of 1938 the numbers frequently went up to 50 and among those who sat with the hooligans were ladies and children connected with the elite of Tatsienlu. There was a popularity about the class that made it attractive and interesting to all who cared to sit around.

Mr. King had a splendid knowledge of music, as all Moody boys have, and today the popular hymns are those taught by Mr. King. He enjoyed teaching them choruses and the hooligans still love to sing them. Now there are diversities of gifts, but the same Spirit. It was a privilege to hear Mr. King instructing the class in some well known gospel hymn. The following week Mr. Kraft took the hooligans and he hadn't spoken many sentences when every ear was attentive to his voice. Unfortunately, however, he would suggest a hymn, and then the experience was most painful. A favourite with Mr. Kraft was:

Jesus    Keep    Me    Near    The    Cross.

Quite a simple hymn, yet the discords that came from this brilliant language student kept some of the hooligans from singing. They simply would not follow him along a flat note and when they were all flat notes, well, there was simply nothing doing. The Lotus, who picked up a lot of

her music from Mr. King, showed a pained expression on her face and looked around for help in this time of distress. And after the service she would sometimes express herself very forcibly. However Jinlien, a little girl was no match for a big strong American well over six feet.

But when Mr. Kraft came to his talk the hooligans were on the alert and the visitors who sat around, sometimes in large numbers, had no difficulty in understanding what was being said. Of diversities of gifts there was absolutely no doubt: to one the gift of song; to the other the gift of speech; but the same spirit. The youngsters were replying to Mr. Kraft's questions sometime before he asked them, and when he stopped, so clear was his speech, a hooligan would supply the word. Mr. King and Mr. Kraft, week by week, carried on the class for some six months outside the Back Door. And today the children still remember Mr. Wang and Mr. Kueh and frequently refer to them.

A hooligan's class when conducted by someone who has a knowledge of hooligans may seem a very simple affair. A young fellow who worked with us here gained some experience in this work and then tried out the experiment in another place only to discover that work of this kind also calls for a special gift or gifts. One night he had a small riot which put a full stop to any further work of that kind. The time element is an important factor in dealing with boys from the street. They come to the class without the slightest knowledge of the Laws of Obedience and with an entire absence of the well known Laws of Control. Their home influence makes them strongly antagonistic to any restraint and these factors must be strongly born in mind if one would deal wisely with a young hooligan. He resents firmness and if one foolishly exercises it well you simply lose your opportunity to influence a 'probable starter'.

All this, of course, does not mean, that the class is just as lawless as the hooligan. At the service he must be kept busy and his interest must be maintained; and to this end we read and study the stories and incidents in the N. T. An ordinary class follows this simple order: Nothing whatever announces the opening or beginning of the service. There is usually a nucleus of 10 or 15 boys and girls and with this we begin. In a short time the number will rise to 30 and sometimes 40. To night, July 25, 1939, we sang some six hymns, including such favourites as: 'I love to hear the story' and 'There's a Friend for little children' and 'There is a bappy land'. The singing of these old time songs has a strong attraction for the boys and girls who attend the class; and sometimes a large part of the service will be occupied in teaching some well known hymn. We find this necessary as the hooligans as well as being hard on other

things are particularly hard on hymn books. The present state of these books is very clear evidence of the kind of youngsters we are dealing with.

Some of them are tattered and torn and ragged almost beyond description. We try to keep them in decent repair but some of the books are horizontally in two halves. Some no doubt were deliberately torn, others were severely man-handled, while others were simply carelessly used. Most of the hymn books remind me of a Psalter we used in South Louth Leith where Psalm No. 11 could be sung to the tune of Psalm No. 22.

There is one very good way of teaching a young hooligan morality and that is to constantly show him the result of his own misdeeds. We have just recently secured 100 new hymn books. We had great difficulty in getting them up on to the frontier. From Shanghai they were sent to Hongkong. From there to Haiphong by steamer. From Haiphong to Kunming by French railway. From there to Chungking by motor lorry. From there to Chengtu. From Chengtu to Yachow by rickshaw. From Yachow to Tatsienlu by carrier. We let the members of the hooligan's class see these new books; but we let them find hymn No. 222 in the ones they had carelessly misused.

Our idea now is to teach the boys and girls the hymn by heart so when we give out a given number they have no difficulty in finding it. Most of the hooligans have a repertoire of some 30 hymns which they can struggle through with very little difficulty. We find that this method is good for the youngsters and has a soothing effect on our own nerves. Some years of experience have taught us a few things and this is one of them.

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UNIVERSITY BOOK CLUB ACCESSION LIST  
FROM JULY-SEPT. 15th.

*Key to Classification*

Arts, Biography, Drama, Education, Essays, Fiction, History, Letters, Mystery, Orient, Philosophy, Political, Psychology, Religion, Science, Sociology, Travel, Verse.

| <i>Author</i>         | <i>Title</i>                   |           |
|-----------------------|--------------------------------|-----------|
| Ed. Oxford & Asquith. | Myself When Young              | Bio       |
| Deems, T.             | Of Men And Music               | Art-Music |
| Young, E. H.          | Celia                          | F         |
| Bowen.                | Beloved Friend                 | Bio       |
| Wentworth             | Mr. Zero                       | M         |
| Angela Thirkell       | Summer Half                    | F         |
| O'Brien, E. J.        | The Best Short Stories 1938    | F         |
| Santayana, G.         | The Last Puritan               | F         |
| Michael R.            | The Faber Book of Modern Verse | V         |
| Utley, F.             | Japan's Gamble in China        | O         |
| Rawlings              | The Yearling                   | F         |
| Wylie, E. A. R.       | The Young in Heart             | F         |
| Barry B.              | Valiant is the Word for Carrie | F         |

|                         |                                          |     |
|-------------------------|------------------------------------------|-----|
| Edwin, E. A.            | Present Theological Tendencies           | R   |
| Winston, Churchill      | Great Contemporaries                     | Bio |
| Lin-Yutang              | The Wisdom of Confucius                  | O   |
| Delafield, E. M.        | Straw Without Bricks                     | T   |
| Bennett, E. H.          | New Harvesting                           | V   |
| Crow, C.                | My Friends, the Chinese                  | O   |
| Woolf, V.               | Three Guineas                            | F   |
| Murdoch, N.             | Vagrant in Summer                        | T   |
| Forbes, E.              | Paradise                                 | F   |
| Maugham W.              | Of Human Bondage                         | F   |
| Mann, T.                | Joseph in Egypt                          | R   |
| Lowe, E.                | Salute to Freedom                        | F   |
| Newman, E.              | Wagner                                   | A   |
| Morrow, H.              | May Flower                               | F   |
| John, D. C.             | Danger is My Business                    | Bio |
| Simpson, Helen          | Under Capricorn                          | O   |
| Mckenney, R.            | My Sister Eileen                         | Bio |
| Carl, C.                | Master Kung                              | F   |
| Noel, C.                | Present Indicative                       | Bio |
| Chesterton G. K.        | Autobiography                            | "   |
| Swinnerton, Frank       | "                                        | "   |
| 10 Cambridge Scientists | Air Raid Protection                      | Po  |
| Michael, G.             | What's up in Palestine                   | Po  |
| George, G. J.           | They Betrayed Czechoslovakia             | Po  |
| Duff, S. G.             | Europe and the Czechs                    | Po  |
| Golding, L.             | The Jewish Problem                       | "   |
| Cole                    | Death in the Quarry                      | M   |
| King                    | Arrogant Alibi                           | M   |
| Wade, H.                | Here Comes the Copper                    | M   |
| Dodd, Martha            | Through Embassy Eyes                     | Po  |
| Leipoldt, C. L.         | Bushveld Doctor                          | F   |
| Reed, D.                | Insanity Fair                            | Po  |
| Adams                   | A Word of Six Letters                    | M   |
| Eleanor, D.             | Prelude to Christopher                   | F   |
| Freya, S.               | Baghdad Sketches                         | T   |
| Soboleff                | Nansen Passport                          | T   |
| Younghusband, F         | Everest: The Challenge                   |     |
| Helen, A.               | William and Dorothy                      | F   |
| Elizabeth, H.           | Fashion is Spinach                       | A   |
| Owen, L.                | The Desert Road to Turkestan             | T   |
| Poore, C.               | Goya                                     | Bio |
| Weeb, M.                | Gone to Earth                            | F   |
| Christie, A.            | The Mysterious Affair at Styles          | M   |
| Macdonald, P.           | The Rasp                                 | M   |
| Svkes, W. S.            | The Missing Money-Lender                 | M   |
| Keverne, R.             | The Sanfield Scandal                     | M   |
| "                       | The Havering Plot                        | M   |
| Lewis, E.               | Trader Horn                              | T   |
| Walpole, H.             | Mr. Perrin & Mr. Traill                  | F   |
| Kokker, A.              | Flying Dutchman                          | T   |
| Seton, G.               | The W Plan                               | F   |
| Hay, I.                 | A Safety Match                           | F   |
| Mowrer, E. A.           | Mowrer in China.                         | T   |
| Mass-Observation.       | Britian                                  | Po  |
| Goldschmidt, R.         | Ascaris                                  | S   |
| Buchan J.               | The Runagates Club                       | F   |
| Cotton, C.              | Experience                               | F   |
| Ligon, E. M.            | The psychology of Christian Personality. | R   |
| Muller, J. A.           | Apostle of China                         | Bio |
| Asquith, C.             | The Duchess of York                      | Bio |
| Knox, C.                | It Might have Been You                   | Bio |
| Nelson, K.              | John Melly of Ethiopia                   | Bio |
|                         | Secretary, Alice W. Lindsay              |     |

## IT MIGHT HAVE BEEN YOU—COLLIE KNOX

The title of this book would lead you to expect something of a religious nature along the lines of the Oxford Group Movement but one is soon disillusioned and instead you meet a man in middle class society who attends public school, enters the army, becomes A. D. C. to two colonial Administrators and finally drops into journalism and becomes a household name in the English papers.

It is not often one gets such a frank revealing narrative of things as they are. No one is spared. Most of it is fair and where you disagree possibly he is entitled to his opinion.

His school life is just what one would expect, nothing extraordinary. His military life, what the war demanded and his unfortunate accident on the flying field opened up his way to his career as A. D. C. to Lord Lloyd in Bombay and later a similar position with Sir Geoffrey Archer in Uganda and later in Soudan. These positions brought him into touch with many people of importance and gave him considerable influence in the control of the personnel who gained admittance to his masters. One can see the need of a screen behind which their Excellencies could hide and be protected and yet it was a lot of power to be placed in the hands of someone of his age. However he seems to have borne himself without too much self importance and no doubt that was what he was engaged to do.

The third part of his life was such a contrast to the second that one cannot but admire his pluck and determination in trying to make an independent life for himself. It meant considerable even after he had got a position in the world of journalism to decline another position as A. D. C. His decision seems to have been justified by later events and his work was probably a larger contribution to the common good than if he had accepted the other offer.

His name is no doubt better known to folk in London than to those who live elsewhere but judging from what is said he has done considerable for the man in the street. One must confess that the conflict with the B. B. C. does not have much interest to an outsider. One could wish however that other countries would follow the custom of the British and delete the over abundant advertising that goes on over the air.

There are some parts of the book that are of more interest than others, particularly those describing the elephant hunting. One can almost hear the squeal of the baby elephant caught in the trap and see the frown on the hunters face as the mother elephant dropped dead shot by his guide when he missed. The daring of the governor who treated the natives as human beings is well drawn and one feels sorry when he was politely retired because he broke

custom in what he did. However time justified his action and we could only wish there were more men of his kind.

Whilst one would not wish all men to be like the author and there are but few men who could fill the positions he did the book is well worth reading.

ERNEST HIBBARD

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Courage - we travel through a darksome cave;  
 But still as nearer to the light we draw,  
 Fresh gales will reach us from the upper air,  
 And wholesome dews of heaven our foreheads lave,  
 The darkness lighten more, till full of awe  
 We stand in the open sunshine unaware.

R. C. Trench

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## THE CHURCH'S RESPONSE TO THE NATION'S CALL FOR SPIRITUAL MOBILIZATION

### I WHAT?

In the response of the Church to the nation's call for Spiritual Mobilization, the Szechuan Christian Council has decided to hold a series of campaigns in churches of secondary cities in the denominational fields represented in Szechuan. The objectives are:

1. To build up the spiritual lives of church members.
2. To lead others to become Christians.
3. To train for Christian service in winning others and in the work of Spiritual Mobilization at this time of reconstruction.

These campaigns will be under the auspices of Szechuan Christian Council with the help of the National Christian Council.

### II WHERE?

One set of campaigns is planned for the churches in the north half of the province, for which a Committee in Chengtu is responsible. Another set of campaigns will be planned for and carried out by a Committee representing Szechuan Christian Council in Chungking.

It is planned to visit three cities in each of the following denominations in the north half of the province,— Baptist, Church of Christ, Methodist and Sheng Kung Hui, with one or two of Friends Mission.

The cities to be visited within each denominational field are to be decided by the denomination, with the understanding that cities visited be those having a pastor or local church leaders who are equal to carrying on the preparation and follow-up work adequately.

### III. WHEN?

It is estimated that 4 cities can be visited in one month,

with 5 days for campaign speakers in each place. The following schedule has been agreed upon:

First Series of Campaigns—October 17 - November 12

Second Series of Campaigns—November 20 - December 20

Third Series of Campaigns—March 15 - April 15

The Sheng Kung Hui and Friends Mission have asked for the first series of Campaigns in their field, the Methodist Mission for the second, and the Church of Church of Christ and Baptist Mission for the third.

#### IV WHO TAKE PART?

Leadership for the campaigns will be supplied as follows:

A. Denominational leaders, to be chosen by each denomination from among their own leaders, for service while campaign is in their field.

1. One person responsible for arrangements in regard to entertainment of team, preparation and follow-up of campaigns in that denomination

2. One Childrens Work Leader, in charge of children's meetings of campaign in that denomination

3. One Woman's Work Leader in charge of women's meetings of the campaign in that denomination

4. Song Leader

B. Campaign speakers

It is planned to have three campaign speakers to a team. The speakers are to be people of vital spiritual life and of outstanding ability in addressing large audiences such as this campaign will have. They will be people whose churches or institutions with which they are connected, will loan them to this patriotic and religious task for perhaps a month, or if not possible for so long a time, perhaps for a shorter period.

C. Secretarial staff.

To meet the need for a secretarial staff and coordinative agency for the denominational groups, the Christian Council secretaries are willing to serve, in response to the desire of the denominations for them to do so.

#### V HOW FINANCED?

The following plan is being used:

A. Travel of Council secretaries provided for in their own budget.

B. Travel of Campaign speakers arranged for as follows:

Each city be responsible for travel to that place.

Return travel to Chengtu be pooled and paid for by each denomination in proportion to number of cities visited in its field. This Central Fund might be contributed to by each denomination at the start, with refund at the close, if travel



expense does not amount to as much as the denomination has paid in (as was done at time of Stanley Jones meetings).

C. Local expenses of entertainment of team, tracts, and literature used in its territory is to be defrayed by the denomination.

## VI HOW CONDUCT THE CAMPAIGN?

Those attending the campaign in each city should include not only the people who live there, but pastors and key men and women from nearby out-stations and rural churches. These are to be trained to conduct Spiritual Mobilization work in their churches and communities.

The campaign in each city should have the following phases:

### 1. Preparation Meetings

Perhaps a month before the campaign, groups for prayer and Bible study should be started in the church. A syllabus for the Bible study which leads up to the meeting, is being prepared by the campaign Literature Committee.

At least a week before the Team of Speakers arrives, meetings should begin. Leadership for these will be local, with perhaps the help of a Fore-runner from among the Campaign workers. These meetings are to include morning meetings for church members and evening meetings for children and adults. The reason for this early beginning is,--

(a) To create a proper "mind set" for the message of the campaign. The idea of Spiritual Mobilization is so new that it needs some education of people before the speakers arrive if best results are to be obtained.

(b) To start training of lay leaders, which is one of the important functions of the campaign.

(c) To get people in the habit of coming to the meetings, so that they will have gathered momentum by the time the Team of Speakers arrives.

### 2. Visit of Campaign Speakers

The team of three Campaign Speakers will be in a city for five days. Meetings will be scheduled in both mission and government schools. Morning meetings will be along the line of study and training for church members.

Some meetings will be scheduled for women, at whatever hour is most convenient for women to attend.

Evening meetings will be divided into those for Adults and those for Children. It may be necessary to hold evening meetings for Adults in two buildings, if the church is not large enough to accommodate the crowd.

### 3. Follow-up Meetings.

These will be primarily in charge of the denominational leader for that field. Provision should be made for:

- (a) Classes for Inquirers
- (b) Class for church members in continuing study
- (c) Organization of Monthly Spiritual Mobilization

#### Meeting

One Sunday per month might be set aside for special prayer for the nation, or for war relief collection, with sermon on some phase of the war or reconstruction of moral, spiritual or social life of the people. A monthly Bulletin containing suggested service for the special Sunday and other suitable materials will be sent out by the Campaign Literature Committee.

(d) Plans for service to be rendered by those in the church, for Spiritual Mobilization in the community and rural places.

#### VI LITERATURE FOR THE CAMPAIGN

Posters, tracts, Bible study material etc will be prepared by the Campaign Literature Committee.

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#### NEW ARRIVALS

New arrivals for the staff of Ginling College are Dr. Ruth Chester of the Science Department, Mrs. Kuan of the Music Department, and Dr. Irma Highbaugh, who will be on the staff of Ginling Rural Center in Jenshow. Dr. Highbaugh is a former president of the North China Rural Service Union, which has functioned so constructively in the churches of Hopei, Shansi, Shantung and Honan. She has for some years been in charge of Adult Religious Education in the rural field of Methodist Episcopal Mission, Changli, Hopei.

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*"Smart Clothes Are Best Assets."*

## HENG KONG - MY TAILOR

and

### GENERAL OUTFITTER.

563 Szechuan Road,  
Shanghai, China.

We invite all missionaries passing through Shanghai to visit our shop and inspect our goods which are of the very best quality. Reliable workmanship guaranteed. If you cannot come to visit us, please send us your measure and we will do our best to give you satisfaction.

## BLUE HYDRANGEAS.

At the top of a far cool hill where tall cryptomeria trees stand guard over the House of Dreams, blue hydrangeas bloom. When the light of early morn touches them, they gleam a cool intense blue in the shade of the pines. But when the afternoon sun shines across them, then the richness of their shading is revealed, from the pale cream of the opening flowers to the lavender of the full blown flowers. Calm and quiet they stand in their rich clusters, only disturbed by the heat in the middle of the day, yet upright and vigorous again in the cool of the afternoon.

They will always remind me of Beh Lu Din, this quiet mountain top; with its glorious view of far flung peaks and snow covered mountains, with its whispering pines and wooded walks, its remoteness from the crowded plain, its restfulness and sense of leisure. Just to look at these blue flowers makes one feel cool and rested, for they are never hurried or flurried or worried.

What is it that makes them such an intense blue? Some say iron in the soil. Whether this is so or not we could all stand a little iron in our souls, then perhaps we might have more calm and patience and shine as true blue as the hydrangeas do. Let us gather their beauty into our hearts that we may not forget what Beh Lu Din has meant to us this summer.

Perhaps the hydrangeas are so blue because they reflect the blueness of the sky. Certainly we are nearer heaven up here than the folk at Omei are and I hear they have only pink hydrangeas there? We too should reflect the calmness of heaven in our lives. May we carry away something of our mountain top vision when we descend to the plain again.

MARTHA B. LUTLEY

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### *On Refugee Work*

"We have had trouble with the workers caused by another refugee from—, who came here and secretly exhorted them not to work. He said they ought to get the money free and not to work for it. The result is that all or neraly so, had to be dismissed and a new lot taken in!!"

From correspondence

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## CHRISTIAN COUNCIL NEWS NOTES

After spending from June 15 - September 1 in Szechuan, Dr. W. Y. Chen returned from Chungking to Shanghai. During the latter half of August Mr. T. H. Sun joined him in Chungking, when they made plans with the Church leaders for an experimental rural center of study and practical application along the line of the Church's contribution to the Cooperative Movement. There is to be fullest cooperation.

with the government agencies, which have technical help they are willing to furnish. The need for the spiritual contribution which the Church can give is one that is acutely felt by many of those in the Movement.

Mr. Pao Wen Nien, general secretary of Szechuan Education Association, was a special lecturer at the institute for Government Primary School Teachers at Chungchiang, August 10-21. The 400 teachers present greatly appreciated Mr. Pao's addresses that dealt helpfully with their school problems. The major part of the institute consisted of military training, which did not deal so directly with their work.

During the institute for Middle School principals and teachers held by the government education authorities during July in the Union Middle School in Chengtu, there were forty teachers from fifteen Christian Middle Schools. Mr. Pao and Dr. Luther Shao had many opportunities to see them personally, and had a farewell dinner for them just before they left.

After spending her vacation in Suining, Miss T. C. Kuan has conducted a Christianizing the Home campaign there, with Friends and Methodist Missions cooperating. After a similar campaign in Tzechow, Miss Kuan will reach Chengtu by the end of September.

The secretarial staff will assist in the Interchurch Spiritual Mobilization Campaigns which are scheduled for the autumn months. Detailed notice of the Campaigns is printed elsewhere in this issue of the News.

### MY AMERICA

My America by Louis Adamic will seem to most a kaleidoscopic picture of the American scene, its contradictions, its weaknesses, and its hopes for the future. As is the case with the scene itself, the author is not always consistent in his interpretations and the book shows many of the tugs and pulls of the varying forces at work today, but, on the whole, it offers most thought-provoking reading. To Mr. Adamic, once an immigrant from Yugo-Slavia, then, as a young writer, the holder of a Pulitzer fellowship for study abroad, America is "incongruous, dynamic, naive, confused, democratic, violent, chaotic, ignorant of herself, pragmatic, experimental, wasteful, elemental, full of misery and promise, progressing with furious gradualness and hesitancy" but still pursuing her "Dream". America is "a process, long, endless". In attempting to cover the years 1929-1939, he is pictorial and dramatic rather than analytical and philosophical. The chapter on the problem of the immigrant, Ellis Island and Plymouth Rock, is convincing in the conclusion that different racial strains should be harmonized and

integrated, not Anglicized. The sections on The Depression and The Worker give a vivid glimpse of the personal equation in the grave economic dilemma which confronts the leaders of labor, industry and government. One may not always agree with his conclusions but one respects his point of view as a valid one. Whatever his conclusions he speaks for and as one of that vast group who wish the United States were a better country and that this were a better world but who are not quite certain just how to make it so.

RUTH L. PACKARD

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*On Co-operatives—The Danger*

"Under secular sponsorship and government regimentation, cooperation is looked upon merely as a business technique. Its vast spiritual significance, which was the whole strength of the co-operative movement under Raifeison in Germany and Grndtvig in Denmark, tends such circumstances for co-operatives to become another "water-tight compartment", and "cooperators" to be most individualistic in other areas of life."

From Memorandum - N.C.C. Secretaries

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SZECHWAN BOYS IN A MACHINE AGE  
BOB McCLURE COMMENTS ON CHRISTIAN  
EDUCATION

Last spring Dr. Bob McClure of the International Red Cross asked me to choose ten boys from among the Christian students in our senior middle school who would be willing to join their staff and learn to be truck drivers. Thirty-four boys applied. I secured the judgment of the teachers and finally decided on ten boys to go. They arrived in Kwei-yang in June. A few weeks later I received a letter from Bob commenting on these boys and on Christian education in general. His comments on the latter are so interesting and challenging that I am sending them to the editor with the suggestion that he print them.

"Now since I am interested in the boys that schools turn out and particularly have had a little experience in getting them trained in two technical subjects, might I make some comments. The subjects in which I have always been interested have been medicine and medico-technical work and mechanics.

"(1) Your boys from Szechwan from the nature of the country are inclined to be what we might call "provincial" or as they say, with little experience in society. For boys of their age they are surprisingly innocent of the ways of the world and they are very likely to be taken in.

"(2) They are low in initiative. They seem to have always in their home life been told what to do and then have

been used to doing it when it was unavoidable and doing it as slowly as they felt like. They seldom see the many little helpful things to be done that surround them every minute of the day. Seeing the thing, they lack the energy to go and do it.

"(3) They lack that carefulness in their work which makes a man put his tools back in the right place and clean up after him. They lack the ability to keep a hotel room clean. They are not careful of their own appearance, even after they once do get dirty. For instance, they hate to get their hands dirty at the start of a motor job, but having got them dirty, they do not seem keen on getting cleaned up when it is over.

"To boil it down, if I may make some suggestions, your chaps seem to me to lack those qualities that are extra-curricular. The sort of thing we get in Boy Scouts, Manual Training, Cadets, and all that sort of thing. They cannot tie a knot. They cannot tighten a bolt, they do not know which way a right-handed screw turns. Now the point is that, as I have no doubt, your chaps are just as well up in their studies as those in the government schools, but that we should be giving our boys that something more which the government schools cannot give. I should seriously ask that in your talking over of boy training you consider how this sort of thing could be added. After all we want to give more than curricular education, we want to build men who will fit into China as she is today."

This strikes me as a singularly astute observation, and a very worth while suggestion. What can we do about it?

EARL WILLMOTT

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*Hope in Co-operatives*

"During the present crisis,—co-operatives are breaking a deadly economic stranglehold for the nation. Given proper direction and guidance, they may become the foundation of a new social and economic order in post-war China."

From Memorandum - N.C.C. Secretaries.

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## LITERATURE ON PUBLIC HEALTH

DR. CRAWFORD

In 1925 the Churches of West China set up an organization which developed into the West China Council on Health Education. This organization proceeded to outline a policy and to prepare a program. The further the Council went with its policy, the more persuaded it became that the most important item on its program was that of education. Despite illiteracy, here was an immense field which could be touched by the printed page. The advent of the Mass Education

movement made it possible for an increasing number of citizens to read publications which was another incentive to the Council on Health Education to produce and publish Health Education Literature. The Church at that time was stressing activities for the masses, and for lowerclass citizens. The Council on Health Education followed the lead of the Church, and began to publish sheet tracts as inexpensive as it was possible to make them, and distributed them at rates below the cost of production, the Council subsidizing their production.

Our first year of circulation ran into 260,000, our second, up to 600,000 the third year reached the peak at 860,000, when the price of materials and labour soared and we were compelled to add to the cost of the tracts, making them three fifty per thousand, and one dollar subsidy. Since then, our sales have not been so high, though each year running into hundreds of thousands.

Great care was taken in the publication of this material, the body of the tract being scrutinized by a committee of Chinese educators, and the pictures excellently executed by Mrs. Kitchen. They received the endorsement of most of the missionaries in Szechwan and many were used in the other provinces.

We had hoped that our tracts would appeal to the non-christian health educators, but were disappointed in this as the tracts published by us were little used by that group. However we gave them freedom to reprint our tracts in their own way, with the result that while in practically every case an inferior tract was issued and invariably more expensive, millions of the tracts were pirated and used by other health education groups.

Several revisions of the tracts have been made and another is now in process of preparation. Some 55 have been prepared and a good stock of these is kept on the shelves of the Canadian Mission Press.

To assist in the dissemination of this literature, large posters of many of the tracts were made, the idea being that these could be used by lecturers, who would make the tract the topic of their lecture and later distribute, or sell the tracts to the listeners.

"Dodgers" were also printed, short, brief, and thought provoking; some forty of these are now in stock. Pasted in any conspicuous place where they may be easily read, they give passersby something to think about as they journey along.

The Council is of the opinion that this piece of work, as cited above has been a really worthwhile job. We believe that many people have become interested in health work who had no previous interest in it. It is also a splendid

means of education, for the masses. It is very interesting to note that the greatest users of this literature are the pastors; the physicians and the educators are the poorest. Someone who can create an urge in the educators and the physicians for this kind of literature will confer a boon on the West China community.

We realise now that we have left undone a piece of work in health literature which should be undertaken as soon as possible. This is the preparation of health literature for the literati; the educated classes. The P.U.M.C. published a booklet on Tuberculosis, which is exactly what I have in mind, a small book of several tens of pages. Tuberculosis is a subject of no mean interest as that dread disease takes a toll of over two million lives in China each year. The China Council on Health Education did publish several tens of these booklets at six cents per thousand, but these were between the grades; a few degrees better than the tracts which we are now publishing, but not good enough for the booklets which I have in mind. I am convinced that there is a real opportunity for some good Chinese medically trained man to enter this literature field and make it his major job.

We might mention also the publication of health mottoes, school health badges, and larger posters for health education work. One is not altogether impressed with the health posters which one sees in the usual book shop, and there is a opportunity for new productions in this field of posters.

One more word, and it is that the Council on Health Education cannot undertake any of these new departures unless its budget is augmented or some other activities, well worth while, are curtailed.

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### Vanilla Flavoring

On account of falling exchange the price has been slightly raised. It is now \$5.00 per pound bottle.

Order from L. G. Kilborn or D. R. Feng, West China Union University, Chengtu.

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### THE WEST CHINA MISSIONARY NEWS

*Committee:* Wilhelmina Argetsinger; Muriel J. Brown; Mrs. A. F. Lutley; Arthur S. Kerry; F. Olin Stockwell.

*Editor:* Homer G. Brown.

*Associate Editor:* Wilhelmina Argetsinger.

*Business-Manager:* Jane Hibbard.

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*Note:* Dr. Harry Openshaw, 324 South Westlake Ave., Los Angeles will forward American and Canadian Subscriptions.



## OUTLINE FOR STUDY OF SINO-JAPANESE SITUATION

### A. *Factual Background.*

1. Concise statement of underlying causes of present Sino-Japanese conflict, and of the reasons for the use of *military* methods for the attempted solution of outstanding issues:

- a. Causes within China.
- b. Causes within Japan.
- c. Causes arising from relations between China and other nations.
- d. Causes arising from relations between Japan and other nations.

2. Concise statement of the central facts of the present situation (a) in China, (b) in Japan, (c) in the world situation.

3. Bearing of the present world situation on Sino-Japanese conflict and of this conflict on world situation.

### B. *The Christian Objective.*

1. What light does the New Testament throw on our task in this conflict.

2. Are there any common objective standards by which to judge what action of a nation is right and what is wrong? If so, can we clarify what those standards are.

- a. In what circumstances do the men of the Bible oppose the state and decide to obey God rather than men.
- b. In what cases is active opposition to Nation and State justifiable from a Christian standpoint.

3. Terms which as Christians we could support on which peace might ultimately be realized.

- a. What do we mean by "justice".
- b. What do we mean by "permanent peace".

### C. *The Christian Task.*

1. The immediate responsibility of Christians in China, Japan, and "third" countries in the present situation and for the duration of hostilities.

- a. The obstacles to full Christian fellowship.
- b. What else should we do than just prepare for a distant peace.

2. The meaning of Christian "reconciliation" or "Christian Community" in this conflict.

a. Is direct contact between Chinese and Japanese Christians desirable while hostilities continue? If so, what kind of contact? And what precautions should be observed to assure its value?

b. What is the bearing of membership in a Christian world Community on our daily activities? Especially for those who believe it necessary to support their government in the present conflict?

3. What Christians can do now to prepare for a future peace founded on justice.

## ARE WE MEETING YOUTH'S PROBLEMS

Mildred Owen and Lin Ying Yi

In ten or twenty years from now what are our young people of today going to be like? While we puzzle and hesitate, life pushes ahead with the answer. If we of the Christian Church today want a say in what that answer will be, not only as to the future of our youth but of the world itself, we need to think and plan much more deeply and clearly about our work with teen age groups.

Adolescence has long been known as one of the most critical periods of life, with its great physical and emotional adjustments, having great possibilities as well as great dangers. Statistically it may bring the greatest number of suicides, for frustrated youth sees only a blank wall before him and takes that course out. But it is also the period of the greatest number of conversions, when triumphant youth finds a cause worthy of a whole life's dedication and gives himself to it.

Psychology tells us that the four big adjustments of youth are, - finding freedom from the home, i.e. learning to stand on one's own feet, achieving a hetero-sexual attitude, choosing a vocation and developing a philosophy of life. These are all intensified for Chinese youth today. How can one keep a perspective when all the emphasis is centered on the present? War does not allow youth careless years of maturing growth. It demands a forced product. Families are torn apart. Young people are forced on their own before they are ready, and with infantile longings constantly seeking security in dependence on others. With destruction all about, how can one think of constructive work, how choose a vocation when there may be no world left fit to work in! Life is cheap and transitory; why build permanent relationships? sex becomes a plaything. "Isms" are hurled at young people's heads with each shrieking, "This is the way out! Follow me!" And young people stand perplexed and uncertain.

Educators have gone a long way from the time when such questioning was answered with a set of rules and commandments, - Do this! Don't do that! We ourselves have rebelled against the authoritarianism of our forefathers. We deplore the evils of regimentation no matter in how good a cause. In their fear of this, educators for a period took the road to the opposite extreme, using as their watchword, "Give youth its head! Let there be self expression". Then we found that "self expression" does not grow by itself, nor yet has all expression the same value; that youth *alone* was as unfruitful as age alone.

We began to see that the enthusiasm of youth must be

linked with the experience of age. The latter must not smother the former nor the former completely disregard the latter. We learned to speak glibly of youth initiative and adult guidance. But it is not so easy! The real leader is faced with many problems, - when does education end and propaganda begin? how far can one share experience yet leave freedom of choice? shall we help youth to adjust to the environment or help them to change it? The good leader must stimulate youth to think, to weigh values and then to abide by youth's choice even when it seems to overthrow cherished beliefs. But if youth is fired for a quest for truth based on the best of the heritage of the past, then surely we can trust the future in his hands.

The leader finds that often the best method of working with youth is through small groups. There the lessons of group living, cooperation, mutual give and take, good sportsmanship are learned; leadership qualities are developed; thinking stimulated and interests aroused. In the group, values can be discussed and choices made without the embarrassment that too personal an application brings, yet there is always the opportunity for intimate consultation when the occasion arises.

It was with these needs and this relationship in mind that the Y.W.C.A. started its Hwa Kwang Clubs. In them, groups of from fifteen to twenty girls with a mature leader are making friends, developing new skills, forgetting self interest in the good of the group, discussing their own problems, stretching their horizons to include girls in other nations, learning the attitudes and ideals of Christian living, and finding an outlet in service. Hwa Kwang Clubs are for all girls twelve to eighteen years old, - girls in school, girls at leisure, girls in churches, girls in factories, girls in rural districts. The whole club plan is flexible so that it can be suited to each separate group giving them the opportunity for choice. Varied methods are used for program set-up so that the interest of the girls may be held.

The Y.W.C.A. feels that even after nine years of work, these girls clubs are still open to experimentation, and welcomes any one and any group who wishes to use the plan and program in whole or in part, hoping that they will make criticisms and suggestions that will be of value, to the whole national movement.

Because so much depends on the leader, that is as big a requirement as that there be a group of girls. However since there are few experienced advisors for girls clubs, the girls work department of the Y.W.C.A. makes it a large part of its work to train and counsel such advisors. This is done through visits, through short training classes, through send-

ing all sorts of material helps in the form of booklets and monthly program suggestions.

This year Szechuan has been chosen as a special field for development of these clubs. The Y.W.C.A. hopes to strengthen all such groups as are already started and to organize new ones where there is need. In this we hope for the cooperation and thinking of all leaders of youth in this province, that together we can plan wisely so that we do not fail our youth in these perilous days.

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#### A PROBLEM FOR SOVIET FAITH.

"But ultimately it seems improbable that any amount of steeping in Communist propaganda can banish from Russian minds the questionings aroused by the problem of *death* in the individual life, by the prospect of the death, at long last, of the planet on which we live. . . . will the tendency to seek desperately for some non-materialistic interpretation of life assert itself, despite the most watchful efforts of Soviet orthodox propaganda and censorship. This may in the end prove one of the most fundamental problems which history will present to the Soviet Faith without God."

Russia's Iron Age-Chamberlin. Little, Brown.

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#### YE OF LITTLE FAITH.

(A TRANSLATION).

On the eastern side of China, in the olden days, there was a large sea. If one should dip up all the water in this sea and sprinkle it over the land, the whole earth would soon be covered with water. The sea was forever in motion, from one year's end to the next. Far out in the Eastern Sea was a beautiful mountain isle. Its peak rose to a great height, and the mountain was called, "P'eng Lai Shan". Many people believed this island to be supported on the back of a strange sea-monster, the 'AO'. Plants with gorgeous blossoms grew on the sides of the mountain, and beautiful grasses and trees with magic fruit and strange leaves added color to the scene. Celestial music filled the air and sometimes charmed the ears of distant sailors. It was said that Immortals lived on this beautiful isle.

Among the Immortals was a young woman named, Hse Tzi Ran. Her life was full of peace and harmony, yet in her heart was a longing to return to earth and tell others of the celestial joy which they, too, might have. Finally she decided to make the pilgrimage as a messenger from P'eng Lai Shan. One morning at dawn she sped down to the rocky shore, stepped onto a jade-tinted wave, and floated lightly over the sea. She went ashore at a tiny fishing-village. People were coming out of their huts to begin the tasks of the

day. As Tzi Ran walked along the one little street of the town, the fisher-folk were amazed. Some rubbed their eyes to make sure they were not dreaming. Others murmured, "O-Me-T'eo-Fu", fearful of a demon in disguise. As she passed on out of sight, men and women discussed the stranger in whispers. Some were kind in their remarks, others were suspicious, and a few were fearful.

On went Tzi Ran with a kindly look on her face. When she rested, some one would ask her name and mission. But when she told them, none would believe that she was an Immortal. Shaking their heads and walking away, they would surmise, "She has had a quarrel with her mother-in-law", or, "She has done wrong and is a fugitive," or, "She is a crazy woman." No one would listen to her message, and she became discouraged. For many days she wandered about on the earth, always causing speculation, suspicion, or sympathy.

One day a Taoist priest was walking alone on a country road. Tzi Ran suddenly appeared in front of him. The man was startled and asked, "Whence do you come?" She answered, "I have come from P'eng Lai Shan." The priest replied, "That is impossible. The sacred isle is 1,000 miles away from here across the Eastern Sea." The beautiful woman said, "Yes, I have come from there to tell others of the celestial life that may be their's." But even the priest was doubtful. He bent his head and walked away, meditating on the matter. At the next market-town, as he sat in a tea-shop, the priest mentioned his strange encounter. Others, too, had seen the woman. Soon the story spread and twisted as it ran hither and yon, till people were saying in whispers, "The Taoist priest has seen an Immortal in the form of a beautiful woman." Even so there were many who would not believe the report. They said, "Priests have visions and believe in them. But we common folk cannot behold Immortals." Another added, "Who has ever seen this P'eng Lai Shan?"

One day near sunset time, Tzi Ran glided down to the sea-shore. A vast multitude followed her. Suddenly she turned her beautiful face toward the crowd of human beings. Clearly her voice was heard in the quiet evening air, "I have told you who I am and whence I come, but you will not believe me. I am about to return to my home on the sacred isle." She stooped and plucked a leaf from a nearby bush, dropping it gently on the water. With tender urgency she called, "Who will come with me on this leafy boat to the Isle of the Blest?" She looked at the faces of the waiting crowd, but none had the faith to follow the heavenly guide. Waving a sad farewell, Tzi Ran sailed lightly away into the sunset. And the people went home with questioning hearts.

## UNIVERSITY NEWS

Friday, September 22nd, was observed as Freshman Day, when new students were given an opportunity to meet members of the staff, to visit the buildings and grounds, and to hear talks on the history of the West China Union University and its relationship with the cooperating Universities, as well as to learn of the facilities available for study, recreation and maintenance of health.

The Board of Trustees administering Indemnity Funds remitted by the British Government has made a grant to the University to permit of the appointment of professors to five Chairs - Mathematics, Physics, Chemistry, Pharmacy and Chinese.

Word has just been received that the National Student Relief Committee, Shanghai, has made a grant of \$1,000 towards the erection of a building to be used as a Social Centre for the students now on the W. C. U. U. campus. The Social Centre is a joint enterprise of the cooperating Universities and the plans for the building and for the work to be undertaken have been considered by representatives of all these institutions. Associated with the committee in charge we hope to have Y. W. C. A. and Y. M. C. A. secretaries.

Dr. Frank Dickinson left Chengtu about the middle of September to assist the Inter-continent Aircraft Company with a landscape lay-out of their newly acquired factory site in Loiwing. He has also been asked to make recommendations with regard to the steps they might taken in the immediate neighbourhood to institute scientific agricultural methods amongst the farmers and market-gardeners, as well as to consider problems of fruit and nut growing, and forestry.

On September 30th a Five University Faculty Retreat is to be held in Hart College. The programme includes opening and closing Devotional Periods, led by Rev. Stanton Lautenschlager, and discussion in groups on the following subjects: Should we organise a Five University Faculty Christian Fellowship? Inter-University Cooperation; Student Attitudes and Faculty Responsibility. The Relation of Men and Women. Our Religious Life-shortcomings and criticisms, how to meet them. The Total Impact of the Curriculum in our Christian Universities.

The good wishes of all go with Dr. Helen Lousley and Miss Annie Thexton as they leave for furlough.

## SCHOOL FOR THE BLIND AND DEAF

Chengtú, Sept. 30, 1939.

Dear Friends;

The School for the Blind and Deaf has completed its seventeenth year and wishes again to thank those who have so loyally supported it. Especially are we grateful for the many who have this year remembered our needs in the midst of the many demands upon them that war is constantly presenting.

We began the school year, 1938 with thirty - eight boarders and quite a number of day pupils, the latter all deaf. As pressure was put on parents to move from the city we lost our day pupils and during the spring term as air raid warnings increased we also lost a few of our boarders. But the school has carried on with remarkable peace. It was early decided that if the government permitted we should remain quietly in our school rather than move to the country. The fear of being trapped by a fire is not ours because we have a large yard and a big orchard is immediately behind us. The children in our school seem to be less affected by the strain of air alarms than most. When the warning comes each child knows what preparations to make. Certain "stations" have been chosen in different buildings as the safest spots. Here two or three tables are placed and covered with several overhanging padded quilts. Then the children go about their work till the last warning is given. When this comes each goes quickly with the teachers in charge to his appointed station taking shelter under the table.

We are thankful that this last signal has only come to us once; thankful too that at this time of strain for so many, Principal and Mrs. Djang are able to carry with them such a comfortable and comforting atmosphere of assurance and preparedness; thankful too that our deaf and blind are not pouring out of the city with the throngs each time the air alarms are given.

But none the less, as is to be expected, the fear of air raids is affecting our enrollment. We have less than half our usual number of deaf and dumb this fall. Most of those with money in the family have been taken to country homes and will likely not return till fear of air raids is over. With the blind it is not so. Being unloved and unwanted none have left, and two additional are on their way. We again urge that our churches do all they can to develop in our Christian constituency a greater desire to serve the blind by helping to overcome the strong desire families seem to have to cast out their blind.

The uncertainty as to our immediate future for much of

the past school year has kept us from any forward move in our educational and industrial work. We hope that we shall be able to make several improvements this fall term. During October Principal Djang is to go to Chungking and study the educational methods of the Blind School that has moved up from Nanking. It may be he will also engage one of their Normal graduates. We hope also to add some new forms of industrial work very soon. We are very grateful for the interest Miss Moore of Ichang is taking in the School.

During the spring term some of the Blind School staff ran a weekly meeting for the neighbourhood in the school assembly room. Character study, a worship service, a talk on the political situation and how each could help made up the programme. The blind played the organ and lead the singing, contributing special numbers. At one meeting a demonstration was given of how the dumb are taught to speak, and sometimes at the worship service a dumb student actually did the reading. At another meeting a demonstration was given of how the blind read and write. These community meetings have been great success.

Our financial report for 1938-1939 is given below. We shall be grateful for early contributions as we want to buy more rice than our present balance is permitting.

*Receipts ;*

|                                        |           |
|----------------------------------------|-----------|
| Balance from 1938-9                    | \$ 950.26 |
| From Mr. Openshaw and home friends     | 1049.41   |
| From missionaries                      | 444.67    |
| From Chinese                           | 22.92     |
| Fees                                   | 1105.00   |
| Interest on endowment and bank account | 1128.91   |
| From United Church of Canada Mission   | 180.00    |
|                                        | <hr/>     |
|                                        | \$4881.17 |

*Expenditures ;*

|                      |            |
|----------------------|------------|
| Salaries             | \$ 1831.00 |
| Board                | 1389.44    |
| Wages                | 225.00     |
| Books and magazines  | 23.90      |
| Light                | 36.51      |
| Water for tea        | 18.95      |
| Stationery at school | 19.50      |
| Educational material | 7.45       |
| Residence equipment  | 27.95      |
| Clothing             | 39.60      |
| Repair on building   | 78.10      |
| Miscellaneous        | 67.23      |
| Rent                 | 180.00     |
| Treasurer's expense  | 2.50       |



|                      |       |
|----------------------|-------|
| Taxes on interest    | 41.17 |
| Student travel       | 8.70  |
| Put on fixed deposit | 66.36 |

|       |           |
|-------|-----------|
| Total | \$4063.26 |
|-------|-----------|

|                 |        |
|-----------------|--------|
| Balance on hand | 817.91 |
|-----------------|--------|

We shall be grateful for early contributions enabling us to lay in supplies of commodities that are fast advancing in price.

Sincerely,

MURIEL J. BROWN

*Honorary Treasurer*

#### C.I.M. NOTES.

The Misses Cornell and Sutherland, enroute for Tienshui, Kansu, are staying in the C.I.M. Chengtu, and hoping to be able to get away this week.

We hear that all furloughs, except urgent health cases, and all long journeys in China, are stopped for the present, owing to the war in Europe. This affects quite a few of our number who were hoping to be leaving this autumn, for furlough, or Chefoo.

Mr. and Mrs. Vinden made a long trip this summer, to Tatsienlu, Mowkung, and back via Yachow. Mr. Jespersion went with them, and is staying in Mowkung with Mr. and Mrs. Beatty. Dr. and Mrs. Jeffrey are on their way to Chengtu.

Reports from the east of the province speak of exceptionally dry weather, which is holding up the planting of the winter and spring crops. Rice was under two dollars just after harvest, but is already two dollars fifty.

The Chinese Church of the Upper District is holding its Conference in Pengshan this week. We hope to have reports of it for the next "News".

#### SCRIPTURE UNION PORTIONS FOR 1940.

Because of uncertain conditions imposed by the war, these booklets have again been printed in Chengtu for the convenience of workers in West China. The order has been increased this year and it is hoped that missionaries will try to introduce this scheme of consecutive Bible reading to their Chinese friends, particularly Young People, for whom the Scripture Union was really started.

Many years ago in England the Scripture Union was started because a need was felt for a simple but effective method of Bible reading for those who had lately been won to the Lord Jesus. The Diamond Jubilee of the movement has recently been celebrated and it is interesting to note that the "portions" are now translated into no fewer than 70 different languages. Should it not be an inspiration every morning when reading the portion for the day to realise that thousands of Christians all over the world are reading the same verses of God's Word?

The system is planned to cover most of the Bible in 5 years and each day's portion averages about 15 verses. The shortness of the portions is purposely to allow time for quiet meditation and prayer as the hope is that all who read will regard their daily portion as God's spiritual food for their souls.

The price of this booklet is only 4 cents, post free, and may be had either from the Canadian Mission Press, Chengtu, or from A. Leslie Crockett, China Inland Mission, LANGCHUNG (Paoning), East Szechwan.

## CHENG TU CITY NEWS NOTES.

Dr. H. M. Lousley and Miss Annie C. Thexton, W.M.S. Canadian Mission, left Chengtu on Oct. 1st. for furlough. They will both be greatly missed in their respective fields of work. Dr. Lousley, owing to the illness of her mother, left a few months before the regular time for leaving, whereas Miss Thexton has remained a few months over the regular term.

On Oct. 1st. a telegram was received from Tzechow at the Chengtu United Hospital saying the W.C.U.U. (University Hospital) truck had had an accident and that help was required for the wounded. Mr. Small and Dr. E. C. Wilford responded to the S.O.S. and went with Mr. Valeshin in the Nanking University truck to Tzechow. They found that the truck had fallen over a steep bank near Tzechow. Of the 12 passengers, who were mostly university students and teachers, one had been killed, 7 others were more or less seriously wounded and in the Tzechow M.E.M. Hospital. They were being efficiently treated by Dr. Ruth Hemenway and her staff. All the wounded and their baggage were brought to Chengtu. Among the wounded was one girl, Miss Yang, who was nationally famous, having been the one who took the new flag to the 'lost battalion' in Shanghai. She is coming to be a student at W.C.U.U.

Chengtu continues to have numerous air alarms, but no actual air raid until the night of Oct. 1 - 2. No bombs were dropped in the city, but the air fields were bombed and some of the hamlets nearby.

All the Si Shen Si community children have gone to the Canadian School at Jenshow. Mrs. E. C. Wilford went along to teach music and act as one of the house mothers. Mrs. R. O. Jolliffe expects to go to Jenshow in the near future to join the staff of the Canadian School for a short period.

Rev. G. S. Bell and Dr. W. Crawford were appointed by the Canadian Mission to go to Luchow and inspect the damage done to the U.C.C.M. property by recent air raid and suggest for the Mission a program for the future of the work there.

Miss Margaret Brennecke, who was in Chengtu on the Y. W. staff from 1923-27 and has been in North China in the same work for eight or nine years, has been in Chengtu for some time, renewing old acquaintances and taking some "rest" in our dental chairs. She has been the guest of the Drs. Cunningham. Temporarily she is stationed in Chungking.

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### BIRTH

**BANNON:** To Peter and Ruth Bannin a daughter, Florence Maureen at Chengtu, September 6th.

## CHUNGKING NOTES

Summer on Chungking Hills has been a longer season than usual and unforgettable in many ways. After the disrupting air raid of May 4th, most of the women and children moved bag and baggage to the bungalows. The men were kept on the job all summer with only a few days now and then on the Hills. Dorothy Jones opened the big W.F.M.S. bungalow where she was joined by Alma Erickson and Miss Wells and many short-time guests, among them Miss Brennecke of the Y.W.C.A., Irma Highbaugh of Ginling College, Miss Ruth French of Tzechow and Miss Mable Thompson, bound for Din Jiao Ngao. The C.I.M. family numbered as high as twenty at times, many of them new people bound for stations farther in-land. Mr. and Mrs. F. Beonbert have been in the Abrey bungalow. At the Jones house the Vaughnts and Peter Kiangs joined the three Jones and there were weekend guests too numerous to mention. At the Sparling bungalow the McCurdy family was augmented by the Owen quartette. Mary Gormley and Eunice Peters were at their house, the well-known Wolfendale place, and Mary Lamb was there for a few cherished weeks. Esther Tappert spent some time with the Rapes.

Seventeen air raids were witnessed from the hill tops. Mrs. McCartney sent daily radio bulletins reporting the European situation and "Shadow" kept all our merry doings before the public in the Herald. The certainty of more bombings has made returning to the city a question with many households. The majority are staying on until the shorter darker days, which we used to deplore so sadly in Chungking, give us a sense of security and peace.

Many interesting guests have come and gone during the summer. Edgar Snow, Wealthy Honsinger Fisher, both writers, Mrs. Hupeh a traveler from Switzerland, Dr. Job Beech who was ill here for some time, Dr. Carlton Lacey of the Bible Society. Dr. and Mrs. Robert Brown who have made Chungking their head-quarters for some months, have gone to the Burma Border.

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### Associate-Editor

We are glad to see and hear Miss Argetsinger, about again. She spent part of the past month in Shensi Kiai Hospital, a mildly pathetic and very silent patient. She is almost herself again, for which we are glad.

## THE INTERNATIONAL PROSPECT.

The mystification of people in all parts of the world following the news of advances made by the German Nazi leaders to the Soviet Government and the conclusion of a Pact which has resulted in the destruction of the Polish State and its division between Germany and Russia may be clarified to a degree at least by these extracts from a most revealing study of Nazism, written of course before the outbreak of war. Taken from "Germany's Revolution of Destruction" by Hermann Rauschning, former President of the Senate of Danzig.

"The national-socialist movement is at one and the same time a counter-revolution and a social revolution; the former because it has wiped out Communism completely, and the latter because it has destroyed all the old systems and intellectual as well as moral values of Germany. It moulds the will of the masses all the time by keeping alive their revolutionary ideas. Only in this way, by keeping them constantly stirred up, can they be kept in a suitable state of subjection. Nazism claims to be the one and only true guide on the road to the revolution, that is directed against reactionaries, Jews, Communists and the foreign democracies. In this way the masses are kept in a perpetual state of excitement, which is the best soil for the spread of Nazi propaganda."

"A new and dangerous situation has arisen in the Reich owing to the fact that the government itself has been preparing the way for proletarian revolution. It is true that all traces of Communism have disappeared in Germany; but then the former German Communists never were really dangerous, being devoid of the real revolutionary spirit. Today the workers' leaders are not sufficiently educated to understand the complicated Communist doctrines and have thrown overboard all the old social theories. On the other hand, they are all the more ready to go to any lengths of revolutionary violence. In a remarkably short space of time National-socialism has produced a revolutionary type which corresponds in every way to the terrorists of Moscow. The whole social system in Germany today is heading for complete State Socialism and a new social order, in which there is to be neither private property, private undertakings nor unearned incomes."

"It is in no way surprising that the plans and methods in vogue in the Soviet State are becoming ever more similar to those of the Nazi and Fascist regimes, and in the end they are likely to become completely identical. This is a natural and unavoidable development, against which all rational arguments will prove vain."

"It must never be forgotten that, should National social-

ism fail in its plans in western and central Europe, it is quite on the cards that it will ally itself with Bolshevik Russia, in order to divide up the world. That would, of course, mean starting from the very opposite pole to that from which it first started out."

"In the new Thirty Years War that is now going on, despite its pretended ideological character, numerous and continual changes of front are going on all the time. If they decide on such a policy, the Nazi leaders will execute this volte-face without the slightest hesitation. In 1937, at the time of the purges in Russia, several German newspapers commented complacently on Stalin's real or supposed anti-Semitism. The differences in the ideologies of the various European dictatorships are not very clearly defined, and are more a question of interpretation and of temporary methods."

"A German-Russian alliance would merely be the junction of two streams running into the same sea; the sea of world revolution. Whether Nazism will one day adapt itself to Bolshevism, or whether the latter will simply melt away into Nazism, the results of this fusion will be the same. It would not be a ordinary coalition between two Powers for political reasons. If Germany and Russia combine, they will transform the whole world. Such an alliance would be a wonderful stroke of policy for Hitler."

"Nothing, not even the threat of a world war, will arrest their course . . . One need only read the recent political literature of the Nazis and examine their maps, plans and every kind of publication, to realize that their ultimate aim is to reorganize all the nations of Europe under the leadership of Germany. And this, again, will only be a step on the road towards German hegemony of the world."

"The only hope of a safe and durable peace in Europe lies in the destruction of the Nazi regime. But the Western Powers are unlikely to act on this principle. They will continue to wait, in the hope that the German people will find a way to change its rulers. Nevertheless, their attitude towards Germany is becoming firmer from day to day. It may not be long before the new coalition, abandoning its defensive policy, will issue an ultimatum, not for the purposes of conquest, but in order to demand of Germany clear guarantees with regard to peace, disarmament, and the evacuation of territories unjustly seized."

Nazism today is a powerful machine of government, repression, and terrorism, a machine that works solely in order to increase its own power and to force absolute obedience on those it has enslaved. The actions of all members of the Party are controlled to the minutest detail; each one feels his complete dependence on it; he must identify himself body and soul with the activities of the Party; and he lives in constant

fear of being deprived of all means of existence, if he becomes suspect in any way.

The latest development - a trade agreement and a proposal that England and France now agree to terms of peace as suggested by Russia and Germany - is bound to be regarded coldly by the people of the allied countries. There has been no real change in the situation since the decision to go to war was made - the object of the allies remains as originally stated and cannot be achieved by an agreement with those responsible for the destruction of Austria, Czechoslovakia and Poland.

It seems evident that the only chance of a short war is a national movement in Germany, aiming at the overthrow of the Nazi leaders, and it is much to be hoped that the decision of the British Government to use the Air Force to drop leaflets rather than bombs over large areas in Germany may be based on information of conditions which justify the belief that the German people can be influenced by knowledge of facts concealed from them by their own Government.

HAROLD D. ROBERTSON

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#### PEHLUDIN 1939.

Beautiful clear sunny days, delightful trips by huagan to famous temples in out of the way spots, or the main expedition to Chiu Fong, that is what Pehludin meant to most people. To me it was a haven of 'refuge', a quiet spot far from air raid alarms, where one could relax and enjoy beautiful mountain scenery, sitting on a friend's verandah drinking tea.

True, there was the exciting struggle to get there; some folk had a most difficult time; some arrived at midnight, or had to walk up the mountain in the pouring rain, but the Dyes had the greatest misfortune, for their men ran off with a valuable load. Yet it was well worthwhile, just to breathe the bracing mountain air, to enjoy Nature in all her quiet beauty, and when lonely, to meet together for a Community Picnic, followed by an amusing stunt night, or a welcome party on Miss Argetsinger's verandah with Bill Sherwood's cheerful voice upraised in song!

For those who wanted to play, there was plenty of tennis this year as we had so many bright sunny days, and when it did rain, the courts dried up very quickly. Sunday services in the pleasant Community House kept us from becoming too relaxed, and self-satisfied, especially when Roy Webster, Bill Sherwood or Mr. Stockwell held forth.

It was a restful summer holiday, and to all those who helped to make it possible, we should like to express our gratitude.

M.B.L.

P. S. Owing to modesty on the part of the writer of this article, it falls to the lot of her typist to mention that the Rev. A.F.L. was not only the life and soul of the second Stunt Night, but surprised us all with the facility with which page after page of topical verses flowed from his fertile brain.

J.P.

## FROM LUCHOW

My! but the city and especially our hospital and W. M. S. property looked a mess as we saw it when we motored down the hill towards the river. And it gets no better where viewed closer. There is absolutely nothing left whatever but the bare walls of either property. The roofs and interiors of the buildings - hospital, schools and houses are entirely burned. The walls of the hospital are in pretty good shape except for the top floor, but it looks very much as though the W. M. S. school will have to be torn down to at least the top of the first story. The walls of that building being so high seem to have cracked more, perhaps, as the roof and other heavy timbers collapsed. The difficulty at the moment is to decide just how they should be torn down. Some look too dangerous to put workmen at.

Apart from some scorching of the verandah Mr. Hoffman's house is o. k. All the houses on that lower level were bombed out and not only there but right through to the point at the junction of the rivers. In fact the two houses and church are the only buildings of any kind saved around this corner of the city. Ever the church eaves are badly burned, nearly all the ceiling was blown off and the school and other buildings about it all destroyed.

The district around the west gate while bombed was not burned beyond one block from the church. There must have been a score or more of bombs right along this street. One just back or outside the west wall of this compound killed five or six cows owned by Mr. Hoffman's cook and killed seven people - whose bodies were later burned in the fire. He brought several of his best cows and calves into this compound or on the lawn of the No. 2 house (when Would's used to live. ). A bomb landed square in the centre of that lawn and blew the cows to pieces as well as the gatehouse and corner of the verandah. Huge foundation stones were blown up to Mr. Hoffman's house. One huge block went through the upstairs verandah and another through the roof of the servant's quarters at the back.

(Excerpts from letter)

GERALD S. BELL

## THE GO LAO HUEI

The editor would welcome an article on this brotherhood, descriptive or critical. A Chengtu daily had a short item on the subject last week.

## FROM ICHANG

There has been really not a great deal of excitement down this way this summer and the port has been carrying on much as it had done throughout the Spring. If anything, the population has increased again and business has been more satisfactory. The absence in general of air raids has permitted of more relaxation of tension and the fact that the war in the Han River sector has not been at all active, seems to have encouraged both the farmers and the merchants to do business as usual. It is generally taken that the cost of living has risen about 50 per cent on the average, but the increase in costs of labour and hire should well balance this, resulting in little change economically in this end of Hupeh. Crops generally have been good and it looks as if the recent dry-weather will not affect the harvest. The need for men on the farms has reduced the available labourers in the city to some extent but we expect that when the harvest is over there will be a return to the towns once more.

During the last weeks of July, I took a trip down to Changsha by small commercial boat, through the creeks and Tung Ting lake, and found that the traffic is highly expressive of the virtue of the route. Of course we struck off about half way between Ichang and Shasi, and after a very interesting trip made Changsha in four and a half days, travelling about ten to fourteen hours a day. It is faster going down, as one goes with the current of Yangtze water all the way to the Siang River. From there it is up stream to Changsha. We found the City of Changsha well burned out but rapidly arising from its ashes. Business was very active and the people were returning again to their homes. The foreign community is small as no foreign families have returned after the fire. The Yale-in-China centre is carrying on at full speed and they have, through the local Relief Committee, done a great piece of work there. The Hospitals both at this centre and the Catholic mission are very busy with clinics full and hospital beds in great demand. There has not been much military activity and most of the work has been with civilians and refugees. The latter have also greatly decreased as they have been returning to their homes in large numbers. Foreign firms were badly hit by the fire but are carrying on with diminished stocks and trade. There is an increase in the trade from the south and we found the shops well stocked with goods from the coast and from the south. Trucks are busy running south through Kwei Ling and it appears that this is a very good route for this section of unoccupied territory.

As for the friends and our own family here - business as usual - and lots of sleep between full moons. The missionary community here is as follows. American Church Mission - Deaconess Riebe, Father W. P. Morse; American Evangelical Lutheran, Rev. E. Thode, Mrs. Thode and two children; Church of Scotland, Rev. I. Campbell Mrs. Campbell and daughter, Miss M. J. Pirie, Miss H. Wilson, Miss D. Strickland, Dr. T. C. Borthwick and Mrs. Borthwick, and yours truly, Isobel and the two girls.

Cheerio and our very best wishes for the busy year ahead of you out there in Chengtu. Regards to all the folks and may your dug-outs be deep and large and air raids few and far between.

(Excerpts from a letter)

Gordon Brown



## THE UNION THEOLOGICAL COLLEGE AUTUMN 1939.

The Theological College opened on Tuesday morning September 12th with a service of worship followed by the Sacrament of the Lord's Supper. The rest of the first week was occupied with examinations. Some students had left in the midst of the June examinations owing to the air raid of June 11th and an opportunity was given them at this time to take a supplemental examination. Entrance examinations were also taken during this week, by the new students. This made it possible for us to begin lectures the following week at the same time as the university.

There have been some changes in our staff. We have the same teachers from Nanking Theological Seminary that we had last year. Mr. Wallace Wang has left us for the United States having secured a good scholarship in the Union Theological Seminary where he hopes to study for two years. Rev. Ts'ao Shao Ch'ing, a minister of the Mei Dao Huei, and a graduate of our university has joined our staff. Besides teaching he is acting as registrar and secretary of the Extension Work of the College. Dr. Peter Y. F. Shih who has just finished four years of study in the United States, two at Hartford and two at Union, has just returned to China and has joined our staff. Dr. Shih has specialized in the study of the Old Testament and is now teaching that subject in our College.

We have thirty-five students registered in the College who are divided among five classes. Of these students twenty-five are men and ten are women. Nineteen of them were with us last year while sixteen entered the college this autumn as new students. They are divided among the classes as follows; First year, Senior Grade six students, second year nine, third year three and fourth year two. There are ten students in the regular class of the Junior grade and five students have come for one year Refresher Course. They are divided among eight different churches. Ten men students come from the Mei Dao Huei and have been in the work of the Ministry of that church while five women also come from that church. There are six students from the Methodist Episcopal Church, three from the Sheng Kung Huei, four from the Baptist church, two from the Evangelical Church, one from the Methodist Church in Kwei Chow, one from the Presbyterian Church and one registered from the Church of Christ in China. Twenty-one students come from our own province, one from Sikang, three from Shensi, two from Hunan, one from Kweichow, two from Fukien, one from Kiangsu, one from Cheichiang, one from Honan, one from Shantung, and one from Manchuria. Thus ten provinces are represented in our student body this year.

The students are organized into a Student Association with officers and committees. These committees include Religious Life, Health and Recreation, Entertainment, Debating and other activities of College life. Morning worship is held daily at half past seven o'clock. There is also a weekly assembly held Friday afternoons at half past four. Every second week this assembly takes the form of a worship service while on alternate weeks addresses are given on current topics. All students have practical work on Saturday or Sunday. Some go to nearby towns to preach while others do work in the city in churches, hospitals and some visit the prisons. Sunday School and evangelistic preaching services are held at the college to which the people of the neighborhood are invited.

During the summer months some work was done on building. The United Church of Canada is erecting a house on property adjacent to our College. One residence for a teacher has been built on our property and will be part of our permanent plant. Originally it was planned to erect this house using brick but owing to the impossibility of purchasing brick at the time, it was built of "beetow" material. Rev. Newton Chiang and family are occupying this house. Another building was erected adjacent to the buildings which are now used for the work of the college and of the same type as those buildings. This made it possible to accommodate our enlarged student body and to provide offices for the teachers. It is planned to erect a new and permanent dormitory during the ensuing year.

A good spirit prevails in the College and with the staff as now constituted we anticipate a good year's work and progress towards our goal.

GEO. W. SPARLING.

#### NEWS FROM BATANG

Batang is now re-occupied by missionaries. Two young Norwegians, Mr. Westburg and Mr. Alfsen are studying the Tibetan language there, but hope to travel north to Derge and west if possible. Two American lady nurses are also there studying the language. Mr. and Mrs. Edgar Nichols with their own four children and the four children of Dr. and Mrs. Bare are also in residence at Batang. The Lhasa government made it impossible for them to remain in Tsakalo (Tib. territory) so they had to move to Batang which comes under Chinese control. Dr. and Mrs. Bare are still at Lha-den in Tibetan territory; but the doctor does not know how long he may be permitted to remain there.

The community seems to be all well but they are having quite a time securing money to keep the machine going. Batang is now in a 'back wash' and there is practically no trade between this city and the distant outpost.

Formerly we could send money overland and keep the community off the rocks but this is not so easy; and the missionaries now find it quite impossible to sell cheques on any place outside of Batang. Quite recently we have been able to send them in a little but there is a constant demand.

Tibet, the Roof of the World, is the Land of the Lamas, and her doors are not yet open to the Gospel Message.

R. C.

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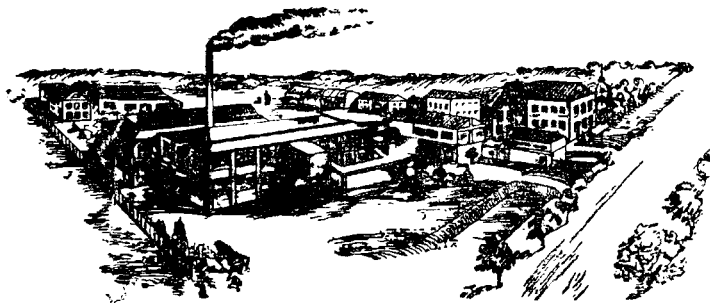
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