



THE WEST CHINA MISSIONARY NEWS

JUNE 1939

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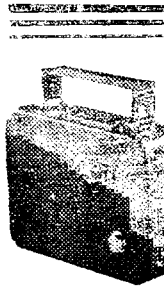
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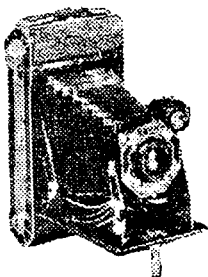
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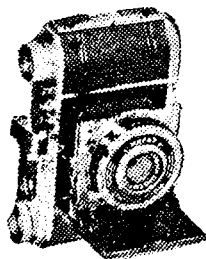


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This is an outline of the English Bible, showing how it was made available to the people, and also its connection with and influence upon the Bible as translated into Chinese.

- 8116 *Spurgeon's Sermons?* translated by E. Morgan, C. Y. Chen and others, Edited by Z. K. Zia. (1939) 267pp. .32.

Spurgeon's writings need no recommendation to Christian leaders.

- 9164 *The Choice Before Us* by B. Stanley Jones, by P. C. Lin, (1939) 158pp. Paper cover .30
Paper board cover .55 Cloth board cover 1.00
(Published in Chinese by permission of the Abingdon Press)

Our readers are already familiar with several books by Dr. Jones. This present work tackles the problem of the relation of the Kingdom of God to the pressing problems of our times.

Other cures for the world's ills are being offered us, but in this volume, after discussing them, Dr. Jones shows how the way of Christ is "The Choice Before Us", if we would save our world.

ON BOASTING

You may Boast about Yoursself.

It is a pleasant and harmless pastime to give way to our expansive emotions by times and express a little pride about some personal achievement. We may have broken a record of some sort; we may have been busier than we imagine any ordinary person could ever have been; we may have with the ancient saint given a dragon a hard time of it; we may have managed something which many before us had tried and failed; we may have bought a wicker chair at a price considerably lower than that paid by a very astute friend or neighbor. If we can get an audience, we are justified, or at least we can do little harm, if we add a little color, and present our feat in all its glorious details.

You may Boast about your Family.

We should feel freer than we do to boast about our families. If a forefather fought with Wellington or Grant; if a son or daughter has seemed to have made the first rung on the ladder up to distinction; if our family includes one or more members, (distant relatives may be included) who have their names inscribed in the halls of fame, we do no harm to let it be known. If, as is the case with the writer, our great grandfather, with no weapon but a hoe, killed a large bear, we should not hide the fact. Of course, we must be careful. Human nature has a tendency to jealousy, and the bright branches of our family tree may stir others to envy and dislike us. This can be avoided, however, if we adopt a casual attitude on the subject, and let the glory of our kinsfolk as it were seem to leak out.

But do Not Boast of the Larger Groups to which you belong.

Boasting about one's country, one's race, of one's ideological group, is a different matter. Personal and family pride produces only small units, and at their worst, they can do only limited harm. Racial, national, and political idea boasting is quite different. In earlier days, perhaps, conditions may have allowed of such sorts of pride. A sufficient number of people would have laughed if any one group claimed omniscience and omnipotence, and there would have been no great danger. But to-day we see great mountainous masses of racial, national and ideological pride rolling along like great juggernauts, crushing out the lives both spiritual and physical of millions of people. We should laugh, but in the face of such tragedy, that is impossible. But, in no case, let us by our boasting add one gramme to their diabolic powers.

Boast about victories of Love over Hate.

Under to-day's conditions, we should to the limits of our powers boast of the accomplishments of our fellowmen of whatever race or creed or nation who have caught a glimpse of a world-wide society, a world bound together by the enduring bonds of goodwill and mutual appreciation, and have given their lives to make that vision a reality. Such boasting alone will tend toward peace on the earth. Such boasting will put us in a class with one who resolutely put from him all thought of glorying except in One who gave His life in an all-inclusive love for mankind.

NOTES

Do we do enough of Tibetan's Back Door type of Mission work?

Mr. Alley's article is nearly four months old, and the statistics are seriously out of date. At the beginning of May, Chinese Industrial Co-operatives had 755 organized in Kiangsi, Hunan, Yunnan, Szechuan and Shensi. One co-operative in Shensi produces 16,500 pounds of cotton gause, valued at over \$20,000, daily.

The book reviews come to us under the auspices of the University Book Club, and are most welcome.

THE WEST CHINA MISSIONARY NEWS

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WHOSOEVER LOSES HIS LIFE SHALL SAVE IT*

"Whosoever would save his life shall lose it, but whosoever loses his life shall save it." This paradox embodies one of the most profound truths in Jesus' teaching. It is a truth that many sages and saints have partially apprehended, but was first fully grasped by Jesus.

That the universe is so organized that a person has full freedom to chose to save his life, to retain his individual ego and maintain his personal liberty is a fact that is apparent to many. That a decision in favor of rugged individuality does not result in the highest type of personality has also been stated by many religious men. For instance Buddhism maintains that desire, which we might interpret as the wish to preserve life, is the root of all evil. Pain and suffering can be ended only when all desire has been suppressed. There is no happiness to be found in life. Therefore Nirvanah, the extinction of desire, the complete dissolution of the self into nothingness, is the highest goal of mankind. The follower of Buddha withdraws from life and society, he retires to some mountain retreat, and there endeavors to forget that he has a will, that he is a man, or in fact that he is anything. Extinction of consciousness and of desire is his ultimate hope.

Laotze taught that the individual will tends to be in hopeless conflict with the supreme law of Nature. This law he spoke of as the "Tao," that is the Road or Way of the universe. "As this Way progressed or declined, so man and all things waxed or waned with it. To struggle against it was useless. It was manifestly the highest wisdom and duty of man to seek this Way and to live in accordance with it. This was man's "Teh," that is his Virtue or Wisdom." Hence, struggle is useless. One may dream of better days and have faith that they will come. But man must be patient and bide the proper time. Inactivity becomes a virtue. Difficulties arise from man's struggles and self-assertiveness. "The empire has ever been won by letting things take their course," said Laotze. "He who must always be doing is unfit to obtain the empire." Therefore: "Keep the mouth shut, close the gateways of sense, and as long as you live you will have no trouble . . . Practise

* Address to West China Union University Mid-week Community Service, April 5, 1939.

inaction, occupy yourself with doing nothing." And as Chwangtze added to the teachings of his master: "The way of Heaven is not to act, and therein and thereby to be the most honoured of all things. The way of men is to act and so be involved in trouble."

These conceptions of Buddhism and Taoism that the preservation of self lead only to unhappiness and to trouble have had a great influence in China, as we all know. The tendency has been to retire from life and from struggle, and to seek the solitary places for life-long meditation, or to seek peace through inactivity. The dominant person, forcing his personality upon the people and giving full rein to his ego has never been respected in China. Such a gaining of life has been counted as loss. On the other hand the significance of the second half of Jesus' paradox has not been appreciated. Obviously even the early followers of Jesus did not understand him, for the writers of the Gospels followed this great saying with the promise of positions of authority to those who gave up the world in order to cast in their lot with Jesus. "There be some here which shall in no wise taste of death, till they see the Kingdom of God come with power." To those early followers of Jesus the motive sufficient to impel men to give up life was the attainment of power, position and rank in the kingdom about to be established by some great miraculous event.

But in Jesus' use of this word 'life' he means something far greater than what so many regard as the acme of existence—the attainment of power and authority. To him life, life within the Kingdom of God, meant the release of all one's potentialities in a realization of oneness with God in will, in purpose and in effort. The man who chooses to maintain his ego and blindly force his individual will upon the world loses the life he might have had, for to him is denied admission into the Kingdom of God. But the man who voluntarily decides to seek God's will and to do it loses his petty self and gains God, for he becomes the expression of God's will in the world and in society. He has gained a life infinitely greater, more valuable, more significant than that which he discarded.

The result of this is very different from Laotze's doctrine of inactivity for fear of going contrary to the laws of Nature. The result of this active dedication of the will to God is a life full of activity—the activity of God at work. It is not the end of struggle or of trouble, for this man is now on God's side in the struggle of God with evil. (One more egocentric individual, one more center for concentration of power, has been added to the great integrated system of God-centered power stations working with one single purpose in the world.)

This newly achieved life is not passive, the saved life is not that of a sponge soaking up something from the fountain-head of the universe. It is an active participation in the purposes of God. And this participation may lead to struggle, to trouble and to suffering.

The world is full of egocentric individuals, and many of them are men of strong and dominating personality who attract to themselves others in support. But the Kingdom of God has only one center of loyalty. Every member of that Kingdom is loyal to God. Can we picture the person really dedicated to this life? He is faced with a situation of any sort,—about what does he think? How is this going to affect him? How is his department, his college, his university, his mission going to be affected? If those are his first thoughts, then that person is still not God centered. God has not yet complete dominance of his life. Let us take a concrete illustration. How many times have we W.C.U.U. people said in these war years—"yes, we must extend hospitality to those who have come to us from the war zones—but we must protect *our* interests, we must preserve our individuality, we must think of the future of our institution? To what extent does that express a genuine purpose to do God's will? Is the W.C.U.U. making her greatest contribution to the Kingdom of God (for which purpose her constitution says she was founded) by saving her life, by maintaining her interests, by preserving her individuality? Or is the W.C.U.U. really achieving life only in so far as she is losing herself and her individuality in the common cause.

Some months ago I was told that a certain missionary in Chengtu felt that no longer was there a contribution to be made. So many folk had come in from down river that that person felt that it would be better to pack up and go home. When I suggested that possibly the arrival of so much help and the consequent freeing from certain responsibilities and duties should be regarded as a great opportunity for at last having the time and freedom for doing some missionary work—some personal work among students for instance—I was met with the response: "Oh, it's all right for you to talk that way. You're a dean and have all you want." That reply has given me a great deal to think over. Is the position I hold all that I want. Is it that which gives me satisfaction in life because through that position my egocentricity has full scope to exercise its self, to save its own life?

It seems to me that some of us are in a dangerous place. We must maintain our egos or we feel that there is no place for us, we'd better pack up and go home. Have we not left parents and country, possibly wealth and position to come to a far country? Should we not be recompensed? If so we feel, we are losing our lives hopelessly. We have saved our

selves and lost our lives, and such lost lives are as powerless on the mission field as elsewhere.

How many of our disagreements are really concerned with the clashing interests of egocentricity, with the endeavor of different individuals to save their own individualities! a refusal to submerge self into the common good, not to mention the absence of any positive seeking of God's guidance or his will before acting or talking.

I have often thought that the real scientist is one who may be used to illustrate the saving of life through its loss. The true scientist does not first formulate a theory and then fight for that regardless of the truth. When such an identification of the self with a theory or claim is made by any man he can never see the truth. The men who opposed Pasteur, the men who ridiculed Lister, where are they? All dead! They identified themselves with their theories and so died with them. But Pasteur and Lister, who lost themselves in the pursuit of truth, formed their opinions and ordered their activities upon the truths that they had labored to discover—where are they? alive and living today in every hospital ward and in every physician and surgeon who seeks to bring healing to the sick and the suffering of mankind. They sought to give the world not Pasteurian theories and Listerian surgery but the truth.

And so it is also in spiritual life. When I try to preserve my spiritual entity, to impress my personality upon others, I die. When I identify myself with a religious theory and fight for its preservation, I die with it. But when I first discard my ego, and consecrate my will to a search for God's will and my action to the carrying out of God's purposes, regardless of preconceptions and theories, then to that extent I have embodied the divine and I live and find life.

This life is not necessarily free from struggle, but it is free from internal strife. There is no split personality, for the entire person has become integrated around the divine will. This is a very different thing from what Pearl Buck attributes to her father, the fighting angel, whom she describes as being in the fortunate position of always having God's will coinciding with his own. Such a conviction gives a supreme self-confidence that is not very lovely. It is the type of mind seen in autocrats and dictators, and is the philosophy underlying the theory of the divine right of kings and the infallibility of the Pope. God is supposed to elect a certain person and make him his personal representative. In this case the action is on the part of God. He chooses the man, who somehow becomes conscious of the choice and is ordained either by a nation, a church or by himself to represent the will of God.

But losing one's life into the divine will is a very different

thing from this. Here the action is taken by the man rather than by God. The person decides to surrender his own will and to substitute for it God's will. This means forever seeking that will, for the will of God is not revealed to man without effort on man's part, any more than the great truths of nature are revealed to the scientist who is content to speculate and then proclaim as truths the theories that he has not verified by careful experiment. Only by patient research are the laws of the universe discovered. Even what are called flashes of insight come only to the prepared mind that has disciplined itself to see significance in what the ordinary person regards as commonplace. Similarly spiritual truth or the will of God is grasped only by the person dedicated to the search for that will. And the first step in that search is the decision to discard self. And as progress is made along that road life is achieved in greater and ever greater abundance. "I came that they may have life, and may have it abundantly."

LESLIE G. KILBORN

~~~~~

"Live and let live!" was the call of the Old—  
 The call of the world when the world was cold—  
 The call of men when they pulled apart —  
 The call of the race with a chill on the heart.  
 But "Live and help live!" is the cry of the New—  
 The cry of the world with the Dream shining through—  
 The cry of the Brother World rising to birth  
 The cry of the Christ for a Comrade-like earth.

Edwin Markham

~~~~~

THE BACK DOOR BY TIBETAN.

Sikang, Apr. 39.

Amongst our other activities outside the Back Door is teaching numerous boys and girls to play the game. Chinese children, like children all over the world, are very fond of games, and when the game is good and has some sport in it, they are very keen.

Even the Archbishop of Canterbury can't be praying and reading his Bible all day. This great man, like other public men, enjoys attending important functions, and this may be to him the spice of life. And with Dean Inge he may be frequently seen at the Oval keenly interested in the sport life of the nation.

When school is finished there is sometimes a wild rush to the Back Door as the game accommodation is somewhat limited. First is first served and very soon three small tables are occupied with those who have thrown off the scholastic embarrassments for another day. Frequently on the way home for breakfast or lunch the boys will drop in and battle

with each other in a game of tidleywinks. As played by the Chinese school boys around us here the game has taken quite a different turn. Instead of all struggling to be first in the little wooden cup they start out to handicap each other or to handicap the scholar who shows signs of winning the set. A rule in the game being that when a person is covered he is unable to move.

With six boys or six girls playing the contest on occasions becomes quite fierce frequently demanding our attention and decision. A boy with three men in the cup demurs very forcibly when he is held covered while the others get their men in.

Tidleywinks, as a game, has this outstanding characteristic: it develops in the boys and girls patience, forbearance, and some other Christian qualities, among them being the courage to look on while others forge ahead. This is not very easy and needs some development. Naturally, when a boy is held covered, and unable to take part while the others continue the game, that calls for a smiling face.

"Rejoice in the Lord alway and again I say rejoice" may find itself in harmonious surroundings when we are conducting the Dusk Service for the boys and girls and there is no opposition or antagonism. It seems one thing teaching forbearance amidst an atmosphere of geniality but quite another matter when four boys are acting in unison against another two. Christianity in practice along the rugged path of one's daily life is what we are seeking to inculcate among the boys around us. But there are inhibitions and some of them seem very old and very deep.

However Tidleywinks is quite juvenile when it comes to Ludo. Four men of different colours start out from a given base and race towards a given goal. In Tidleywinks it may mean merely holding your opponent down; in Ludo you send him back to his base again. We seldom play this game with the boys but as we 'stand by' to see that each gets the necessary 'fair play' we are convinced of the truth of the words: That the heart is deceitful above all things and desperately wicked. Of all the games played by the children around us Ludo perhaps leads to the most disagreements and quarrels and bitterness of speech and spirit. If a boy can play Ludo and keep quiet and play fair we would consider at once that grace had begun its gracious work in his soul.

If a Yellow in the Ludo race meets a Green on the track he can be kind, gracious, and considerate, and where possible move another man. This, however, is seldom done, and where a Red meets a Blue, he is pushed home with little if any mercy. This game, perhaps more than any other, can show us very clearly just what progress the work is making in getting the gospel into the hearts and lives of those around

us. I was frequently impressed by the amount of spite that can be shown on the tennis court, but Ludo, where four boys are engaged is not very far behind tennis.

When I came to China, now over thirty years ago, I introduced the game of Basket Ball in the Training Home where we studied the Chinese language. I imagined that this game would be good for the health of the students while engaged in the serious business of acquiring a thorough knowledge of the Chinese language. However it did more than that. Paul could say and say boldly: I am crucified with Christ nevertheless I live, yet not I, but Christ liveth in me and the life I now live, I live by the faith of the Son of God who loved me and gave Himself for me. After a game at Basket Ball the serious student of the Chinese language would cry with Paul: O wretched man that I am who shall deliver me? The old man, even in the devoted missionary, sometimes creeps out and crawls out very much to his shame and disgust.

Halma, as played by the boys around us, gives us very little pain or cause for anxiety. We have two sets and two tables are placed outside the Back Door while the more serious of the students play this interesting game. However as each player is carefully studying his next move their eyes may not be on the immediate mover who is inclined to avoid the rules of the game and as the players themselves remark: "luan-tiao"-that is-jump disorderly. When we take a keen interest in this game of Halma from the onlooker's standpoint some of the players are inclined to lose a certain amount of pep and the reason is not far to seek. The game however is slowly developing honesty among the boys and this is some evidence that the things we stand for are being appreciated.

Lotto is a favourite among the girls who come to the Back Door. The boys love this game too but don't play it so much as the girls.

I'm sorry that I spelt the word, I hate to pass above you;
Because-the brown eyes lower fell—
Because, you see, I love you.

I am afraid that this spirit characterises the of game Lotto as played by some of the bigger girls outside our Back Door. The girl calling the numbers has her favourite and the favourite soon recognises the sympathetic touch. In Lotto the rules of the game are simply ignored; and if Mary had a little lamb, the lamb everytime, in the game of Lotto, is sure to win, because Mary calls out the numbers she sees on the little lamb's card. In the school where I studied at home one of the tutors used to say it took three generations to develop a Christian conscience; and that may be so.

Our main business day by day at the Back Door is

teaching the boys and girls who come about us the principles of Jesus Christ. We try to inculcate as far as we understand it the main teaching of the Word of God. We try to teach the children what we believe Jesus would have them do in their daily lives in their relation with each other. Today a little boy called Keo-er—The son of a dog—who is responding nicely to our teaching, wept bitterly because of the unfair treatment he was receiving at the hands of another school boy named Ming-sen. Ming-sen was undoubtedly cheating at the game of Ludo and Keo-er challenged his play.

We find that it does not always automatically follow that a boy or girl who attends our religious services at the Back Door will always play a fair game; but we believe it is a serious character test as to the depth of the kind of work we are trying to do. We believe that if a boy is a Christian and knows what that word implies he will put up a fair game and make no effort to cheat or play an underhand game.

It would be a very simple thing to confine our energies entirely to the teaching of the Christian religion and meeting all who come to our Back Door with the message of salvation; and in fact this is very largely what we do. But God has given us unusual opportunities among the children of this city, and today, a warm sunny day in March, and a public school holiday, there must have been more than fifty young Chinese scholars at the Back Door. And they don't all come for religion though we try to let them all have it. About ten boys were hanging around the Tidleywink's table an equally large number were keenly engaged in a game of Snap. Others were playing at amateur chairmen, the majors carrying the minors at a dangerous and alarming speed. Where, it may be asked, did the mission work come in?

Snap is perhaps the most popular game outside the Back Door and the favourite with all the scholars who come about us. They love a game of Snap and are quite prepared to read through the Book of Job at one sitting if at the end of it they can have a game of Snap. But Snap is a terrible test.

As a young S. S. scholar at home we used to sing a hymn which runs thus:

There's a wicked spirit, hovering round me still;
And he tries to tempt me to all harm and ill.

Some people may be born very good and very sweet and very kind and be perfect angels from their birth. So far we haven't hit many of this species in our work along the Tibetan frontier. Unless I had actually witnessed with my own eyes I could hardly believe there are so many ways that Snap could be played. If Fu-kuei calls Snap the hundredth part of a second before he should do so, then Fu-kuei is not playing the game; and the others know it. The crowd in unison call out: "Ta-kan-dao"—"He saw."

The Practice of Religion will always call for faith and patience and courage; and we are making every effort to teach boys to play a fair and square game, not only in sport but in daily life; and they are not long in discovering that arrayed against them are the world, the flesh and the devil and all the forces of darkness. It is hard work but it is worth while.

I hold-although you count it strange—
 A mere belief could work no change
 In human lives, but only He
 In whom is our belief, can be
 A power transforming us, until,
 Responding to His mighty will,
 Our yielded lives grow pure and fair,
 And He beholds His image there.

E. H. Divall, A Believers Pest.

CHINESE INDUSTRIAL COOPERATIVES*

REWI ALLEY

The project first started in Shanghai where a number of people who were interested in the war and who had seen Chinese industry being smashed, met together in a series of talks to discuss what could be done to give China all of the industry that she needed to carry on the war. The group was very keen to get industry into the interior because seventy percent of Chinese industry was on the coast and this meant that most of it had been destroyed by the war. We discussed at length, with such persons as Edgar Snow and his wife, Mr. Randall Gould, J. B. Powell and other Westerners as well as various banking people from some of the Chinese banks, and finally came to the conclusion that the only way to get industry moving would be by setting up small industrial cooperative units throughout the country in a way that the big factory organization could not cover. We felt that we could put these cooperative units in the third line of economic defense**, such as Szechuan and Kweichow. These small units would be impossible to destroy because they were too

*A talk given to an interested group at Chengtu, on January 17th 1939. Mr. Alley was a factory inspector for the Shanghai Municipal Council for twelve years and the horrible working conditions he found in many factories aroused in him a determination to find a better way.

**Referring to the three lines of economic defense worked out in the original plan for industrial cooperatives: (1) close to the fighting lines, existing industry and new mobile industrial cooperative units; (2) more removed from the fighting line, the principal concentration of new cooperative units and existing industry; (3) in the western provinces, heavy industry supplemented by new cooperative units. (See pamphlet "Chinese Industrial Cooperatives", published in the summer of 1938, with map. Chinese translation entitled: 中國工業合作社

numerous and also outwardly they would look like ordinary residences and not large factories.

You know what has happened in China - a whole country full of small handicrafts has been supplanted by factory products from the west or from industry concentrated on the coast, leaving the farmers nothing but their farms. We thought it wise to get industry back into the country and give it the technical assistance and organization necessary, and tie it up in a national organization so that the units could be interlocked and aim at standardization, so that these industries would not only help China to win the war but would also pave the way for peace-time reconstruction. Of course the difficulties are tremendous. In peace-time the problem is mostly one of marketing; in war time there is no trouble in this line. In areas back of the lines in the southeast the shelves of all the small country shops are empty. In Fukien, Japanese goods still come in; also in Kiangsi. In Kiangsi there are tremendous quantities of raw materials, and plenty of refugees to do the work, but there is need for capital and organization to bring these two factors together.

Do you understand what war time industry means? Next to keeping the Japanese back it is important to keep production moving for the sake of the army. Imports are cut off. Everything has to be made, and for everything that can be made there is an immediate demand. Money is no use unless there is something to buy.

We discussed all of this in Shanghai and put it on paper as a plan and sent it to Hankow. The Generalissimo's reaction was "This seems a very good idea; let's try and do it." And in that direct manner which characterizes the Generalissimo's headquarters, they said, "Go ahead and we will provide you with the necessary capital to put up the co-operatives and get them started, and if it works, we will do all we can to help you make the organization the thing you want it to be."

So we went to Hankow, secured Mr. Liu Kwan-p'ai (K. P. Liu)* and Chang Nai-ehi, Head of the National Salvation Society. Dr. Kung invited him to be the general secretary but he went into North Anhwei and could not get out. Also, he feared his friends would think he was running away from danger so he remained. Madame Chiang found quarters for us in the Yokohama Specie Bank and in August, 1938, we sent out groups of people to set up cooperatives. We started to work in the Northwest of China at the end of the Lunghai on the Kansu border, for both refugees and local

*Trained at Ford's Factory in Detroit as a result of Joseph Baillie's interest and later magistrate at a model hsien government at Holsien in Anhwei.

people who were without employment, providing engineers and capital to get industry started. There are now over 100 cooperatives in that area. Our next efforts were in southern Kiangsi. Cooperatives grew so fast that it was difficult to keep up with them.

We now have cooperatives at many centers in southern Kiangsi, southern Hunan and western Shensi. In western Shensi our cooperatives are all paying back the capital loaned to them. For instance, the price of coal in Paochi was \$30 per ton. By organizing a local miners and transport cooperative, we were able to bring that price down to a reasonable level. One little village was furnished with electric light through the forming of a cooperative. Paochi got its first newspaper, because a group of Hsuechow printers came in and were pleasantly surprised to find they could borrow a few thousand dollars and set up shop in a cave in the side of a hill - the result is a daily newspaper. We call that section our "Northwest Headquarters".

The "Southwest Headquarters" were set up in Hunan and we sent engineers and cooperators there. We have proved that the cooperative industries can move, and they really constitute guerilla industry because as the Japanese advance they just pick up and move away. In the large type of industry, as the Japanese advance, usually the head of the company runs off to Hongkong and the workers join the horde of refugees. For instance, the units in Changsha moved their equipment and settled further behind the lines.

Our "Southeast Headquarters" is in Kiangsi. The Shanghai Hongkong Promotion Committee was able to raise \$200,000 which it provided for use in Kiangsi. This is an extraordinary region because of the good transportation. Boats can be built for \$300 which will carry 10 tons so that region which is rich in all kinds of minerals, such as coal, iron, etcetera, has great promise as an economic base for the various operations in the Southeast where we are endeavoring to make an economic base. Kiangsi is full of riches, probably one of the richest places in natural resources in the world. In size as large as many European countries, it has almost every kind of raw material. There are plenty of refugees; China has capital and technicians as good as any in the world - our problem is to bring all these factors together. The place for Chinese engineers and technicians is in free China where they can help to build up the kind of resistance that is essential if the war is to be won. We have tried to organize various cooperatives there, such as a wounded soldiers cooperative with a printing cooperative to make books and run a newspaper. They dug up an old Red Army press which had been buried by the peasants and are using this old heavy piece of machinery effectively. A boat building

cooperative is also in operation, and they had an exciting time when Nanchang was threatened because the farmers buried all their materials. We dug them up and took the stuff out on boats.

The most important places from a military standpoint are the Northwest and the Southeast, for if the armies there are amply supplied, the Japanese will find great difficulty in breaking through and striking at the center of China. If resistance in the Northwest and Southeast collapses, it will be very serious, and the best way to avoid this collapse is to keep up these economic bases. Only small industry can go into these areas because large industries would be unsafe, and besides no one would be willing to risk capital there. To join these two areas, there must be a continuous line of industries running across the country, with headquarters at Chungking. Depots are being established throughout the country and we hope to get hold of some of the wool from the back country for 1939-40 which may be the decisive period of the war.

One of the most important tasks is to keep up the morale of the soldiers and see that they are well clothed, and we ought to be using Chinese wool for this. There are too many soldiers dying this winter because of cold. A thin cotton blanket made abroad and costing five dollars is not enough to keep out the cold. We should be able to produce such blankets here.

In addition to having these small industries interlocked, we must have these interlocking industries in all three lines of economic defense. We hope to have depots in Yunnan and Kansu and we hope that these new offices will materially help in the coming year. A chain of industries to which improvement can be added so that when peace comes these industries may play their part in reconstruction is part of the aim of the Chinese Industrial Cooperatives. If not, after the war stops, many people will have to buy Japanese goods because no other cheap goods are available. It is a people's movement that the people can enter into and feel that they are part of the whole, and that they are really an industrial army which is struggling to win the war also.

Industry in factories as it has been in the coastal cities is a crime. To make a pile of cheap junk to supply the world is a poor ambition, ill befitting a great nation. We should be making things that our people need and under conditions that do not make for slave labor, not such as those in the Japanese cotton mills in Shanghai where conditions and hours are beyond description. These conditions we should try to avoid in free China, and we believe that the small industrial cooperatives are a better instrument for modern conditions than the large factory scale of industry.

We make almost everything that anyone can make, although we drew the line at a request for a loan to make figures to burn at funerals. We also had a request for a loan to make wooden figures to replace those destroyed by the Communists. However, these are about the only requests we have turned down on account of the product to be produced. We strike a lot of trouble in industries dependent on foreign materials such as electric batteries. However, it has been found that many of these things can be found in China, and it is useful in stimulating initiative and the production of raw material in China. Some of the mines have been closed for years and there are many old copper and coal mines not working. Sometimes someone comes along and says that he will open a mine for \$50. We have several such mines now operating.

We have organized marketing societies and a federation of cooperative representatives which has been a great contribution to the social life of the communities. In the Northwest there is a training school for people who cannot do the things which have to be done, especially refugees. It is obviously impossible to keep 60 million people on relief forever. They must be given work. If they want to and can, they must be given the chance of trying to keep themselves.

An industrial cooperative is a cooperative which is set up to carry on some industrial project or labor project, such as the road work in Lanchow, Kansu, or the family type of cooperative where there are people enough but not money enough to buy the necessary materials. We finance those transport, labor or industrial projects that run up as high as \$30,000 but mostly they are two or three thousand dollar projects, with about 20 members, though sometimes as high as 70 or 80. We try to give them a sense of belonging to one organization by letting them wear badges (工合). We are trying to organize from Fukien to Mongolia and hope to have them in both free and occupied China, so that the people will not have to buy Japanese goods.

The two greatest problems are transportation for the collection of raw materials, and what to do about excess profits. In peace times, the latter would not be an item, but at present they can get almost any price they ask for their goods. Some solution must be found for this.

These industrial cooperatives are essentially cooperatives of workers. Previously such cooperatives were unknown.* There were a few organizations where managers banded together, but not workers. The idea is to have seven or more workers participate. They pay for their shares from the pro-

* Before the war, two such workers' cooperatives were organized in Nanking by the University of Nanking, a rickshaw cooperative in 1933 and a wool-weaving cooperative in 1935.

fits, which is much easier now than in peace times. The difficulty is to get gasoline to run the motors. Charcoal is usable to a certain extent, and in some cases Diesel engines have been converted into charcoal engines, or sometimes even vegetable oils can be used. It is important to have industries that can run throughout the year.

There is much talk of sending people on to farms, but in many cases the needy refugees are city people, such as the thousands around Kweilin refugeeing from the Canton area, who know nothing about farming and just sit around and do nothing. The general appearance is that life has stopped.

We want 3,000 cooperative established this year. I think that industry spread like this in country districts removed from central authority will help to prevent anarchy from breaking out in these places. There is only one way to keep the morale up and that is to give the people a livelihood. The Chinese Industrial Cooperative Association has collected some 200 cooperators and engineers who are putting up with all kinds of privation and hardship in the country districts to make these industries work. We hope that the many educational institutions in this area will help in this cooperative enterprise. Such industrial enterprises should be a natural outlet for many people with some technical training and should make it unnecessary for them to go into jobs for which they are not trained, or even worse, left without employment.

"THE MORTAL STORM"—Phyllis Bottome

This is the first work of fiction to be published as a Penguin Special. It is the story of family life in Germany under the Nazi form of Government. The author was living in Germany during the years immediately preceding and at the start of the Hitler regime and thus is qualified to treat her theme with assurance. The tragedies familiar to us all through the Press and other published reports are made personal in this vivid tale of the experiences of the members of one family.

In the opening paragraphs we hear Freya, the daughter of the family, asking herself "After all, what do politics matter?" The story develops the answer to this question in the life of each member of the family. One liked especially the character and dominations of the father - a Jew, and of the mother - a member of a proud German family. One remembers these suggestive sentences:

"So they began again, with bitter passion, to achieve the same mistaken goal - war power - war victory!" "The disappointed, clever man with a fiery tongue and a heart burning with thwarted personal ambition has lit their hearts - how can I tell you where he will lead us: He does not know himself where he will lead them." H. D. ROBERTSON

**A CO-OPERATIVE EXPERIMENTAL PLAN TO
ADVANCE DAIRY CATTLE IMPROVEMENT
IN SZECHUAN.**

**A "Travelling Bull" takes to the road—bound for Kiating,
Omei and Junghsien.**

Under the auspices of the New Life Movement, and through the generous loan offer of a highly bred improved bull from Madame Chiang Kai Shek's herd, and with financial assistance from the Szechuan Provincial Agricultural Improvement Institute, we are able to initiate a workable plan for dairy cattle improvement through the services of a "TRAVELLING BULL."

It is unnecessary for me to write a lengthy article on the advantages that are to be gained by the use of good breeding bulls in securing from future generations of cows, more milk, bigger cattle and thus acquiring more power for draft animals, as well as improved meat quantity and quality.

When you observe cattle families, breeding combinations and foundation animals over a period of years, you come to regard official and semi-official records of milk and butter production merely as the proof of what you expected and understood and prophesied from the very beginning of scientific breeding programmes.

A study of the history and production of leading dairy cows in the world convinces one, that the high class breeding bull is actually more than half the herd when family characteristics of dairy cattle records are carefully considered. One only needs to examine the records and trace the influence of a few outstanding bulls in the breeding of such cows as Carnation Ormsby Butter King, who, as far as we know up to the end of 1938, held the world's record, when on February 11th, 1936, she completed a record of producing 1,752.2 pounds of butter in 365 days, and in the same period of time gave 39,606.6 pounds of milk. A glance at the official records of the next four greatest milk producing cows of all breeds, of all time and of all ages carries with it a convincing message

1. Segis Pieterje Prospect	37,381.4	pounds of milk of one year.
2. Carnation Prospect Veeman	36,859.4	" " " " " "
3. Helm Veeman Woodcrest	36,217.7	" " " " " "
4. Carnation Ormsby Nellie	25,886.9	" " " " " "

It is interesting to note that the Carnation Farms have set as their objective during the next decade the breeding of an animal which will produce 40,000 pounds of milk in one year.

Now it will be a long up-hill struggle to change the local "Yellow" Chinese 'beast of burden cow' giving two thousand pounds of milk in one lactation period, into a milking machine giving ten to twenty times its present out-put. But we believe remarkable changes can be made by persistently using highly bred dairy bulls in systematic breeding programmes. All the feeding, all the management, and all the freedom from accident and sickness that any animal could have, will never produce results unless the breeding is right. The most important factor in building up a wider scheme of dairy cattle improvement is the selection of breeding sires.

The young bull which will be designated for this travelling breeding experiment is a fourth generation improved bull, born, July 10, 1936. He was sired by one of the finest bred bulls in the herd referred to in the early part of this article.

Already marked improvements have been made through the use of bulls imported into the province by the Rev. A. P. Quentin,

Kiating, in 1921, and Szechuan Dairy Cattle Improvement Association in 1924 and again in 1934. It seems fitting at this time, that another bull can well be drafted for service in those areas where improvement has been going on for a number of years. As an illustration of the interest and demand, the purebred Holstein bull at the West China University, has, from the first of January 1939, to the twentieth of April 1939, bred eighty-five cows, all owned by Chinese dairymen living in Chengtu and its suburbs.

Our past experiences lead us to believe that this "TRAVELLING BULL" experiment will demonstrate the ability of a bull to transmit the ability to produce larger quantities of milk and butter over longer periods of time, as well as to improve the actual size of future generations of cattle.

Rev. Leonard Bacon, United Church of Canada, Kiating, has kindly consented to take charge of the "TRAVELLING BULL" during his sojourn in Kiating, and the summer weeks at Omei, where it will be available for service. We would like to suggest to friends from other stations, whose milk-men take their animals to Omei for the summer, that these dairymen be informed that this out-standing bull from Madame Chiang's herd will be available for service during the summer months on Omei. There will be a nominal fee, and we trust our friends will encourage both dairymen and farmers near Omei to take full advantage of the breeding services of this splendid animal.

Roughly the itinerary for this "TRAVELLING BULL" will be

Kiating and Omei,	May to September.
Junghsien,	October and November.
Tzeliutsing,	December to March 1940.

Adjustments in time will be decided on the merits of demand for service in each locality.

F. Dickinson.

"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.

A CHRISTIAN EVALUATION OF CHINESE INDUSTRIAL COOPERATIVES

LEWIS S. C. SMYTHE

The Industrial Cooperatives that are being organized in China are attracting interest abroad because (1) they will help China rebuild industries that have been lost or destroyed in the present war, (2) they offer work relief to refugees, and (3) they will help to develop China's morale. Also, the carrying on of production on a non-profit basis means to many people help in winning the war. The question as to how Christian such a program is for all those who interpret Christianity as involving an improvement in social conditions and social relations of people centers on two points, first, whether industrial cooperatives is the best way of promoting better human relations, and secondly, whether Christian organizations should participate in a movement that is avowedly designed to help win the war. The second question can probably be answered more easily and therefore will be dealt with first.

If the industrial cooperative program were merely a war measure, Christians might have some scruples about actively promoting such a movement, but even then a statement such as that made by Henry P. Van Dusen in "The Christian Century" for November, 16, 1938, needs serious consideration: "There is a greater evil for many people than the sufferings and tragedies of war; that evil is to fall under the control of Japan. No one who has witnessed Korea and Manchuria can doubt that." But the program of CIC is not merely a war time measure. If it were purely interested in increasing production for winning the war, then it would promote all existing or any form of productive organization that could be started, rather than concentrating on cooperatively organizing production. To use an American phrase, the movement combines a reform interest with a recovery interest. The reform interest is to promote cooperatively organized industry instead of the old form of small scale industry operated by a private master hiring a number of laborers and apprentices. This reform interest is not unrelated to the matter of increased production for war time purposes because it is thought that the cooperative organization will prevent profiteering by individual factory owners and it is hoped will therefore both distribute such profits as there are to the workers themselves and in the second place encourage the sale of products to the public at a reasonable price. The very expansion of these small scale industries is an indirect protection against high prices. The reform measure is further related to the wartime program in the sense that it enlists the initiative and interests of the workers themselves

in making the industry successful or, as it is commonly said, to improve morale.

It should be noted that the production of actual munitions or military equipment such as machine guns, hand grenades and pistols is a very small proportion of the amount of goods that is being produced by industrial cooperatives. The basic contribution toward winning the war will be in maintaining the supply of goods necessary to the general population not only in the cities but also in supplying the necessary manufactured goods for the farmers in return for the foodstuffs that they raise.

Turning to the question as to whether industrial cooperatives constitute the best way of promoting a Christian social order in the present situation, we should call attention to the fact that such cooperatives give three rights to the workers (1) to become a member, (2) to become a shareholder and thereby participate in the control and trading surplus as a joint owner, and (3) to share in the surplus as a worker whether a shareholder or not by receiving a bonus on wages. It will readily be seen that giving such rights to workers will not only increase their interest in production but gives to them a higher status and will tend to produce more self-respecting individuals and citizens. In other words, a fundamental objective of industrial cooperatives is to raise the status of individual workers. The other method that has been used in most of the Western countries for improving the conditions of the workers has been the trade union movement. Because of the fact that trade unions in China were commonly made the tool of Communist propaganda before 1927, since 1927 trade unions have been very much restricted by the Governmental authorities. But as a result of the success of the cooperative form of organization in helping the peasants in rural China, cooperation has found favor with the Chinese government and they have consequently not only been in favor but have actively participated in the present program for the development of industrial cooperatives. However, industrial cooperatives are not only a strategic substitute for trade unions but they go farther in the improvement of the status of the workers because they give to the workers the right to participate in the control of the industry and to share in its profits.

Another consideration with regard to whether industrial cooperatives are the best way to promote a Christian social order comes in the comparison of industrial co-ops with consumer co-ops. In England and Scandinavian countries the consumers' cooperative movement has been more successful and this is also true of the new development in America as far as urban cooperatives are concerned. In America the agricultural marketing co-ops still hold a large place as also

does cooperative farm insurance. It is claimed by those who favor the consumers' cooperative movement that because all persons are consumers, the consumers' movement is more democratic than a producers' movement, and also because of the possibility of members of a producers' cooperative restricting the membership to a few and hiring outside workers at competitive rates to do the work for them, the producers' cooperatives are always in danger of becoming something similar to a closed corporation operating for the profit of a few owners. With regard to the first, most of us have to produce as well as consume and this is even more true in China than in some more economically prosperous countries, and the cooperative movement in each country has usually developed along a form that meets the greatest need of that country. In China at the present time, agricultural and industrial production are urgently needed in order to feed the population and also give them the daily necessities of clothing and other articles necessary for living. The development of industrial cooperatives at the present time does not in any sense preclude the development of consumers' cooperative stores, but it is felt that increased production is the more immediate need at this time, and that by doing this cooperatively, we can improve the status of the workers. Leading thinkers in the movement, such as Professor J. B. Taylor, are advocating that the retailing of products manufactured by industrial cooperatives be handled through consumers' cooperative stores. In that case, the industrial co-ops should organize a marketing co-op to wholesale their goods to the consumers' stores. Whether this can be achieved or not depends upon overcoming the difficulty of getting consumers to organize. We still have the fundamental difficulty of preventing the industrial cooperatives from becoming closed corporations operated for the profit of a few owners. Because leaders in the cooperative movement saw this development in other parts of the world in the 90 years that have passed since the efforts of the Christian socialists in England to start cooperative industry, they have developed a technique for preventing this evil in industrial cooperatives. This is applied in the cooperative co-partnership productive societies in England by making it a requirement that the society shall pay the same bonus on wages (that is, distribution of profits) to a non-member worker as to a member worker, if the non-member worker applies for membership in the society within six months after the end of the fiscal year. If the worker is too young to become a member of the society, he or she receives his or her bonus immediately in cash. In the constitution of CIC this matter is handled in a different way but the objective is the same. First, by limiting the bonus on wages to a maximum of 20 percent for members, and secondly

by the provision that the scales, terms and duration of employment of any non-member shall be subject to the sanctions of, and revision by the head office of the CIC.

It is assumed that the providing of work for refugees is acceptable as a Christian objective. It is also argued that any program which will help to provide the essentials of living to a population going through a very devastating war, and that will at the same time improve the status of the common workers and change his relations to his fellows so that he will be encouraged to cooperate with his fellowmen for the common good, rather than for individual gain at their expense, introduces a little more of the Christian program of living in this evil world.

Strangely enough another consideration is that these industrial cooperatives do not constitute a Christian solution unless they can be an economic success. This side of the question is being taken care of by the national Chinese Industrial Cooperative Association set up as a semi-independent organization by the Chinese Government. A technically trained mechanical or chemical engineer is working in every unit right along with the cooperative organizer. It is the duty of these technical men to constantly improve the technique being used by the industrial cooperatives. If when the war is over it is found that the size of producing unit needs to be increased in order to compete with either foreign goods or factories along the coast—or inland—existing industrial cooperatives can be united into larger units and more up-to-date equipment can be purchased. In addition to technical improvement, is the addition of cooperative organization. As soon as a number of cooperatives producing the same article in any area exist, then a cooperative marketing society will be started to handle their product, put some finishing touches on it probably, and help their member co-ops to purchase raw materials and to improve their designs and methods. One might almost say, that instead of the industrial co-ops forming merely a part of the strategy of winning the war, the war forms a strategic situation in which to develop a cooperative form of industry in China.

What can missionaries and Chinese Christian workers do to help? (1) Discover new industrial possibilities in your community and report to the nearest CIC office. (2) Help the CIC cooperative organizer in your district to become acquainted with local workers of good character as the nucleus for new co-ops. (3) As soon as industrial cooperatives are started in your area, extend every form of mass education you can to these workers, both men and women, in order to raise their educational level. (4) Begin at once to study the history of the cooperative movement in all parts of the world and be able to interpret it to your Christian workers and

through them to the workers in your area. (If you can't find anything better, look up the author's article in the *Chinese Recorder* for December, 1936.) (5) Start study clubs on cooperatives, start credit unions amongst your church members or other acquainted groups, organize a local buying club and help it to develop into a consumers' cooperative store which may later retail products of the local industrial co-ops. (6) Subscribe for the Chinese and English publications of CIC and keep them in your church reading room.

THE WEST CHINA MISSIONARY NEWS

Committee: Wilhelmina Argetsinger; Muriel J. Brown; Bertha Hensman; Jane Hibbard; Arthur S. Kerry; William B. Sewell; F. Olin Stockwell.

Editor: Homer G. Brown.

Business-Manager: Jane Hibbard.

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WEST CHINA BORDER RESEARCH SOCIETY

Saturday p.m., May 20th, 1939, the West China Border Research Society held its annual meeting. Prof. Y. L. Kao read a very significant paper on "The Identification of Szechwan Porcelains by an Analysis of the Glazes." This helps to give evidence to the important place of Szechwan Porcelains and relates the products of the Szechwan kilns to those of other parts of China during the Tang and Song dynasties.

The officers of the society for 1939-1940 are:—

President	S. H. Fong.
Vice-president	Cora D. Reeves.
Member-at-large	D. S. Dye.
Treasurer	R. L. Simkin.
Editor	L. G. Kilborn.
Librarian	Mrs. Spencer Kennard.
Secretary	L. C. Walmsley.

The *Journal* Volume IX has been off the press for some time, but the postoffice in Shanghai will not receive it for delivery in West China. However it has been received abroad and acknowledged. Volume X is now in the hands of the printer. Manuscripts for Volume XI may now be submitted to the editor, L. G. Kilborn.

D.S.D.

On behalf of the Secretary.

A PRAYER.

When I'm fresh and gay and strong;
 When I'm victor over wrong,
 As to Thee I sing my song,
 Jesus Christ, be near.

When I meet with good success,
 And excitements round me press,
 When my peril seems much less,
 Jesus Christ, be near.

When my temper 'lets me down',
 And for smiles I give a frown;
 Let Thy peace my passion drown,
 Jesus Christ, be near.

When my worst betrays my best,
 When I shrink to face the test,
 Self deceived and sin oppress'd,
 Jesus Christ, be near

When in loneliness I toil,
 Sowing on a parchéd soil,
 Imperilled by the tempter's foil,
 Jesus Christ, be near.

When I can't endure the strain,
 Racked in nerve and tired in brain,
 When I seek Thy quiet again,
 Jesus Christ, be near.

When I feel I cannot pray,
 And my thoughts go all astray,
 And Thou seemest far away,
 Jesus Christ, be near.

When of self I find an end,
 And my need is just a Friend,
 As to Thee in prayer I bend,
 Jesus Christ, be near.

When in Sorrow's School I learn,
 When my eyes with weeping burn,
 When in grief to Thee I turn,
 Jesus Christ, be near.

(ARTHUR S. KERRY.)

ANOTHER LITTLE FIRE.

(See July-August News 1938)

The following is a translation of a report of church work in the city of Chongpa. The pastor there was converted during Miss Christensen's Revival Meetings in Chengtu, and under God has since been responsible for the beginnings of another "little fire" in the Szechwan Church. He would appreciate prayer from readers of the Missionary News for the continued work of the Holy Spirit, and that "the word of the Lord may have free course and abound." The report is as follows under four headings.

1. *Progress in the church.* Believers have been blessed recently through daily attendance at a 'morning watch' Prayer Meeting at 5.00 a.m. This has resulted in new spiritual life and power and a gladness to witness and win others to the Lord. The Lord is thus able to add constantly to the number of those who are being saved. Every Tuesday a class of more than 30 inquirers meets at the pastor's house, and shows great interest.

2. *Difficulties in the Church.* The chief difficulty arises from the fact that 'the harvest is plenteous but the labourers are few'—just one Chinese pastor and no assistance. Rising at 4.30 a.m. he is busy from morning till night. (a) Training voluntary lay workers (b) Classes for enquirers and catechumens (c) Open-air preaching (d) Indoor preaching (e) Christian Home movement (f) Assisting in humanitarian work amongst non-Christians. The pastor praises God for the experience of God's enabling grace.

3. *Preaching Hall work.* Though there is no organ and no chair, people are attracted in large numbers to the evangelistic meetings, one external source of attraction is the use of 金鑾板 as the musical accompaniment of the gathering. During the last three months over twenty fresh converts have been added to the church, and have been formed into a special class for instruction. These people have possibilities, and prayer is asked that they may "go on to know the Lord".

Prayer and miracles. The mother of a Christian called Teng Tsi Ming, herself a non-Christian, was sick unto death. Mr. Ten, being strong in faith, called for the pastor and his wife along with the Church members to hold a prayer meeting in his house. He called upon a good number of those present to give their testimonies to what the Lord had done for them. Mr. Teng's mother received the grace of repentance and faith, and the Lord healed her of her sickness; later she was baptised. In January of this year this old mother told the pastor that she had a growth which was pronounced incurable both by western and Chinese doctors.

She asked the pastor to pray over her. The pastor prayed for her with the laying on of hands, saying "The Lord healeth thee." She herself said she was healed, and on getting up the next morning she found the growth had vanished. The whole city has since heard of this and given glory to the Lord Jesus.

Also two weeks ago a twelve year old girl from a local government school, and a member of the Chongpa Sunday School had such pain in her arm that she could not raise it up at all. Her mother covered her whole arm with ointment. Before the Wednesday prayer meeting she asked the pastor to pray for her. After prayer her arm was immediately better. She then before the assembled church danced and sang praises. This school girl asked for prayer that her unbelieving parents might not hinder her Christian life and witness. Her mother has since become a believer. Please join with us in praising God for these His special mercies, and continue to pray for us.

JOHN W. DUDDINGTON.

SCHOLARSHIPS FOR MISSIONARIES AND NATIONALS

Four of the eight Missionary Fellowships and Scholarships assigned for 1939-40 by Union Theological Seminary, New York, came to China. The appointees from China this year were:

Mr. Yung Ch'un T'sai, B.D., Professor of New Testament in Union Theological College, Canton, China.

Mr. Wallace (Chün-hsien) Wang, B.D., Yenching, 1934, Dean of West China Union Theological College, Chengtu, West China.

Mr. Sheffield Cheng, B.D., Yenching, 1932.

Mr. James H. McCallum, B.D., Yale Divinity School, 1921, United Christian Missionary Society, Nanking, China.

The others went one to Japan, one to Africa, and two to India.

Several Missionary Fellowships (yielding \$750 a year and limited to Seminary graduates) and Missionary Scholarships (yielding \$450 a year, preferably though not necessarily for Seminary graduates) are available annually for missionaries on furlough and for especially qualified nationals of mission lands. Candidates should be persons of special attainments or promise who have already been engaged in actual Christian service, not undergraduate students. *Applications for 1940-41 should reach the Registrar of the Seminary by January 1st, 1940. Further information can be obtained from the Registrar of the Seminary.*

Twelve fully furnished apartments are available for missionaries on furlough. Detailed information about these apartments can be secured by addressing the Comptroller of the Seminary.

UNIVERSITY BOOK CLUB ACCESSION LIST
FROM MARCH 15th, 1939
Key to Classification

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

<i>Author</i>	<i>Title</i>	
Niebuhr, H. R.	The Kingdom of God in America	R
Cressy, Earl.	China Marches Toward the Cross	R
Cardozo, H. G.	The March of a Nation	PO
Mackenzie, C.	Pericles	B
Whitlow, M.	J. Taylor Smith	B
Birkenhead.	Famous Trails of History	M
Johnston, M.	Drury Randall	F
Larrimore, C.	The Silver Flute	F
Petrie, C.	The Chamberlain Tradition	PO
Jerrold, D.	Georgian Adventure	PO
Propper, M. M.	The Strange Disappearance of Mary Young	M
Bentley, E. C.	Trent's Last Case	M
Smart, C. A.	R.F.D.	Auto-B
Payson, A. B.	I Follow the Road	R
Essad-Bey.	Twelve Secrets of the Caucasus	T
Beal, F. E.	Word From Nowhere	PO
Greenwood, W. O.	Biology And Christian Belief	R
Kellogg, C.	Jadwiga: Poland's Great Queen	B
Humphrey, G.	Poland The Unexplored	T
Street, A. G.	Thinking Aloud	E
Burdshall & Emmons	Men Against the Clouds	T
Lee, R. E.	Recollections and Letters of General Robert E. Lee	B
Russell, B.	Which Way To Peace?	PO
Vercel, Roger	Tides of Mont St. Michel	F
Bottomo, P.	The Mortal Storm	F
Sangster, M. E.	Little Letters to God	R
Seaver, G.	Edward Wilson of the Antarctic	B
Grey, R. M.	I, Yahweh	R
Wilson-Carmichael	Things as they are Mission Work in Southern India	R
Chamberlin, W. H.	Japan Over Asia	PO
Lindbergh, A. M.	Listen! The Wind	T
Link, Henry C.	The Return to Religion	R
Millin, S. G.	What Hath a Man?	F
Swanson, N. H.	The Forbidden Ground	F
Goudge, E.	Towers in the Mist	F
Rodocachi, C. P.	No Innocent Abroad	F
Hall, R.	The Sixth Beatitude	F
Ford, L.	The Simple Way of Poison	M
Cole, M.	The Missing Aunt	M
Ward, F. K.	A Plant Hunter in Tibet	T
Harkness, R.	The Lady and the Panda	T
Lagerlof, S.	The Diary of Selma Lagerlof	B
Adamic, L.	My America 1928-1938	B
Wright, E.	The Great Horn Spoon	T
Hillis, M.	Orchids on Your Budget	E
Reid, J.	The Spring of Life	R
Link, H. C.	The Return to Religion	R
Cable, M.	Through Jade Gate & Central Asia	T
Cable, M.	The Making of a Pioneer	B
Buchan, J.	The Four Adventures of Richard Hannay	M
Oliver, J. R.	Article Thirty - two	F
Tarkington, B.	Presenting Lily Mars	F
Comiled	Breaking into Priat	E
Loth, D.	The Brownings: A Victorian Idyll	B

Secretary, Alice W. Lindsay

NATIONAL CHRISTIAN COUNCIL NEWS NOTES

From May 8-24 there were more N.C.C. secretaries in Chengtu than in any other place in China. At the meeting of N.C.C.R.E. there was not only the Executive secretary, Dr. C. S. Miao, but also Mr. T. H. Sun, Miss Kwan Ts'ui Chen, and Miss Mabel Nowlin as well as Dr. Luther Shao and Mr. Pao Wen Nien. Following that meeting, they have taken part in the Institute for Rural Men and Women Evangelists, and have met with the Executive committees of various Christian organizations and institutions. Dr. Miao left for Chungking on May 24, whence he will return to Shanghai about June 1.

In response to the urgent request that Miss Kwan give more time to Szechuan, she has agreed to stay six months longer. She will visit in the Friends Mission at Tungchuan and in the Sheng Kung Hui diocese until July. If you would like Miss Kwan to conduct an institute to train your workers in methods of Christianizing the Home work or to help your churches in their plans for that work, write to her soon, at Methodist Mission, Shensi-kai, Chengtu. Her autumn schedule will be based on such requests.

During May and June Mr. Pao Wen Nien of West China Education Association and Mr. Hung Kang of China Christian Education Association are visiting Christian schools in Tzechow, Tse-liu-ching, Jung-hsien, Ipin, Kiating and Yaan.

The West China Branch office of the N.C.C. has moved into the house just across the street from the Canadian Press. The offices are on the first floor and Mr. T. H. Sun's residence on the second floor.

"DOCTOR, I HAVE INDIGESTION!"

"What is ordinarily called nervous dyspepsia should be called emotional dyspepsia. The stomach is perfectly normal but works badly because it is so intimately related to the mind and to the emotions. The cure of the trouble rests, therefore, upon the patient's ability to learn, with whatever help the minister or others may give him, the control of emotion. This does not mean an attempt to abolish emotion, which would mean substantially the death of the soul. Emotion is controlled when it works itself out either into thought or into action in line with the person's proper growth. The emotions which upset us physically are those which do not develop into any practical, systematized, unified life, but explode and tantalize their possessors. To manage them is no less a problem than the whole conduct of life, and anyone who makes progress in that direction improves not only his digestion, but his family life, his business efficiency, and his capacity to enjoy himself."

Cabot and Dicks, *The Art of Ministering to the Sick*.

S.C.E.A.—NOTE

The Annual Meeting of the Szechwan Christian Educational Association planned for July has been indefinitely postponed, due the difficulty of travel and the uncertainty of the situation.

Earl Willmott

WEST CHINA N.C.C.R.E. MEETING

The West China meeting of the National Committee for Christian Religious Education (N.C.C.R.E.) was held in Chengtu May 7-9. Dr. C. S. Miao, the executive secretary of N.C.C.R.E., arrived from Chungking May 8 and was given a hearty welcome. In addition to the representatives chosen by the five denominations who cooperate in Christian Council activities, Y.M.C.A. and Y.W.C.A., there were delegates from ten different institutions and Christian organizations of the province, making the total attendance thirty-five. Among the number were six who had been officers or members of the N.C.C.R.E. executive committee in previous years.

The reports of the delegates indicated that a great deal of religious education work is now going on in Szechuan, and that there is possibility of much more through closer working together and helping one another. With the N.C.C.R.E. as a coordinating agency whereby we can learn from one another, think and plan together, and unitedly attack the problems too great for any to solve alone, there is hope. At the first evening session Dr. R. O. Jolliffe spoke on "The Content of Religious Education for Present-day China", emphasizing the necessity of the center and central loyalty being in God. Dr. Miao reported on the Madras findings in the section on Religious Education, and brought news of what is being done throughout China, where the new conditions have brought new types of needs to be met.

When the emphases for the following year were considered, the following were suggested:

Childrens Work: Organizing more Neighborhood Sunday Schools in homes of church members or in other places of easy access to children not in any Sunday School

Promotion of Daily Vacation Bible Schools (DVBS)

Young People's Work: Strengthening Religious Education work in Middle Schools through helping teachers to carry it on.

Church centered plans for youth work

Adult Work: Need for material for Bible study by those not familiar with using the Bible

Christian activities which church members can carry on in service to the community, on a volunteer basis.

Leadership Training: Institutes for training lay leaders.

Following up those who have attended such institutes, in carrying out plans in local churches.

Lay leadership promotion for rural churches

Committees for each of these groups with representatives from various parts of the province, will work on definite plans for carrying out these emphases, and for material needed. The following are the conveners of the groups:

Children's work: Mabel Nowlin
 Youth Work: Newton Tsiang
 Adult work: Yü Mu Jen
 Homes work: Grace Manly
 Leadership Training: Dr. Frank Price
 Christian Art: Chin Tsu

Dr. Luther Shao of Christian Mission, Nanking, has been loaned to the West China Education Association for one year for religious education work in middle schools of the various missions. He will serve as Youth Work secretary of N.C.C.R.E. for the province.

Since the Church of Christ in China had previously scheduled a meeting on Christian Literature for May 10, the N.C.C.R.E. postponed its consideration of literature till that day, joining in that meeting. The scarcity of paper and of printing presses adequate to the increased demand of these days, as well as the difficulty of getting books into the province, requires careful consideration as to how to supply the demand for Christian literature. A list of materials now in stock at Canadian Press is being prepared by Dr. Shao and Miss Nowlin to be sent out to N.C.C.R.E. members. C.L.S. books can be ordered from the C.L.S. Branch Office, 78 Pei Men Kai, Kunming, Yunnan.

In response to the presentation of the Religious Education Fellowship by Dr. Frank Price, a number of new members were secured, and former members paid their overdue fees. Anyone interested in religious education in church, school or hospital is invited to become a member of the Religious Education Fellowship. The Fellowship Bulletin, issued several times a year, gives notice of new materials, of work carried on by the members in the various denominations and enables us to keep in touch with one another's work. The membership fee is \$1 per year, of which Dr. Miao has promised that half of the amount may be kept in Szechuan to help finance the Szechuan R.E.F. Bulletin and other N.C.C.R.E. enterprises in the province. If you and your Chinese colleagues would like to join, get in touch with either Miss Mabel Nowlin, Methodist Mission, Shanhsikai, Chengtu, or Mr. Newton Tsiang, 61 Chiang Hsi Hsia Kai, Chengtu. The duties of the Fellowship members are:

- (1) To pray for each other;
- (2) To share with each other the problems and results of our work;
- (3) To form local fellowships wherever possible.

UNIVERSITY NOTES

During the last two weeks the Youth and Religion Team, organised by the National Christian Council, the China Christian Educational Association and the National Committee of the Young Men's and Young Women's Christian Associations, have been holding numerous meetings in Chengtu. Dr. Stanton Lautenschlager, formerly a professor of Cheeloo University and at present of Lingnan University, addressed a series of well-attended evening meetings in the Assembly Hall on the following topics: "The Present Situation in Europe and the Future of the Sino-Japanese War"; "Our Present World Needs and Hopes"; "The Meaning of Life and Faith"; "Christ and the Cross."

Sunday Evening Services have been addressed by Dr. Cheng Ching-yi, General Secretary of the Church of Christ in China; Dr. Stanton Lautenschlager and Mr. C.C. Liang of the Youth and Religion Team; and Rev. Andrew Roy who has just returned from a trip to Sian and Yeh-an.

The University has been asked to resume its Tuesday Evening Broadcasts. Chinese talks on Research Projects are given from 7.5-7.30 p.m., and the English ones on "New Forces in the World Today" from 8.0 - 8.30 p.m. alternately.

The Athletic Meet for the cooperating Universities was held on May 5th and 6th, the total number of entrants being three hundred. Two new features were introduced this year. Each University entered a team of twenty for the Tug-of-War, and four of the Universities entered relay teams of thirty to run back and forth over the 100 yards course. Just for the fun of it one of the staff members, aged forty-nine, ran with the students in the ten thousand metre race, and came in second. It is generally acknowledged that the times for the races and the standards reached were much better this year than last.

The British Ambassador, Sir Archibald Kerr Clark-Kerr, paid a brief visit to the University at the time of the Athletic Meet. The following Monday afternoon the community entertained him at tea in the Dickinson' garden, just before he left for Chungking.

Farewell teas and suppers for the graduating students are the order of the day, as are benefit concerts for the Nursery School, S.C.M. Choir, summer social work and kindred needy objects, to say nothing of revision of the year's work in readiness for the examinations which take place in June. Graduation Exercises are to take place on June 25th and 26th.

C.I.M. NEWS

Mr. and Mrs. Percy Moore and family, and Miss B. Silversides have passed through Chengtu on their way from South Shensi for furlough.

Mr. and Mrs. R. B. Ekvall, of the C. and M. A., Kansu, are in Chengtu making arrangements for continuing their journey back to their station after furlough. They expect to leave Kwanhsien by mule caravan, and to travel to Songpan where they will join a yak caravan and continue to their station in Tibetan country.

Mr. George Kraft has left Kwanhsien for Mowkung, taking supplies up for Dr. and Mrs. Jeffrey and Mr. and Mrs. Beatty. He is having to travel the long road via Tsakulao, thus adding some eight or nine days to the trip, as the direct route is blocked by bandits.

Mr. and Mrs. R. Ament are staying at the C.I.M. waiting for the University truck on its next trip. They also are on their way from S. Shensi for furlough.

West Szechwan C.I.M. expects to welcome seven new workers in the course of the next month. Mr. Sinton is escorting the young men, and will be visiting Chengtu before he returns to Shanghai.

 ON FRITZ KUNKEL

Our Book Club has for some time been lending out Fritz Kunkel's "God Helps Those—" to an eager waiting list of readers. Now another book of his, "Let's Be Normal," is to be loaned to the Club for a season. To those who have read "God Helps Those—" it will need no other introduction. It includes the same basic ideas, cast in a more philosophical mold. To me, it is even more convincing because of this approach.

"Let's Be Normal" is, I feel, badly named in English. It is not, as one might suppose, a popular "pat you on the back and tell you to brace up and be a robot" kind of book. I think the title was really intended to refer to the psychologist himself, as the sub-title reads: "The Psychologist Comes to his Senses." And from the introduction of the book I deduce that this means that he reacts from the Freudian method of thinking of people as mere objects or victims of their environment, and treats them as free and responsible subjects. And this type of treatment apparently results in their becoming such.

But the book is by no means for psychologists only. It is for every human being who wants to discover why he is as he is (or why his children are as they are!), and what he can do about it. "God Helps Those—" is set forth in more practical terms, but "Let's Be Normal" is a more inspiring book to me because its psychology runs out into religion and philosophy and even metaphysics, and there is scope for a whole philosophy of life within its bounds. It is one of the few psychological books I know in which religion is bound up with psychology, and not just dragged in pragmatically as a useful psycho-therapeutic adjunct. In this book religion is not allied with psychology, they are inseparable.

The best thing I can say for the book is that I have read it three times, not casually, but carefully, stopping at the end of every few paragraphs to weigh and measure, digest and absorb. And however bad I still may be, I should be a great deal worse for not having read it!

Katharine Willmott

CHENG TU CITY NEWS

Nearly all the schools have obeyed the Government instructions to leave. Also the Canadian School (for foreign children) is among those that have moved, having gone to Omei. It is carrying on classes and dormitories in some of the bungalows at Hsin Kai Si. The Canadian School staff and some of the mothers of the children have gone along to care for the pupils.

Because of the possibility of having air raids in Chengtu the Rotary Club suggested the forming of an International Relief Committee like those formed in other cities of China. So representatives of various local organizations were invited to attend a meeting to organize. The following organizations were represented: The Rotary, the Christian Churches, Y.M.C.A., Y.W.C.A., the Masons, the local Universities, the Chamber of Commerce, the Moral Endeavor, the Red Cross, local medical associations, etc. So a strong committee with several good sub-committees were formed and preparatory work is under way. We hope that we will not be caught napping.

Miss Marian Veals, daughter of Rev. and Mrs. H. J. Veals, has recently had a successful appendectomy performed in the W.M.S. Hospital. Mr. and Mrs. Veals have been visiting for a short time in Chengtu, and now have gone to open foreign work in Jenshow. This station has not had foreign missionaries resident there for several years. There is some talk also of the Canadian School moving there in the autumn. The Mission (Union) Girls' Normal School has recently also moved to Jenshow.

COURSE FOR RURAL PASTORS.

Frank Price

A two weeks Short Course for Christian Rural Pastors and Evangelist was held at Shensi Kai Methodist Church from May 12 - 25. West China Union Theological Seminary, the Rural Church Department of Nanking Theological Seminary and the Szechwan Christian Council sponsored the School.

There were 61 delegates, 43 men and 18 women from five denominations, as follows: Church of Christ 20. Methodist 15. Sheng-kung Hui 12. Baptist 11. Friends 1. Thirty-one hsien and 49 Churches were represented.

The mornings were devoted to classes and discussions on the work of the rural church, the afternoons to lectures observation and practice in the field of agriculture, Community Service and the Christian home the evenings to special programs a large number of teachers from various universities and organizations assisted the staff of the Theological College and many special speakers were invited, leaders from outside the province were Dr. Chester S. Miao and Miss T. C. Kuan of the National Christian Council.

There were air alarms the first and last nights. Between these parentheses the School was conducted without interruption. One result is a new interest in rural evangelism and in a rural church program vitally selected and community needs and national reconstruction. These will be a definite effort to continue cooperation with the churches which sent delegates.

THE NORTHWEST FIGHT.

ANDREW T. ROY

We went to the Northwest to see the work for wounded soldiers, the schools, the Christian institutions, to find out what the people there thought about guerilla warfare, to discover the secret of the Northwest's attraction for youth.

At Paochi, on the way north, we found over fifty industrial cooperatives at work. (By the time we returned they had increased to over eighty). The equipment was simple, the spirit and output excellent. Many were operating in caves. Experiments were being made; for instance, a Shuang Shih-Poo cooperative was making carts with flax tires. Flax in thick braids was bound to iron rims with tar. This kind of "tire" is good for three months. The cost is \$6 or \$7 mex., i.e. one-twenty-fifth of the cost of a pair of *used* auto tires.

The Paochi School for Cooperative Organizers needs more support, more students, more books (English or Chinese) on technical subjects or Cooperation.

At Sian we found the city had been bombed so often that the people were quite accustomed to it. Few now get killed in a raid. They know what to do and don't waste time doing it. Christian institutions were hit many times. Bishop T. K. Shen continues services in a tiny chapel in his home, since the Episcopal compound was hit three times. The Baptist centers, the Y.M.C.A. etc. all have been hit, but were carrying on. Few people are killed directly by bombs or shrapnel, the danger comes from caving-in dugouts, falling debris, and fires.

From Sian we went north and east to the front in Shansi. We were five: Dr. R. E. Brown (of Wuhu), medical adviser to the National Christian Council for Wounded Soldiers in Transit; Mr. William B. Djang, associate general director of the same organization; Miss Joy Homer, writing for the Church Committee on China Relief; Miss Marguerite Bao, physiotherapist from P.U.M.C.; Colonel Tien, secretary to Marshal Yen Hsi-shan guided us and made all arrangements.

In Eastern Shensi we passed through large tracts of deserted land. At Marshal Yen Hsi-shan's headquarters we found 4,000 men in a new cave city. We had a two hour interview with the Marshal. He claimed that, with the introduction of guerilla fighting, the proportion of casualties had dropped from 4 Chinese to 1 Japanese to 1 Chinese to 13 or 14 Japanese. This has changed the morale of the Chinese troops. It also has produced excellent cooperation from the people. The officers were realistic but confident. They cannot meet Japan yet in the open. But they can

drain her constantly of men and supplies. They had just torn up forty li of railway tracks. We saw the steel. The steel is made into munitions. Japan is spending 25,000,000 Yen a year to supply her troops when they are not fighting. Even the hay for her horses is shipped from Japan. The Chinese troops operate with little equipment. Few supplies are sent in. They are given money to buy food locally. Food is simple in the extreme but there is no scarcity at the front. The Chinese troops can operate on the present scale indefinitely. Japan, they believe, can not. There is no fear of her economic policy. Provincial notes are used near the front. If seized by the Japanese, they are as useless as the puppet Federal Reserve notes for foreign exchange. The railroad is insulated commercially. Guerillas hold the hills on both sides. The coal, cotton, etc. seized by Japan is insufficient for her own military needs. Therefore it can not be used to obtain foreign credits. Japan seems to be stalemated in the region, for to drive further means heavy loss without tangible objectives. plus genuine danger in the rear.

Schools are being moved close to the front, as centers for work among the people. Some forty or fifty thousand students are already in special training schools for work in Shansi.

Medicines are needed throughout the region. Wounded soldiers seemed in good spirits, but have to be carried for days before they can be adequately treated. They are cared for largely in cave hospitals with the simplest of equipment.

A Russian adviser at the front said Stalin had instructed him to leave China the day after the war ended, to offer no political advice while here. This man was sent as a military adviser only, and recognized that China was master of her own affairs and that nobody from the outside should attempt direction of her future policies. There are no Russian advisers in the Eighth Route Army territory. All advisers are sent to the Central Government in Chungking which, in turn, distributes them at the various fronts. The Eighth Route Army receives no direct help from the Soviet Union.

We saw considerable supplies returned from the Japanese. A Japanese prisoner was brought in one day and given excellent treatment. He said the morale of his troops was low and the common soldiers all wanted to go home. Many prisoners in the Northwest are used as language teachers. Recently a few retreating Japanese turned and gave themselves up in response to Japanese phrases shouted by Eighth Route Army soldiers.

At Yen-an we found some 20,000 or more people in caves. New roads are being built and much new land opened for cultivation. Kang Jih Da Hsueh (Resist Japan Academy) has two branches behind the Japanese lines and three on this

side with thousands of students in short training courses. The Lu Hsün Art School is producing original war songs, operettas, dramas, posters, woodcuts, literature, etc. Private business can continue in the Yen-an area but prices are kept low by the (official) cooperatives and thus profiteering is prevented. Public Health work is excellently organized. Every toilet in the community is inspected for fly prevention depth. All soldiers, students, government officials and a large proportion of the civilian population have been inoculated already for cholera and typhoid, and vaccinated against smallpox. There are signs everywhere of genuine cooperation with the Central Government. It is hoped that the United Front can continue after the war. The Eighth Route Army officials would like the 20 hsien of the Border Area given provincial status like Sikang, and the Communist Party recognized as a Minority Party under a democratic government. Slogans are now quite different from the Central China period. The main emphasis now, aside from resistance to Japan, is production.

With everyone living on the same, low standard there is no special sense of individual sacrifice. All those connected directly with Eighth Route Army activities have their living expenses provided and, in addition, Communist Party members get \$4.00 a month. Others may get as much as \$25.00.

The Christian group in Yen-an, though the church was destroyed in an airraid, is continuing to meet in private homes. There are many Christians in the medical service and in the schools.

There are tendencies in the Northwest that need critical evaluation but the group spirit, the unusual cooperation of all elements in the population, the common willingness to sacrifice, the absence of class distinctions, the common faith in the present cause, and the methods being used, gave us new confidence that China will remain master of her own destiny and will emerge from the period of suffering stronger than ever.

TO ANY LITTLE BOY'S FATHER

There are little eyes upon you, and they're watching night and day;
 There are little ears that quickly take in every word you say;
 There are little hands all eager to do every thing you do,
 And a little boy who's dreaming of the day he'll be like you.
 You're the little fellow's idol, you're the wisest of the wise;
 In his little mind about you no suspicions ever rise;
 He believes in you devoutly, holds that all you say and do
 He will say and do in your way when he's grown up just like you.
 There's a wide-eyed little fellow who believes you're always right.
 And his ears are always open and he watches day and night.
 You are setting on example every day in all you do
 For the little boy who's waiting to grow up to be like you!

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SHANGHAI.

THE CHINESE YEAR BOOK
1937 Issue

(The Third Year of Publication)

Prepared from Official Sources

By the Council of International Affairs

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The present issue is published to cover the sweeping changes that have taken place during the past year. While most of the materials as contained in the premier and the second issues have been either revised or entirely rewritten, new chapters on "Rural Reconstructions," "Highways," and "The North China Crisis" have been added to bring the work as much up-to-date as possible. To facilitate consultation, the fifty-three chapters by recognized authorities are grouped under eight headings which is another striking improvement over its previous editions. The price, nevertheless, is drastically reduced with a view to bringing the present volume within the reach of a wider circle of readers.

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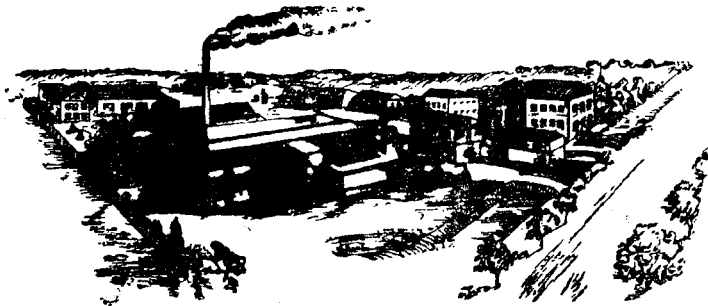
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