



The West-China Missionary News.

用和平彼此聯絡竭力保守聖靈所賜合而為一的心

以愛心互相寬容忠實遵行基督親示神人團契之道

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SEPTEMBER-OCTOBER

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T. T. Lew



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Notes on Contributors

- General Chang Chun* the governor of Szechwan, and one of the leading figures in China today, having been at different times Minister for Foreign Affairs and Secretary of the Supreme War Council besides holding other important government positions needs no introduction to our readers.
- S. W. Sherwood* is a member of the Church Army working in connection with the C.M.S. He is now stationed at Mienyang; he came to China in 1931.
- F. Dickinson B.A., D.D., M.Sc.* is a member of the United Church of Canada Mission, and head of the Agricultural Department of the West China Union University; he came to China in 1913.
- Miss A. Erickson S.R.N.* is a member of the American Methodist Mission. She came to China in 1936.
- R. C. Spooner M.A.* is a member of the United Church of Canada Mission, and assistant professor of Chemistry in the W.C.U.U. He came to China in 1931.
- J.T.S. Tsang B.A.* is a son of Rev. J. J. Tsang now executive secretary of the Hankow diocese of the Sheng Kung Hui. He is a graduate of Hwa Chung College, and is now working with the National Relief Commission.
- Rev. H. A. Maxwell B.A.* is secretary of the West China Mission of the Church Missionary Society. He came to China in 1926, and is now stationed in Chengtu.
- Rev. Luther Shao Ph.D.* is now secretary for West China of the National Christian Council for Religious Education. His office is in the Educational Building of the West China Union University.
- Rev. David C. Graham B.D., Ph.D.* is the curator of the Museum of the West China Union University, and a member of the American Baptist Foreign Missionary Society. He came to China in 1911.

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Committee: Wilhelmina Argetsinger, Muriel J. Brown, Mrs. H.A. Maxwell, Arthur S. Kerry, F. Olin Stockwell.

Editor: Rev. A.F. Lutley, M.A., Th.M.

Associate Editor and Business-Manager: Wilhelmina Argetsinger.

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West China Missionary News

*In essentials unity, in non essentials
liberty, in all things charity*

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*The Providence of God and the Defence of Civilisation**

By Dr. REINHOLD NIEBUHR

Whenever a civilisation is imperilled by destruction from an obvious tyranny, whenever a social system which embodies the negation of justice confronts a civilisation which has genuine achievements of justice to its credit, it is natural for Christians to ask in what sense the Providence of God may be relied upon to avert disaster. The Christian faith in Providence is expressed most classically and perfectly in the words of St. Paul, declaring that he is "persuaded that neither life nor death ... nor any other creature can separate us from the love of God which is in Christ Jesus our Lord."

GOD AS LAW AND AS LOVE

It is immediately apparent however, that St. Paul's confidence does not mean that we, or our civilisations may not die, or that we may not suffer catastrophe, or that our confidence in God may not be threatened by "depth" as well as "height" of fortune. In order to distinguish what is legitimate and what is illusory in the faith that the Providence of God includes defence of our civilisation, it is important to make a basic distinction in the character of God. The God in whom Christians believe is both "Law" and Freedom. His character is partly, though not wholly, revealed in the "structure" of the universe, in the basic laws of life. When St. John declares that "the world was made" by Christ, when he affirms that Christ is the very pattern upon which human life is moulded, he is also affirming that love and brotherhood are the law of life. But God is not merely law or "structure." His revelation in Christ is the revelation of His freedom beyond His law, and therefore of a resource of mercy beyond His "wrath." If we should say that the wrath of God is

*Reprinted from the Supplement to the Christian News-letter for May 21st 1941

primarily the natural punishment in which all life involves itself when it defies the law and structure of its own being, and that the mercy of God represents some more transcendent freedom by which God finally contrives to overcome evil (primarily by His own suffering), we must come to the conclusion that the law of God is most obviously involved in His Providence as it expresses itself in history, and that the freedom of God is concerned finally with the redemption of history itself. God as Law expresses Himself in the various judgments of history. God as Love expresses Himself primarily in the final judgment upon, and the final redemption of, history.

THE AMBIGUITY OF HISTORY

The Providence of God includes both what He does in history and what He does to history. It is precisely because history remains ambiguous to the end and gives no absolutely clear indication of the triumph of God over evil that Christian faith looks forward to a final judgment and a final redemption. Yet history is not meaningless. History is full of partial meanings and partial fulfilments and partial judgments, all of which point beyond themselves but all of which have some meaning within themselves. They reveal the "hidden" sovereignty of God over history.

Let us analyse for a moment what is clear and what is ambiguous in history. It is clear that tyranny, oppression and injustice cannot maintain themselves in the end. They violate the law of life. Yet it is quite possible that a ruthless tyranny might maintain itself a little longer than one which combined a certain measure of moral scruple with ruthlessness. To speak in contemporary terms, Germany might, by taking advantage of both the virtues and the vices of civilisation, succeed in establishing a monopoly of violence in the world; and such violence might maintain itself for some time precisely because it was without moral scruple, and because it had harnessed the efficiency of a technical civilisation to the purposes of tyranny. It is certain that tyranny violates the law of life too much to succeed in the long run. But it might succeed in the short run; and the short runs of history may be quite long from the perspective of a single generation. Yet the moral ambiguity of a history which sometimes gives triumph of consistent evil over inconsistent good must be admitted.

As against such a dark possibility it is more probable that the free peoples will finally triumph over this tyranny. If they do, the cause of their triumph will probably be that "moral" factors have outweighed technical advantages. A good conscience is better support for morale than a bad con-

science. The solidarity of men associated together in freedom will outlast the coerced solidarity of slaves. When victory comes, the resistance of once free peoples, now despoiled of their liberties, will contribute to it, and the words of the prophet will be fulfilled: "Woe unto those who spoil and are not spoiled . . . when they cease to spoil they will be spoiled." All these, and many others that might be mentioned, are moral factors in the struggle between civilisation and tyranny.

TRAGIC DEFEAT IN HISTORY

Yet history is too complex to yield a simple "moral" picture of the triumph of good over evil. There are tragic defeats in history. The essence of tragedy is that something is destroyed which ought not to be destroyed; and sometimes it is an inadequate virtue rather than a vice which causes defeat. Let us enumerate some of the moral ambiguities of history which belong to this category of tragic defeat.

(1) Ignorance rather than vice may cause defeat. The farmers of a middle western state of America do not know how deeply they are involved in the world's tragedy and in responsibility for the world's order. Their "isolationism" might cause American aid to be too tardy.

(2) An ignorance which is partly moral and partly technical may contribute to the defeat of the relatively just cause. One thinks of all the "good" people in all the western democracies who did not understand human nature and therefore did not understand Hitler. They underestimated the possibility of evil in history. There were others who did not understand (and in America do not yet understand) that history is never a realm of pure reason but a realm of conflicting vitalities, and that "power" elements cannot be eliminated from the struggle for justice, nor the struggle for justice be eliminated from such brotherhood as can be achieved in history. The vapid and shallow character of our democratic culture would have much to do with defeat, if the democracies were defeated; and it has to bear a great responsibility for a situation in which civilisation has been brought so close to disaster. The illusions of a "liberal" culture are not as evil as the obsessions of a totalitarian world; but they might nevertheless prove fatal.

(3) Past injustices, since atoned for by new standards of justice, and yet weighing in the present situation through an evil legacy of resentful memories, might weaken the cause which is essentially just. (One thinks of Ireland.)

(4) Comparatively harmless moral defects can prove more disastrous than the more obvious moral defects. The negative selfishness of a nation which merely wants to be left

(continued on p. 298)

Baccalaureate Address

An Address to the Graduating Class at the Joint Commencement Ceremony of the Four Universities Co-operating on the Campus of the West China Union University

By Governor Chang Chun

Rendered into English by Dean C.S. Lo

Place: The Gymnasium of Hart College, West China Union University. Time: 8 A.M. June 23 1941

It is a great pleasure to me to be present on such a great occasion, seeing so many people here for the joint Commencement ceremony of the four universities. I am very glad to see that so many of you have completed a period of study in colleges. We are living in a very critical period in our country's history. I see here so many young people who will become new members of society, workers for our country. I feel, therefore, not only that I should congratulate you as graduates from the Colleges, but also that I should congratulate the four presidents and all the professors, and still more that I should congratulate our nation on having a great future. As I feel very happy and much inspired on this great occasion, I want to take this opportunity to speak to you directly, without reservation and vagueness, from my personal experience concerning the way of life which I believe will be of most value to you.

Fellow Students, although you are going to graduate today from college, it is only the completion of one period of study, and is not the end of your learning. There is a Chinese proverb which says, "You can study until old age and there is still much to learn." This is perfectly true. After leaving the college, you have to continue to learn every day and everywhere. You have to apply the fundamental knowledge you have learned in college to practical life and increase your knowledge by searching into the practical aspects of life and make every effort to serve society and your country. If so, you will have a bright and great future. There is another point that you have to note. While you are in college, in order to specialize in a definite branch of study, you have to take up study in certain definite departments and faculties. But when you go out to work in society, even if you can get a job which requires your special line of study, the daily problems you have to face are so complicated that you cannot solve them all satisfactorily with your specialized knowledge. If you do not have the ability and preparation to see things in general and the intention to solve whatever problems you may meet, you are bound to have all sorts of difficulties which might lead you to be disappointed and even to despair. I have seen many cases like this. It is particularly true of those who study the natural

sciences but neglect the study of social sciences, because they are ignorant of political and economic affairs, and of the changes in social life and of the actual condition of things. They are inclined to be proud and self-sufficient and are bigoted and obstinate. They are satisfied with what they know and ignore problems of a general nature and even despise other branches of study.

Even if such men are great scholars in a special line and men of good character, and are recognized by others as specialists and are authorities in definite branches of science, if they are asked to be in charge of an institution or to become directors of certain branches of work, or to be leaders of a group of persons, they are always proved unfit for such work. On the contrary, those who learn social sciences are very ignorant of natural sciences. It may be that they are very familiar with political and economic affairs and changes of events in social life, and the actual conditions of things. It may be that they can speak eloquently about things of this kind and know how to solve problems of this type. But they ignore the natural phenomena and the reciprocal relationship between natural phenomena and life itself, and the result is that although they may know the social problems in general, they cannot tell the actual causes and their approach to the solution of social problems is either too superficial or too general and uncertain. Such people cannot trace the fundamental causes and make a thorough study of things. It is only natural that they cannot reach a practical solution and achieve their ambitions.

You have probably already realized the difficulties stated above. Whatever the social science or natural science it may be, it is related to other branches of knowledge. For example, it has been said by a noted writer, "There is a close relationship between the constitution of a nation and the climate of the country." This well-known saying is generally recognized by scholars. If we draft the constitution of a country and pay no attention to the influence of climate and the historical development of the people and society, it does not touch the vital points and cannot meet the needs of the people.

Take another example: there are social causes for practically every kind of disease discovered by medical science. For instance, a man's mental trouble is usually caused by poverty or other conditions, but such causes can easily be explained by social reasons. If a medical doctor ignores this kind of cause, he can give the patient some treatment, or give some medicine to calm the nerves of the patient, but is almost certain that he will not cure him.

We may use the long drought in some parts of this province as an example. Prevention of drought depends on the one hand on political and economic policies; but on the other

hand, much depends on scientific study of forestry, climate and hydraulic engineering, in order to solve the problem in a practical way. If a magistrate of a county is a student of political science or economics but cannot get different specialists to solve the problems in his county, and if he completely ignores the fundamental knowledge of natural phenomena, and does not even know when is the season to plant the crops and which kind of farm products can stand the dry weather, how can we expect such a person to deal with the problem of food shortage? All these examples prove the close connection between natural science and social sciences. If we realize this, we shall always try, whenever and wherever we can, to go deeply in to the nature of things and never feel satisfied with what we have already learned, although we have made a special study of a definite branch of knowledge. We shall not only stick to what we have already learned but also study the actual condition of things.

We have already explained the relation between natural and social sciences, and our attitude towards new situations when we go out to work. A society is composed of people of different occupations and professions. When we enter society, if we do not clearly understand human relations, and do not know how to deal with people, and ignore the profound relations and the practical ways of doing things, we shall fail to have a clear understanding of conditions and we shall also not know how to adapt ourselves in any actual situation. We shall then face difficulty in every direction.

As human beings have strong emotions, it is easy to have social connections but also easy to have misunderstandings between people. Some causes are more or less fundamental, such as racial and national prejudice, differences in languages and customs, differences in the fields of knowledge, systems of thought and religious beliefs. Others are artificial, such as those caused by the malicious tricks and the malignant plots of those who want to cause trouble between persons. Misunderstandings lead to suspicions which lead on to working against each other secretly and then to open attack. Our work is either prevented from development because of this fighting against each other, or because we do not know how to deal with people, quarrels break out. Any of these causes may spoil one's work. This is why if any person wants to succeed, he must first learn how to deal with people. If he knows how to associate with people, he knows how to do his work. The converse is also true. If he knows how to do his work, he knows how to associate with people. We cannot offer a course in the university on the art of living, but it is by this art that we achieve success. Therefore it is very valuable to know. If we do not know this kind of valuable principle and do not attempt to learn, no matter

what technical and special knowledge we have, we will be lost when we go out into practical life. For this reason, I strongly advise you, after leaving the college, to acquire the right kind of "philosophy of life", following it throughout your life in order to be led to success.

What I regard as a practical philosophy of life contains many aspects. I cannot state it fully today. I am going to explain to you only briefly the most important points, namely, "Be calm, be patient, be strong". These are the three principles which I am going to explain briefly, and I hope that you will stick to them firmly and cultivate such attitudes resolutely.

1. *Be calm.* The success of a person in any field requires superior wisdom and wisdom comes from calmness. It is well stated in the book of "Great Learning", that "in learning, when the object of pursuit is determined, the mind is calm; when the mind is calm, it is restful; when it is restful, it is fit to deliberate; when it deliberates, it will attain to its purpose". Mencius said that "the mind is not disturbed"; and Chu Ko-liang that "it is necessary to be calm in order to be far-sighted," and what Buddha said, "determination produces wisdom"; these all mean the same thing. When water is still it will reflect the image of things, so when the mind is calm, it is bright. If the mind of a person is just like a well with water buckets going up and coming down all the time, how can he think carefully? How can he distinguish the true from the false, the good from the evil, the beneficial from what is harmful? Jesus, our Lord, often went out to the wilderness or climbed a mountain to pray after preaching to the crowd or before he performed a miracle. This was to get strength and wisdom in calmness and stillness. Be still and know God. Therefore I often say the wisdom comes from calmness and calmness is wisdom.

2. *Be patient.* In the book of history it is written, "In order to have achievement we must have patience". Confucius says, "If you are not patient in little things, you will spoil the great plan". Lao Tze says, "Those who can lower themselves to others will be above them; those who can stay behind others will go before others." The Emperor Kan Chu of the Han Dynasty said, "The reason why I win victories and why Hsiang Yu loses the battle is just because I have patience and my enemy has none." In our life processes, as Ssu Ma Kuang said, "of the things that happen to us, nine out of ten are contrary to our wishes". This is perfectly true. If we do not have patience on small matters, we cannot have any great achievements. If we do not have patience for a short period, we may fail to achieve that which is of permanent value. In the life of Jesus, he had encounters of all kinds of adversity and slanders. In my

reading of the Bible I find only one exception to his patience and evenness of temper, when he attempted to cleanse the Holy Temple by driving out the money changers and those who sold doves. Apart from that he always had patience no matter how people attacked him or insulted him or persecuted him. This is why Our Lord became so great and fulfilled his mission to save sinners. This is why I often say "Patience is the way to be benevolent, benevolence is the development of patience." We can say that patience is benevolence.

III. *Be strong.* In the world of nature there is struggle everywhere. In human society the struggle for existence is also a fact. There is a proverb in the West which says, "Life is a struggle from the cradle to the grave". In this struggle the stronger ones are preserved and the weaker ones are eliminated. If one just wants to eat, drink and be merry all the time, and never attempt to be strong, there is little hope of existing in this world, to say nothing of accomplishing great things. In the "Book of Changes" it says, "Heaven in its motion gives the idea of strength. The gentleman, according to this principle, attempts to be strong with ceaseless activity." This shows that "Be strong" is a natural law. When it is applied to a philosophy of life it is just what the Confucianists call "Courage." To have courage is nothing other than to make ceaseless attempts to be strong. If you can do this, you will then become just what Mencius has urged. Do not be dissipated by wealth and honour; do not swerve from the principle on account of poverty and mean condition; do not submit to power and force." To be courageous is the expression of one's strength. To be strong is the essential quality of courage. When Jesus in the Garden of Gethsemene prayed; "Father, if thou be willing, remove this cup from me; nevertheless not my will but thine be done," he was following this idea and sacrificed his life without any hesitation. This is a good example of the strength of a man in the world and is also an expression of great courage. To be strong is also to be courageous.

Calmness, Patience and Strength, these three qualities are just the three moral virtues stated in the book of The Golden Mean, saying "Wisdom, benevolence and courage are the three fundamental virtues of a person, but the method of putting these into practice is only one." The names of the three great qualities may be different, but the meaning is just the same. In any career when starting on a piece of work, we must first of all have an impartial and calm attitude, so as to be able to see what are the facts involved and to see the content of the business and the causal relationships and then, to predict the trend of development and the possible hindrances and also consider how to deal with things according to the actual situation. When the time has not come

we should be very patient and calmly observe the course of events. When the time has come, we should act with great determination, sacrifice everything, attempt to remove all the obstacles and carry on the plan resolutely. These three processes must go together and not a single one can be omitted. The only method of carrying out the principle is to be sincere. Sincerity is the only method to put these things referred to in the "Book of the Doctrine of the Mean" into practice.

I shall now use a simple illustration. For example: when an archer shoots, while he adjusts the bow and arrow to the object, he must calmly fix his eyes on the object. When he has taken aim he will pull back the string of the bow. The pulling back of the string of the bow is to reserve potential energy. Although the direction to which the arrow has to go is at the front, yet the pulling of the bow is towards the back. When the pulling of the bow has reached its utmost strength, the potential energy also reaches the highest point. When everything is properly adjusted, the time to let the arrow go has come, and the arrow swiftly flies to its object. When the archer selects the object at which to shoot, he needs calmness. When the bow is pulled backwards it requires patience. The pulling of the bow with one's arm and adjusting to the elasticity of the bow requires strength. This is just as the celebrated historian Ssu Ma Chien described the shooting of Li Kwang, saying, "For fear it will not reach the object, he will not let the arrow go. When he does shoot, the object will fall as the string of the bow moves."

The last point is the most important one. The strength comes from the concentration of one's mind, the firmness of one's will and the singleness of one's purpose and the purity of one's thoughts.

In the path of life, we have to encounter all kinds of hindrances and difficulties. Only when you are strong can you overcome the difficulties and remove the hindrances. Only when you are strong will your calmness give results. Only when you are strong will your patience not lead to cowardice.

In the Bible it says, "Quit you like men, be strong!" Malthie D. Babcock has explained this verse in the form of a poem:

Be Strong!

We are not here to play, to dream, to drift;
 We have hard work to do, and loads to lift.
 Shun not the struggle, face it!
 'Tis God's gift.

Be strong!

Say not the days are evil - Who's to blame?
And fold the hands and acquiesce, Oh shame!
Stand up, speak out, and bravely,
In God's name.

Be strong!

It matters not how deep entrenched the wrong,
How hard the battle goes, the day how long,
Faint not, fight on,
Tomorrow comes the song.

This poem is indeed full of meaning.

Fellow students! You should remember, so far as your personal happiness is concerned, the student life which has gone is your golden age. The College takes the responsibility to impart knowledge to you, your parents or other people in the family care for your finances. Furthermore, the four years which you have spent in college are the four years in which our country has resisted the aggressor. There are millions of soldiers shedding their blood and losing their lives to defend the nation, so that you may have the safety to concentrate your minds on study and pay attention to nothing else. Here is indeed the golden age of your life. From now onward it will not be so simple. You need not think that after graduation, when you step out of college to the greater society, that the path of life will be smooth and comfortable. As a matter of fact, everything is just the contrary. Beginning from today, the sorrow of life also starts. You are going to be severely tested. You will begin to realize the heaviness of your responsibilities. You are going to encounter unexpected difficulties and discover many problems that you cannot solve. Such problems probably have never been mentioned by your teachers and cannot be discovered in books. Previous to this time you have criticised others. Now you are going to be in responsible positions and you will see that you have misjudged things. If you have no calmness, even if you have knowledge, you still have no wisdom. If you are not patient you will face difficulties everywhere and will have very little success. What is still more important, if you are not strong, you will not be able to overcome all kinds of difficulties and evils. You will be just what the above poem says, "Folding the hands and acquiescing".

Today is one of the joyful and exciting moments, one of the most important stages in your path of life. You should have in your mind the practical and the right kind of philosophy of life, and bravely step into society. If you can put into practice the three principles stated above, I can

assure you a successful life and a bright future. On this great occasion, apart from the reason that I come to congratulate you, I also offer you a philosophy of life. I hope it will be of practical value to you. I shall conclude by saying, "Quit you like men, be strong."

Self-Support In West China.

Self Support is surely the aim of every Church in W. China, but some Churches have advanced further in this respect than others. I have had the opportunity of discussing this question with a certain number of missionaries of other Societies, but so far apart from the "Farm Yard" method of Church Self support, i.e. setting apart a chicken, a calf, fruit trees etc. for the Lord's use I have not come across any helpful suggestion. I have from time to time mentioned this method of giving to the Lord to some of our christians, but while they receive the suggestion very enthusiastically, they have never really taken the matter up—each person waiting for the other to begin. I think that many of them feel, though I have not heard them say so, that there is little point in their supporting themselves so long as the money continues to come from abroad.

Bishop Holden, the former bishop of the Diocese of Western Szechuan was very keen that his diocese should be self supporting. I think his keenness did much to stir up our churches to further effort in this matter. Five years ago, at a Parochial meeting of the Church in which I was then working, the yearly quota of Self Support for that particular church was being discussed. Synod had that year increased the amount for which they were to be responsible, and although the increase was not really so great, yet some wondered where the money was to come from. This led one man, a former Pastor, to suggest that if the Society, instead of sending out missionaries, would only send the money which it would take to support them for one term, then the Church could easily be self-supporting!! This caused some to smile, for the man had not realised that if such a thing were feasible it would not make the church self-supporting, but would cause it to be relying in a still larger measure on funds from abroad. I mention this because until recently, others have had somewhat the same attitude, though as far as they are concerned, the news that more than two thousand churches have been destroyed in England by enemy action, would hardly encourage such a vain hope. I think that we missionaries are a lot to blame for this attitude of mind, for we have given them no real teaching on the duty, privilege, and joy of giving to the Lord.

The general idea seems to be, not to give as *much* as possible, but just enough to make a noise on the collection plate, or offering bag, though this has become difficult since the use of paper money, however, some still manage a copper collection!

How then can we hope to have a self supporting church if the Christians have not been taught the duty of giving? We assume that when a man becomes a Christian, he surrenders his pocket book too, but this is not always so; he must be taught the joy of giving.

Twenty five li from Mienchow at a place called Chin Tsi Shan, we have a church which is to all intents and purposes self-supporting, in that we pay nothing for its upkeep. Mr. Ch'uan is the leader and a very keen christian, and has given a piece of land for the building of a Church, and several of the christians have subscribed nearly \$300 toward its building. The church has been in existence for more than ten years, and has 30 baptised and confirmed christians, yet it is only recently that they have begun to have a weekly collection. Apart from the subscriptions by one or two towards a new church building, there was no definite weekly offering. Mr. Ch'uan was afraid to suggest one for fear people stopped coming to church. However, when it was suggested to them that it was their duty as well as privilege to offer unto the Lord, there was no difficulty, and it is estimated that their offering per year will amount to \$230.

The "Farm Yard" method of self-support is a very commendable one, but is only possible to country churches where the congregation is made up largely of farmers, and is perhaps their best way of giving, but city churches cannot use this method. The method of self support which we have been using until recently has been the special monthly offering with varying amounts from 10 cents to \$1. 00, with a weekly collection which generally speaking could only be described as "*weakly*", and is no way represented what we ought to be offering to the Lord.

I have recently returned from a tour of the C.M.S. diocese, where I have been discussing with the various churches this question of self support, and whilst the circumstances of each parish were different, it was generally realised that there was much room for improvement in their method of giving. Perhaps it would be more correct to say, in their will to give. As I have already mentioned, each church had hitherto emphasised the monthly offering of a definite amount, and in one or two instances I found that some had given once for the whole year, which in these days of currency fluctuation has nothing to commend it.

Two churches had started an endowment fund into which successful business people had paid varying sums,—the matter of legacies is as yet remained only a suggestion,—but

while these two methods have much to commend them, I think the place where we must begin as a basis for self support is for each Christian to give to the Lord regularly each week.

We must encourage the teaching of giving a tenth to God, though this does not necessarily mean in a church collection. We must encourage more real giving. Some may think that the present is hardly the time to be preaching self support, with the cost of living so high. This to my mind is all the more reason why we should urge this extra effort, and although every church which I visited, realised that the cost of living had gone up more than ten times what it was in Dec. 1938, they had not realised, that generally speaking, their offerings toward self support still stood at the 1938 figure!! This was brought home to them in a homely way by comparing present day prices, with those of two years ago. Yes, prices surely had gone up more than ten times, then, a bushel of rice could be bought for \$1.70 now, the same amount costs more than \$70.1*

When they were asked if their offering to the Lord had increased during that time, they were bound to admit that it had not, and if currency fluctuation was considered, many were giving less.

What then, was the result of my tour of the diocese? It has meant a more real facing up by each Christian of his offering to God, and a determination to make it more acceptable in His sight.

As for its monetary success, for which we thank God, it means that by the end of this year, there will be a definite increase of \$3000. over and above what was estimated at the beginning of the years for the whole diocese. Seeing that this increase represents only six months of this new way of emphasising weekly collection, and the abolishment of the monthly "special", it is reasonable to expect an increase of \$6000 at least next year.

Everything depends of course, on each Christian keeping the promise which he made to God during the quiet time we had together at the service. Then each determined how much he would be responsible for per week as an offering to God. I do not think they will break their promise, at least, the Mienchow Church and outstations have not done so, and they have been giving in this way since January 1941.

If we honour God, He will honour us. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (Mal. 3:10.)

S.W. SHERWOOD
Mienchow.

*In July, with the new crop the price has fallen. Ed.

The Back Door

By Tibetan.

Yesterday, Sunday morning, when we came downstairs, we found the following little note awaiting us: Dear Mr. Tibetan, We originally thought of Sunday and realised that we ought to come to worship. But on Sunday we have some affairs that ought to be done, therefore we are unable to come. We are truly sorry. Please teacher bear with us. We shall come tomorrow. This is our special meaning and we send this letter to let you know.

Your scholars: signed, Cultured Virtue and Peace.

These two young fellows belong to one of the Government bureaux and we have known them for some 20 years. Both are pleasant, strong, determined, young men and have a future before them in the Republic. They went through our school in the days when we taught the Chinese classics so both have had a good foundation in Chinese characters.

Sometimes they have an hour to spare during the day so run in 'to read a little Bible'. On Wednesday, while I was very sleepy after lunch, we read Acts 9 to 19, the performance taking nearly two hours. Thursday we read Mark 1 to 9 arriving at that chapter just as lunch was being put on the table. Friday we read through Acts 1 to 8 with a long chapter seven thrown in. Saturday we waded through Daniel chapters 1 to 10 occupying about one hour and a half to do so. A little explanation was given here and there, but we focussed almost entirely on the words of Scripture.

Knowing the government bureaux are religiously closed on Sundays we wondered what reaction would take place to our Chinese service. Very rarely do we invite people to our services, appreciating as we do the opportunities that come to us during the week.

Young Fortunate, a clever young student, the son of a Lao Shan from Sian, read through the Acts for close on two hours on Monday. We usually begin at chapter eight and get as near twenty as we can. These chapters give quite good survey of religious life in the early church, and bring out strongly and clearly that godliness and persecution are not strangers.

Doctor Simon's idea of exploiting the gift of the Holy Spirit for financial purposes shows that science may have advanced but not religion. This little incident is well told in chapter eight. 'Thy money perish with thee because thou has thought that the gift of God may be purchased with money'. Doctor Simon saw a quick way both of healing people and making money: however his method was to 'li-yong' the Holy Spirit; and that brought down upon him the severe denunciation of Peter.

The story is beautifully told in the Chinese language and our ambition is to make the young students who come about us familiar with the actual text of Scripture. The story of the centurion in chapter ten will stand reading ten or twenty times. Young Fortunate comes from a wealthy Lao Shan family in the town where the Bible is neither read nor known. Fortunate may forget what we say but he will have some difficulty in forgetting what he reads; and the Word of God is quick and powerful.

Mr. Monday is one of the most delightful young fellows who come about us. He was trained in a Church of England school in Hongkong and has an exceedingly good knowledge of both written and spoken English. He is a civil engineer but is also keenly interested in boats and their construction. He has an eye for outline and can tell when a ship is graceful and when it is not. He is familiar with the many British cruisers that have visited the Hongkong harbour, so is keenly following their adventures in the present war. Quite recently he wrote for particulars regarding the sinking of H. M. S. Hood.

But as Monday's name implies, he lets the Sunday pass and calls to drink tea and enjoy a bit of cake when the 'Star Period' has passed and gone. Mr. Monday is decidedly a Christian and not ashamed or afraid to discuss religious questions, about some of which he has quite definite views. For example we have had long discussions on the Jewish Sabbath, the Sabbath Day, the Day that God Rested. Now however I discover that these discussions were largely academic. But the one embarrassing and painful question was somehow never discussed: As a Christian, why don't you attend the service on Sunday? Mr. Monday firmly believing that Cleanliness is next to Godliness carefully goes to the sulphur spring just as the church bells begin to ring.

Mr. Tuesday like many others here on the frontier has followed the trek from the Coast to the Border. As straight as a die and one of the clearest thinking young men who come about us, Tuesday is a very pleasant fellow. His Christian principles are his daily armour as he moves about amid vice and corruption: You may tempt others but Tuesday looks you in the eye. A Y. secretary recommended a young fellow as an assistant and Tuesday discovered that this young fellow showed a keen appreciation of public funds. So he had to go.

Tuesday enjoys a cup of tea and cake, reads deeply spiritual books, and with Mr. Monday goes to the hot spring on Sunday. One of the books he read quite recently was: The Spirit is Working, by Oswald Smith of Toronto. Tuesday would never see us in any difficulty without being the first to come to our help, but he 'jumps' the Sunday. Why?

Mr. Wednesday is a baptised Presbyterian and I feel all

the more ashamed of him for that. I suppose some Presbyterian minister sprinkled some unholy water on his head and told him he was a Christian, and unfortunately he has lived under this impression ever since. He comes about us, introduces many new faces, appreciates good tea and nice cakes, enjoys a good joke when he hears one, is ready with his help at all times; but when he reads over the days of the week he does something like this: Friday-Saturday-Blank-Monday-Tuesday etc. Friday-Saturday-Blank-Monday-Tuesday etc.

Mr. Thursday was a graduate of Yenching University, a man who monkeyed with animals, a keen musician, a well read student, a man of tremendous will power, nurtured in an evangelical home, and with one of the saintliest old mothers in China. Thursday knows a good cup of coffee when he sees it, and as an act of human kindness had a one pound tin of Lipton's Yellow Label tea sent to us by plane from Hongkong. In Yenching Thursday took a leading part in the yearly rendering of the Messiah.

Sometimes as we walked along the country road, quite unconsciously Thursday would start whistling a decidedly evangelical hymn and I would immediately make the suggestion that we sing that as a duet at the Sunday service. But that was all the distance we got. Thursday's Sunday 'jump' was shorter than any other body's: Afternoon tea on Saturday and coffee on Monday morning. Yet Thursday's Christian mother was praying fervently for her boy away up on the Tibetan border. He was a Christian in distress and kicking bitterly against the traces. He knew what he ought to do what his old Chinese mother wanted him to do and he failed to do it. His evangelical home had thrown Thursday into bonds and his soul became bitter.

Friday was an outstanding scholar of undoubted ability. He came to see us regularly every week and had always something to discuss or some incident to relate. His conversation was most interesting, and he was full of Chinese proverbs and pithy sayings. He was one of the few Chinese with whom we could freely discuss Chinese problems and questions and movements. Widely read he seemed to know everything and everybody in the Chinese Republic.

One hour's conversation with this Chinese scholar left us richer in many ways. He had specialised in Chinese history and philology and one had only to ask: "Who was Li Sao" or "Who was Chu Yuan" to get a complete picture of these historical figures. But Friday, though connected with Christianity in different ways, seemed to have at least one pet aversion, namely, the Sunday services. He had neither ambition nor desire to 'cut' his Sunday bath and join with us in the worship of God. And we have been asked: Does Mr.

Friday come to the services? The questioner showing some surprise at the reply.

I never imagined the human stomach could hold the amount of cake that Mr. Saturday could consume. True, he is an enormous fellow, with an abnormal appetite, and one of the heartiest laughs on the border; which, without doubt, greatly helps his digestion and facilitates further consumption. He is a definite Christian, possesses a beautiful tenor voice, is the son of a Chinese Bible woman, and a graduate of Nanking University. We have known him for years, and found him uniformly kind and helpful. His mother's strong faith in God is the sheet anchor of his soul. We have broached the Sunday Question with him on numerous occasions only to discover that it holds no importance in his Christian life.

"And what shall I more say? for the time would fail me to tell of—Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions-----out of weakness were made strong, waxed valiant in the fight, turned to flight the armies of the aliens."

Unfortunately these things are not being done up here on the Tibetan border. The walls of Lamaism, unlike the walls of Jericho, still stand strong and firm and high. If Christianity means anything does it mean this:

"Choosing rather to suffer affliction WITH the people of God, than to enjoy the pleasures of sin for a season. Esteeming the reproach of Christ greater riches than all the treasures in Egypt?"

The Tibetan lama is not ashamed to worship in the temple, nor is he ashamed to pray om-ma-ni-pad-me-hum, nor is he ashamed to wear his badge, the red robed garment, nor is he ashamed to suffer for the cause which he believes in. Are we entering one of the scientific phases of the Christian movement where the material building gives place to the spiritual edifice?

A Christian passed this way once and people were glad.

WORSHIP

Though the Christian's worship must be first of all his personal and individual response to his Heavenly Father's love, he soon learns that in that Father's presence there can be no isolation, and his 'I-Thou' must always pass into 'Our Eather'. Corporate worship is the natural expression of our incorporation into the family of Christ . . . We have evidence that a true and deep life of united worship is not only an essential preparation for the evangelistic witness of any group, but is in itself no unimportant part of their witness to the fellowship of the Gospel. We have learned also that in carefully guided common worship, groups of new believers best learn to apprehend with heart and spirit the truths in which they are instructed.

*Findings from Section VII of the Tambaram Meeting
Tambaram Series Vol. 4. Life of the Church pp. 2, 3.*

Further Help For

Dairy Goat Improvement In Western China

Through the good offices and generosity of Bishop R. O. Hall of Hongkong and Madame Chiang Kai Shek, two highly bred Billy Goats were flown from Hongkong to Chungking by plane, and 'trucked' to Chengtu during August. Both billies are to be stationed at the West China Union University Breeding Station, where, with the other stud goats, their services will be available for breeding to native and improved goats.

The interest in this new animal husbandry improvement project can be seen in a recent report, just compiled, which shows, that the Senior Indian-Nubian stud goat, during the period July 1st, 1940 to June 30th, 1941, was bred to one hundred and thirty locally owned native goats.

With five months of a gestation period for each successful breeding, and an average of two kids born to each breeding, — simple arithmetic indicates the changes that will quickly be taking place in the Chengtu suburbs where large numbers of people are taking advantage of the opportunities afforded by the New Life Movement Dairy Goat Association for improving local goats to increased milk production for human consumption.

**THERE IS A BRIGHT FUTURE ASSURED FOR MILK GOATS
IN WEST CHINA.**

Encourage your friends to start improvement associations.

F. DICKINSON,

Goat's Milk For Chinese Babies

(Raising Goats For Milk Production

To Raise The Next Generation Of Chinese Babies.)

There are at least a million babies born every year in Szechuan. Every baby would be a healthier baby, and grow to be a much happier and sturdier individual, if, after it has been weaned from its mother's milk, during the first few years of its life, it drank a pint of goats' milk daily.

If two millions of the local goats were "DRAFTED" to perform the dual-purpose duty of raising their own kids and supplying a surplus of milk for the babies of Szechuan, the next generation of young people would be physically a great improvement on the present day non-milk drinkers.

Goats' milk is not only a perfect nourishing food for the infant, even for adults it has life-preserving qualities. Milk is not a luxury, but a necessity. It contains more vitality than any other food that is absolutely essential and indispensable to the sound, healthful growth of children and the physical well-being of adults. The source of much vitality is the vitamins found in the green leaves of grasses and vegetables. The nanny goat consumes quantities of this green fodder daily. She extracts the juices of the green leaves, and concentrates it in her milk.

Why not "industrialize" the millions of goats, and consider the goat as a small factory, a household factory to manufacture the "MOST COMPLETE FOOD—MILK" for human consumption? Why not stimulate national and provincial organizations with a challenge, showing how great a contribution the much undervalued and despised goat can make to succeeding generations of a NEW ORDER IN CHINA? Why not stimulate teachers and physicians with the enormous potential value there is in goats' milk as an effective builder of national womanhood and manhood? Why not arouse bankers with the millions of dollars of capital in goats, and the potentialities which present day organization and investment would bring in richer returns? Why not lay down a provincial plan to enable the farmer, the village business merchant and the artisans to see that Goats' Milk for the family is a thing that can be accomplished in less time than a 'five year plan' beginning with what they have around them, and secure their co-operation in improving the local stock for higher financial returns?

In other countries, notably in Switzerland, the standard of milk production has been greatly raised by constant care in selection and breeding. By careful selection and breeding the period of lactation has been lengthened. Further it has been found possible to produce an animal that will kid out of the usual or natural season, and so ensure a supply of milk during the months when Szechuan native goats are practically dry.

Though there are in Szechuan thousands of excellent goats yielding a few pounds of milk daily, up to the present time there has been practically no systematic attempt to ensure a high, all round standard of milk production by means of careful selection, better feeding, and by planned breeding to the best sires.

As a result of experiments in many other countries, it is clear that the best way in which native goats can be improved is by bringing in of Purebred Sires of the best milch breeds, guaranteed from good herds, and use these, the best blooded stock to breed to native goats.

One of the most successful ways of introducing milch

goats for breeding would be to establish a MILCH GOAT BREEDING FARM, and from this centre organize DAIRY GOAT IMPROVEMENT ASSOCIATIONS. Here study and practical working out of larger plans could be carried through. Breeding goats from the farm could be sent to other parts of the country where organized improvement associations could be established. Exchange of stud goats could be carried through — so that any outstanding breeding sire, having been used in one district for a few years could be drafted into another breeding area, and in that way, unrelated sires could be introduced into each district at suitable intervals.

The establishment of a MILCH GOAT BREEDING FARM would stimulate larger numbers of people in carrying forward continuous breeding practices, care and management, and educate people to a wider use of Goats' Milk. Demands for breeding goats would increase each year. In addition to rearing goats on the farm, the organization would keep in touch with members of the improvement associations and give advice and help where possible.

As a move to definite objectives, beginning with what is found locally, let us ; -

1. Encourage the largest number of people possible to keep the very best goats procurable, and extract from the goats a daily supply of milk to meet family needs.
2. Start a campaign gradually to improve the existing breed of native goats by using better sires — Purebreds where possible, and grades until such time as purebreds are available.

FRANK DICKINSON,
West China Union University
Chengtu, Szechuan,
July 1941.

ANOTHER VIEW!

Forests were once the glory of Cyprus, but the Phoenician copper mines and the fleets of Alexander and Venice began their destruction, which Obtoman felling, fire and the *grazing of goats* completed . . . Forests . . . their worst enemy by far is the goat. In Cyprus one realizes, perhaps for the first time, why the Parable contracts him so unfavourably with the sheep. His lascive petulance of poisonous cropping burns beyond recovery the young green shoots.

Sir Ronald Storrs "Orientations" p. 568-9

Kweichow Bible Institute

After the inevitable closing down of the Shansi Bible Institute two years ago the China Inland Mission transferred Mr. and Mrs. J. H. Kitchen from there to commence a new Bible School in Kweichow with a view to meeting the need in part of the south-western provinces for the teaching and training of young men and women for Christian service. Preliminary classes were commenced at Pingpa in the spring of last year, and a two years course in the following September. The first year of studies came to a close on June 15, and the students are now in a number of instances engaged in active evangelistic work prior to the opening of the third term on *September 15*.

Students have been enrolled from Hunan and Yunnan provinces as well as from Kweichow, and it is hoped that many more keen young people will take advantage of this newly-created opportunity to become better acquainted with the Word of God, and to fit themselves for effective service. Prospectus and application forms may be had on application to the Principal, Kweichow Bible Institute, Pingpa, Kwei.

Correspondence

IPIN, SZE.

August 19, 1941.

My dear Mr. Lutley:

In Suifu we have all been interested in the following explanation of long-range sounds. We have long been puzzled that we should hear the Chungking bombing so clearly, when nearer places (Luchow, for instance) do not hear it. It occurred to me that the following excerpt might prove interesting to many people in the province, who hear or wonder why they do not hear these sounds.

I understand that your beautiful church and residence property were destroyed in the last Chengtu bombing. We surely regret the loss of that lovely church, and sympathize with those who had personal losses.

Suifu was bombed a week ago. Fortunately our property was not damaged and we were all safe. We were on the Hills and had an anxious time until we reached the city as soon as we could after we saw the bombs dropped. The bombs were widely scattered — not big, heavy ones, but they did enough damage. Two hundred wounded were cared for in the hospitals. Official reports are about 100 dead but we feel there must have been more.

Sincerely yours,

Emma Brodbeck

Long - Range Sounds

There is good reason to believe that loud noises (volcanic explosions and the crack of big guns) may be heard up to distances of 300 miles. Windows have been shattered and dishes rattled 70 and even 130 miles from the source of a big explosion. All this applies to long-range sounds only. At closer range even a big gun's noise may be neither heard nor felt.

Long range sound comes from on high. Its apparent direction may make an angle of as much as 33 degrees with the horizontal. The reason is that waves of very loud sound travel at great heights, with the peaks from twenty to forty miles above the ground.

The direction from which sounds are audible at long ranges varies with the season of the year. Across the Channel the sound is audible to the west in the summer and in the winter to the east. So it happened, in the summer of 1918, that gunfire in Flanders was heard in England, but not in Germany. In the winter the Germans heard, but the English did not.

from Science Digest, April 1941.
Science in the News, page 41.

*Bringing Modern Medicine to Chinese Homes**The Joys of Travelling the District*

One has never a chance to grow dull or worry about what to do as a district worker. There is new excitement all the time on the road, and after being out a couple of months it is grand to come home and get acquainted with the family that tends to expand in these days of migration. I wish I could take you along on one of my trips to our seven health centers that are strung along the road from Chungking to Chengtu. I carry only the most necessary personal things, such as bedding and wash basin and a bundle of clothes, because I must carry enough medicines and supplies for the nurses since there is no adequate way of sending it. Buses are few so one must get up at day break and stand in a line to buy a ticket, and one must watch out to get on before every space in the truck is taken. I have learned how to enter the truck by stepping on the hub of the wheel and jump over the side of the truck most gracefully, and how to slide through the window if one is lucky enough to have a roof to protect from sun and rain. Then place your bedding roll as a seat, and as politely as possible keep the other passengers

from sitting on top of your medicine basket with ointments and bottles. I do not need to describe what happens if one does not succeed in keeping them off especially in hot weather. Since several of our stations are not on the bus road, one gets off the truck in the market town and changes into a *kugan*, an kind of hammock tied between two bamboo poles carried on the shoulders of two men. In this way one can get over the narrow paths that wind around the paddy fields or over the mountains. On these trips one comes close to nature and to the common people who till the soil and are the main stay of the nation in this war of resistance.

It is difficult to believe in these peaceful surroundings that not very far-off death and destruction from the air are a daily occurrence. People are very friendly and ask about my honorable country. They always answer back that America is their best friend.

Health Work in Connection with the Evangelistic Team.

When the Evangelistic Team calls a meeting in a village, one of our nurses from the nearest center packs her medicine bag and goes along with the pastor and Bible women. During the meetings that last from a week to ten days we set up a medical clinic and treat patients for the very common diseases of eyes and skin and for intestinal parasites. We also give demonstrations, health lectures, and sometimes put on health plays in the Christian Home campaign. It is much more profitable to work with a group like this where the spiritual as well as the physical health is taught at the same time. If possible the nurse will make follow-up visits to the village. We have also helped in lay-leaders training institutes and at our Youth Conference this year. We feel that our members are becoming more health-conscious and hope they will go back and teach others.

School Health

Seventeen schools have been visited by our nurses during the past year. Most of them are our own primary schools, but also some government schools have asked for our help with physical examination of students, teaching of hygiene, and giving vaccinations and preventative inoculations.

Obstetrical Service in Homes

One day I went with our doctor in Yui Chuan to a patient's home who had just given birth to a baby boy, but the other twin had not yet arrived. A seven year old daughter was with her. She was a refugee from Shanghai so she had no-one to be with her. One daughter was studying in Shanghai, and her husband was working far off in a government project. She turned to me as she looked around

at the poorly furnished, dull room and said; "It is difficult to be a mother these days. My family is scattered and I am not used to these conditions." She would not consent to the doctor performing an operation to deliver the other twin because her husband was not there so we watched with her all night. The next morning we had an air raid alarm and planes flew right over head, but the doctor stood by and at noon the other baby boy was safely delivered and doctor went home to eat and clean up. One hour later they called the doctor back but by the time she got there the patient had bled to death. A servant had allowed the patient to get up and did not call us immediately. The doctor took the twin boys to her home and neighboring women who were nursing shared their milk with the motherless twins, until the father came and made arrangements for them. On another trip I went with one of our midwives to a patient's home at dusk. The first signal for air raid alarm was on so the midwife who has a few months old baby of her own had her brought to the home in a little basket. Just as the patient was about to be delivered the urgent alarm sounded, and the police came to tell us to blow out the light. We covered the window with cloth and kept right on with our work by the light of a little vegetable oil lamp. Then a messenger came and summoned us to another home where a patient was in labor. It was now bright moonlight night and the urgent signal was out so we walked in the shade of the eaves to this patient bringing along in the basket the midwife's girl, whom we placed under a table in the court while we went to work. We heard the drone of the bombers and felt the shaking of the house as the bombs fell on the Chengtu air-field. The patient was not ready to be delivered yet so we went out to an open field nearby and lay flat among some grave mounds while the bombers went by, and we saw the flares which are a beautiful sight but awful when we know their significance. The midwife went back and stayed with the patient who was safely delivered the next morning. I could tell many stories like this which show the spirit of our workers who have brought sterile technique and modern medical science into remote country homes, and brought 255 babies into the world during the last year.

Mother's Training Classes

In some of our centers we have regular training classes for mothers. Twenty to thirty mothers enroll at one time and we teach budgeting, nutrition of children and adults, clothing and housing of the family, diseases of childhood and how to prevent them, and many other related subjects. When they have attended regularly and completed the course

we give them a practical examination and then a diploma.

Well Baby Clinics

We keep in touch with these babies we have delivered and other babies in the neighborhood through our Well Baby Clinics in five of our centers. The baby is weighed and measured and bathed by the mother at the clinic. Conferences are held with the mothers and advice given concerning the babies food. Undernourished and poor children are given soy bean meal, and the nurse will call in their homes to help prepare it.

Clinic and Dispensary Service

Our centers have in all registered about 8000 patients who received 21,000 treatments. Our nurses have given first aid treatment to people who have had accidents in the home or on the road. In Shing-lung Chang five Chinese planes were shot down in a raid, and the pilots were given first aid treatment by our nurses for which we received a letter of recognition from the government. Every station is prepared to give first aid after air raids. In Yui Chuan our doctor and one nurse treated 200 victims and our ambulance from the Chungking Methodist Hospital will bring operating room force and instruments to treat major accidents.

The Provincial Health Administration has shown great progress the last two years. It has established fortysix Health centers and nine Health stations in the larger cities of Szechwan. We are moving our stations to the strictly rural churches where they have no opportunity for this service and where we can help the pastors in building Christian homes. We cooperate with the Government Health work wherever there is opportunity, and the Administration has promised us financial help according to the number of free cases we have treated.

ALMA E. ERIKSEN R. N.

GOD—OUR ONE GREAT CIRCUMSTANCE

When the heart is absolutely right with God, when God is the one great fact which underlies all facts, we can elicit joy from every circumstance of life, as musicians music from the roar of the torrent, and the rush of the storm . . . Do I detect His presence in every storm, shower, and sunbeam, in the dark night as well as in the day, in my losses and sorrows as well as in my halcyon hours of summer joy? . . . When God is real to us, and we receive all things either by His permission or appointment, we can find occasions for joy where others see unmitigated grief, chinks of blue in the dark sky, and songs in the night.

F. B. Meyer, Philippians p. 44

Death of Pandora

On May the fifteenth there appeared in the New York Times a short editorial entitled "Pandora Passes" from which the following unique tribute is quoted.

"Grievous indeed is the news that three year-old Pandora is dead at the Bronx Zoo, for around her there was always laughter and of this there is not enough in the world. This child of China was the children's friend, a furry sphere dome in black and white who had grown from sixty pounds to two hundred and sixty without acquiring solemnity, who shared with bear and monkey the pleasant trait of loving to please an audience."

"Three weeks ago Pandora began to ail. All of medical science's X-rays, blood, spinal and brain tests, and glucose injections, could not save her. No more those grotesque, self-conscious comic poses. No more those alternatg mood of meditative contemplation, careless of time's flight, unhurried in oriental calm. Do the gods as well as children weep when a good clown passes?"

Pandora is well remembered by all the West China friends who visited her on the Dickinson porch during the several weeks of the spring of 1938 that she was at home to visitors. She had been secured by Dr. and Mrs. Dickinson near Kwauhsien and was destined to go to America. She was then very tiny and even the small children loved to come and romp with their Panda. Later she was flown to Chungking in the custody of Mrs. Richardson and the next day went off to Hongkong under the watchful eye of Mrs. Petro. On arrival at the airport Mrs. Spooner and I took charge. In her first contact with the foreign world, she was met with the flare of flashlight bulbs, the questions of the newspaper men and the stare of the curious. Before going on board the President Cleveland, she was housed in the trunk room of the Phillip's House. One day she slipped through the narrow bars of her box. We were afraid that she had somehow got loose but suddenly we were startled by a terrific "whoof" as she stuck her nose up over a trunk. I jumped back so quickly that I almost cracked my head open against one of the cement beams!

In preparation for the sea-journey and our departure from the land of the bamboo, her favourite diet, we experimented with various foods. We found that Klim, Pabulum, honey corn syrup were all satisfactory and much appreciated. In addition we secured a large stock of sugar-cane which was to be used as her special in-between-meals treat. On board the ship, where we received every co-operation from the officers and crew, her crate was put high up on the deck above the navigating room where it was quiet and cool. As it

was now well into May, we were afraid that Pandora would suffer from heat en route. The location ensured a constant breeze while the ship was moving. However, the few days before and after calling at Honolulu were very warm and we feared greatly that on arrival at San Francisco, we would have only a Panda corpse to deliver.

At each port of call, the photographers and newspapermen swarmed on board. In Honolulu it was necessary for Pandora to be draped with "lei" before her picture could be taken. She enjoyed tearing them off as soon as they were put on and finished half a dozen before the pictures were shot. On arrival at San Francisco the reception was even more spectacular. Mr. Dean Sage, Jr. and Dr. Blair of the Bronx Zoo had flown out to meet Pandora, and she was soon moved into an eastward plane en route for New York.

A month or so later, I visited her in her cage in the Lion House at the Bronx Zoo and was surprised at the fame and attention that she had already acquired. Her personal attendant, a veteran in the care of wild animals, gave me a long lecture on her personality, and demonstrated that she was receiving better care than most babies receive. Everything was on a strict schedule, her diet was carefully worked out with oranges and codliver oil occupying a prominent place, and the cage was kept so well-washed and isolated that it would have been a rash American germ that would try to venture in. She had greatly increased in weight. Already she had a "fan" following, and after I had seen her go through her repertoire of tricks, of rolling a ball, sliding down a board, rolling over and over, making grotesque faces, etc. I understood why she was so popular. On rainy days when the attendance was slight, she did not bother even to put on a performance. Since then she has made the World's Fair, and tens of thousands of visitors paid twenty five cents to go in and see her in the special air-conditioned quarters. She was called by one editorial writer, the sort of tonic that the world needed, a tonic to make people laugh and relax.

Details of her death are still not available. She received every possible medical care with specialists from the famous New York Medical Center called in to take charge. It is of importance to determine what was the cause of death for all the pandas so far sent to America have lived only a very short while. Several comments in a recent letter from Mr. Sage are of interest.

"I can't tell you how sorry we all are about the loss of this creature. She had made a real place for herself in the hearts of thousands of men, women and children, not only in New York but throughout the country." "When she became seriously ill, the news was broadcast by radio commentators and we thereupon began to receive letters and

telephone calls from all over inquiring about her. When the news of her death was published, we were literally swamped by communications of all sorts from many different kinds of people expressing the most touching sentiments." "In an age when there is so much distress, so much bad news and so much suffering everywhere, the influence of a creature like Pandora who brought so much fun and happiness to people is not to be lightly dismissed".

We may hope that it will not be too long before a successor is found to take over the place in the hearts of so many people, that Pandora had made for herself.

R. C. SPOONER

NOTE:—Madame Chiang Kai-shek and Madame H. H. Kung are planning to give another Panda to the U.S.A. in connection with the United China Relief Campaign. Dr. D. C. Graham, curator of the Museum of the West China Union University has left for the Tribes country in an endeavour to secure a panda for this purpose. Ed.

From The Memory of A Relief Worker

John Tsen-Tao Tsang

For three years I have been a relief worker under Dr. H. H. Kung and K. T. Chen in the National Relief Commission of the Central Government of China. Here is my ideal: A relief worker should have the vivid imagination of a poet, the heroic enthusiasm of a patriot, the keen insight of a philosopher, and especially the patient love of the Suffering Messiah. One should be able to hear the cries of "De Profundis" between the lines of the official documents; one should be able to see the lean faces of the weak and wan in the pages of the reports. I risked my life in rescuing air-raid victims in C———; I lived with the famished souls in the refugee camps and "warphanages of W——— and C———; and I am grateful to God for His guidance and protection.

Relief work must be done to meet the needs of the people. Teashops are the open forums of China. Journalists can easily pick up the trends of public opinion there. When people sip tea and gossip, criticisms are passed over on a fair basis. A teashop is the Hyde Park of Cathay. The greatest contribution which I made in the C——— Fire Relief was in the teashops. Where there is dissatisfaction there is a need. In the mornings I gathered up some suggestions and facts as I overheard the talk of civilians sitting at near-by tables; in the evenings I was able to bring out these problems in the Committee meetings. Urgent needs were met and necessary changes were made.

Drastic changes have taken place in the economic conditions of the people. Nobody should consider refugee camps as slums. People out of the gutter live in slums, whilst the bankrupt bourgeoisie stay in refugee camps. Many of the refugees have very good manners and they show great courtesy when you call on them. A couple who have always been poor can live from hand to mouth, but a man of ease and comfort does not know how to drag on, especially when he is poverty-stricken at such an untimely hour. He suffers much more than the ordinary proletariat.

Even the old country woman has her faith in ultimate victory. I used to spend my evenings with a grandma in a refugee camp in W———. It was a rare chance for her to have somebody to talk with her. A smile was trying to chase away the tears from her wrinkled face as she listened to my words of sympathy and commiseration. She simply grasped my hands very tightly as if I was the most intimate friend in this time of need. Gruesome stories of Japanese vandalism, thrilling tales of airraids and heroic anecdotes of Chinese zealots were all kept in her heart. She would spin a yarn until her eyes clouded and her voice faltered. This old country woman had sent her sons and grandsons to die for God and for their fatherland. She was one of the Spartan mothers of China. Sometimes she would show me her meagre belongings—a few clothes wrapped in a small parcel. This parcel was to her as the crown to an emperor.

The delicacy and complexity of the 'warphan problem' is beyond expectation. A 'warphan' is not only a homeless child but also an inexperienced tramp. He has been demoralized by the animalism of the "Imperial Army" and the prolonged vagabondage from his native place. The exile is simply too much for the innocent mind which is panic-stricken and sorrow-stressed. War has torn away their ease and comfort and thrown them into a whirlpool of chaos and turmoil. Some geniuses have become imbeciles; some normal children have become mad. The age and social background of the warphans are different from each other. The range of age varies from several months to fifteen or twenty years. A warphanage is a nursery, kindergarten, primary school, middle school and sometimes a lunatic asylum. In ordinary times school children or even orphans come from families of nearly the same social stratum. But so far as the warphans are concerned, the opposite is the case. Their parents are people of different walks of life, and consequently the home education is quite different for every child. All these facts add to the delicacy and complexity of the 'warphan problem'.

War educates the youth of China. Their sphere of vision has been widened; their social experience has been increased. No longer do they move in their own universe. They must

adapt themselves to all kinds of environment. Ancestral halls and city towers are changed into classrooms and laboratories; threshing-floors are used as athletic fields. K----- is famous for her natural caves, which are turned into dugouts as well as auditoriums. Public lectures are delivered during air-raids. As a matter of fact many college students attend their classes under such conditions. Yet they are happy and diligent. The National Relief Commission has taken care of many of them. The principle of learning by doing is carried out to the utmost degree. The students have to do more things themselves, and they learn more. Holiness is militant, inspiration implies perspiration.

Provincial organisations help in relief work. Guilds of the natives of N----- and Y----- held several meetings to discuss the evacuation problem of the inhabitants of these districts. In ----- I was asked to take the chair. Familiarity with their native place helped a great deal in making the plans. Possible routes were decided; local needs were discussed. The work was done along three lines—propaganda, registration and organization. Propaganda aroused the people; registration found out the necessary data; organization enabled a definite program to be carried out. Temporary shelters were arranged to care for the evacuees along the road. Tools and baggage were put on the backs of cattle and carried out, so that the farmers had everything ready if they would like to share the work of the reclamation of land in the rear. Many in coming out received aid from the National Relief Commission.

Sometimes refugees have to be evacuees again. On account of the war situation at that time several thousand refugees had to leave C-----, within a short period of days we had to make all the necessary preparations in a few days and nights. The superintendents of the camps became the captains of the companies of refugees. Detailed directions and maps were given to them. Transportation service corps were formed. We chose thirty vigorous young men for each camp and provided twenty wheelbarrows for every company. These men helped in carrying the baggage of the refugees. Some had to travel several thousand *li*. As they travelled along the bus road, it was easy for the leaders to locate them with a car.

The family is the unit of Chinese society even in the companies of refugees. The members of a family travelled together. The younger generation would wait for the aged, and nobody would be left alone. This was especially necessary during the air-raids. Every family brought their own kitchen utensils and cooked their own food. Every company consisted of thirty or thirty-five families and we had a nurse and a teacher for them. It is interesting to know that the birth-rate

among the refugees was much higher than the death-rate during the migration.

Too many things have happened during this period of three years to be recorded, These are simply taken from several old pages of my diary. As a humble servant of Jesus Christ and my people I have given these three years to relief work. But the work is immense and the problems are complicated. So much still remains to be done that I would like to close with the Prayer of Ignatius Loyala:

“Teach us, good Lord, to serve Thee as Thou deservest; to give and not to count the cost; to fight and not to heed the wounds; to toil and not to seek for rest; to labour and not to ask for any reward save that of knowing that we do Thy will; through Jesus Christ our Lord. Amen.”

Government Length of Service Diplomas

The following members of the faculty of West China Union University have received Special Diplomas from the Ministry of Education, in recognition of their years of teaching in the University: (furlough periods excluded)

1st class — 20 years and over
2nd “ — 15 ” “ ”
3rd “ — 10 ” “ ”
Dr. Robert Gordon Agnew, 3rd Class Diploma
Dr. Albert Edward Best, 2nd Class Diploma
Dr. Wallace Crawford, 3rd Class Diploma
Dr. Edison Rainey Cunningham, 3rd Class Diploma
Dr. Frank Dickinson, 3rd Class Diploma
Miss Sara Boddie Downer, 3rd Class Diploma
Professor Daniel Sheets Dye, 1st Class Diploma
Mrs Jane Balderstone Dye, 2nd Class Diploma
Dr. Leslie Gifford Kilborn, 2nd Class Diploma
Dr. Sven Herman Liljestr�nd, 2nd Class Diploma
Dr. Ashley Woodward Lindsay, 1st Class Diploma
Dr. Edwin N. Meuser, 3rd Class Diploma
Dr. Harrison J. Mullett, 2nd Class Diploma
Dr. Dryden Linsley Phelps, 3rd Class Diploma
Professor Harold D. Robertson, 1st Class Diploma
Professor Robert L. Simkin, 1st Class Diploma
Dr. Edward Corry Willford, 3rd Class Diploma
Dr. Thomas Henry Williams, 3rd Class Diploma
Mr. Liu Li Hsien, 1st Class Diploma
Mr. Fong Shu-hsuan, 2nd Class Diploma
President Lincoln Dsang, 3rd Class Diploma

Mr. Chung Chia-chu, 3rd Class Diploma
 Mr. Du Fong-fu, 3rd Class Diploma
 Mr. Chang Hsiao-li, 3rd Class Diploma
 Mr. Fong Da-ran, 3rd Class Diploma
 Mr. Chang Min Chuin, 3rd Class Diploma

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*Graduation Figures, June 1941.*

*Ginling College:*

|                    |   |                    |     |
|--------------------|---|--------------------|-----|
| Chinese            | 2 |                    |     |
| English            | 7 |                    |     |
| Sociology          | 2 |                    |     |
| Music              | 3 | College of Arts    | 14. |
|                    |   |                    |     |
| Physical Education | 1 |                    |     |
| "    "    Special  | 4 |                    | 4.  |
| Biology            | 3 |                    |     |
| Chemistry          | 5 | College of Science | 8.  |
|                    |   |                    |     |
| TOTAL              |   |                    | 27. |

*University of Nanking:*

|                                     |    |                        |     |
|-------------------------------------|----|------------------------|-----|
| Scientific Research Institute, M.A. |    |                        | 1.  |
| Agricultural Research Institute,    |    |                        | 4.  |
| History                             | 2  |                        |     |
| Economics                           | 12 |                        |     |
| Political Science                   | 3  | College of Arts        | 17. |
|                                     |    |                        |     |
| Zoology                             | 1  |                        |     |
| Chemistry                           | 5  |                        |     |
| Mathematics                         | 2  |                        |     |
| Physics                             | 4  |                        |     |
| Chemical Engineering                | 9  |                        |     |
| Electrical Engineering              | 8  | College of Science     | 29. |
|                                     |    |                        |     |
| Agricultural Economics              | 10 |                        |     |
| Agronomy                            | 7  |                        |     |
| Forestry                            | 3  |                        |     |
| Horticulture                        | 2  |                        |     |
| Plant Pathology                     | 2  | College of Agriculture | 24. |

*Special Courses:*

|                      |    |                 |    |
|----------------------|----|-----------------|----|
| Chinese              | 3  |                 |    |
| Motor Engineering    | 16 |                 |    |
| Electrical Education | 10 |                 |    |
| Agriculture          | 26 | Special Courses | 55 |
|                      |    |                 |    |

TOTAL 131

*Cheelo University:*

|                      |    |                     |           |
|----------------------|----|---------------------|-----------|
| Chinese              | 2  |                     |           |
| History & Sociology  | 1  |                     |           |
| Politics & Economics | 1  | College of Arts     | 4         |
| <hr/>                |    |                     |           |
| Astronomy & Maths    | 1  |                     |           |
| Physics              | 1  |                     |           |
| Chemistry            | 2  | College of Science  | 8         |
| Biology              | 4  |                     |           |
| Medicine             | 15 | College of Medicine | 15        |
|                      |    |                     | TOTAL 27. |
| <hr/>                |    |                     |           |

*West China Union University:*

|                           |    |                                    |           |
|---------------------------|----|------------------------------------|-----------|
| Chinese                   | 12 |                                    |           |
| Western Languages         | 2  |                                    |           |
| Philosophy &<br>Education | 11 |                                    |           |
| History & Sociology       | 6  |                                    |           |
| Economics                 | 16 | College of Arts                    | 47        |
| <hr/>                     |    |                                    |           |
| Biology                   | 2  |                                    |           |
| Chemistry                 | 2  |                                    |           |
| Mathematics               | 3  |                                    |           |
| Pharmacy                  | 20 | College of Science                 | 27        |
| <hr/>                     |    |                                    |           |
| Medicine                  | 18 |                                    |           |
| Dentistry                 | 13 | College of Medicine<br>& Dentistry | 31        |
|                           |    |                                    | TOTAL 105 |
| <hr/>                     |    |                                    |           |

*Yaan Notes.*

Visitors to Yaan during the summer are herewith listed under the following headings, Transient and Resident. Border line cases are listed under transient since stop-overs were often non-voluntary.

| Transient.              | Resident                                |
|-------------------------|-----------------------------------------|
| Dr. and Mrs. Richardson | Dr. and Mrs. E.H. Cressy                |
| Mr. David Crook         | Dr. and Mrs. J.B. Taylor                |
| Miss Julia Brown        | Dr. and Mrs. J.E. Lenox and<br>daughter |
| Miss Isabel Brown       | Mr. and Mrs. A.T. Roy and<br>two sons   |
| Mr. Drumwright          |                                         |
| Mr. Ritchie             |                                         |

Mr. Barry  
 Dr. Gordon Campbell  
 Dr. William P. Fenn  
 Dr. James Tang  
 Mr. Floyd Johnson  
 Mr. Colpepper  
 Dr. Shu.

Miss Shiela Liu

The Crooks, Lenoxes, Roys and Vicherts spent their holidays at Stone Step Temple which is on a range of mountains 20 li south of Yaan. In a special illustrated travel brochure entitled Yaan Summer Resorts and Side Trips will be found a full description of this temple with notes on its stone baths, pine forests, wild life and mountain views. Technical information concerning hunting in this area may be had from Dr. Crook.

Miss Ada Nelson and Miss Mao, preferring city life to country solitude, took their vacation in Chengtu.

Yaan wishes to present its compliments to the weather and other natural obstacles that have deterred the Japanese from becoming Sikang conscious. Our only fatalities occurred a few days ago when a lone scouting plane after flying over the city dropped two missiles, one falling near the bus station and one near Yao Chiao. One man, in his haste to escape the arrow that flieth by day stumbled and fell to rise no more. A second man jumped into the river and being overheated by running succumbed to the cold water. To date these two deaths are Yaan's only fatal casualties due to enemy raids. The sequel to this one plane raid came when the local suicide squad decided to investigate the objects that had been dropped. After much discussion as to who would have the honor of being first, one man was finally selected to approach the missile that lay near the bus station. Expecting to be blown into bits by a land mine or a delayed action bomb this man erept near enough to see that whatever the missile had once been it was that no longer. All that remained was an empty, rectangular, metal container. The second missile proved to be its twin. Local skeptics scoffed and accused the suicide squad of using empty oil tins as a pretext for gaining fame. More generous souls answered that the containers might have been loaded with T.N.T. or poison gas and therefore the laurel wreaths should be brought forth. Lately one or two hopelessly corrupt individuals have claimed that the scouting plane was Chinese. Sic transit gloria!

The Yaan community deeply regrets the death of one of its summer visitors. Dr. James Tang of Nanking University was drowned on Sept. 7 when the boat in which he, Dr. Campbell and Dr. Fenn were descending the Ya river, sank in swift water near Ts'ao Pa. Dr. Campbell and Dr. Fenn after searching in vain for Dr. Tang returned to Yaan and then on to Chengtu by bus.

C. VICHERT, YAAN, SEPT 8, 1941



## *A Survey of the Szechwan Church and Society \**

A debt of gratitude is due to Dr. F. W. Price and his collaborators for the arduous and detailed task they have undertaken on behalf of the Szechwan Church, and for the booklet they have just published under the above title. At the same time a burden of responsibility rests upon the Churches in this Province to give earnest heed to the findings of this Survey and to make any adjustments that may be necessary in the light of the facts revealed. While statistics often fail to give the whole truth (especially is this so in the realm of the Spirit) yet the figures given in this booklet contain sufficient truth to challenge us to much prayer and thought. A careful examination of the two charts (selected from many others) that are printed in this number of the News, will reveal the urgency of the situation.

### THE CLOSING DOWN OF CHURCHES

From 1920 to 1939 no less than 158 Churches, out of a total of 369 in Szechwan, were closed down. That is a very serious matter. There are many reasons however why such action was taken, and in some cases it ought to have helped in the development of a more influential and vigorous Church. Reviewing the policy of the C.M.S. in W. China for instance, one can see how thinly spread the missionaries were in the early days. Perhaps opportunities did not always come to them so easily as they do to us, of opening up work in the populous districts of the Plains, and so they went to the "Unreached Beyond". Then came a considerable diminution in their numbers and several centres had to be closed. The obvious policy was to concentrate upon a smaller area and work it more effectively. "The Unreached Beyond" was now to be looked upon as the many markets and farmsteads around the central station which hitherto had only intermittently heard the Gospel. The idea was a sound one, but we need to confess with shame that in only four of five of the nine S.K.H. centres, has it been executed. While the number of "evangelistic centres" now worked in this Diocese is larger than that of 1920, yet the number of out-stations has slightly decreased. This calls for earnest consideration. Although the high cost of living has created grave problems for Church workers, and travelling expenses have made the former "short visits" from some central station to rural centres less desirable, yet a burning evangelistic zeal for the farming

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\*This article is a review of the booklet 四川教會及力量調查 published by The Rural Church Department of Nanking Theological Seminary. It is hoped that readers will send us their comments on this Survey. Ed.

classes will still blaze its own trail into the hearts of those who have always been the most responsive to the call of Christ. Assuming therefore that other Churches are confronted with similar problems at this time, it would seem to be of the utmost importance that some solution for them be sought at the Annual Synod and Conferences held at the beginning of next year.

#### WHY PEOPLE BECOME CHRISTIANS

The figures given for Church-membership if checked up by each Church for every year covered by this Survey, would probably be most revealing. The effect of the political situation and of the increasing number of Chinese workers and decreasing number of missionaries, on the growth of the Church, could to some extent be traced. For the present we do well to consider some of the implications of a chart called "An examination into the reasons for becoming a Christian". Of 349 ordinary Church members in Szechwan it was found that 33.2% had come to believe in Christ through personal evangelism; 18.9% because they had grown up in a Christian home; 15% on account of revival meetings; and 13.5% because of having studied in a Christian School. Other reasons for joining the Church, such as Sunday School attendance, itinerant evangelism, treatment in Christian hospitals, Christian literature etc. only formed a small percentage. If the above figures are at all representative of the Churches as a whole, then we have valuable material here to guide us in our emphases and to question us in our failures.

One third of the Church-members won to Christ through personal evangelism! This type of work may and should of course take effect through every form of Christian organization and activity. Probably it does. The high figures therefore in connection with this form of work are most likely due to the other forms of activity which have been a background to it. Once again, however, we have to confess to serious shortcoming. Too often we have been mere cogs in the machinery of organization when we ought to have made warm friendships for Christ's sake. From a burning desire to introduce the Living Christ to individuals, we have too frequently slipped back into an easy-going contentment that accepts "Christian influence" as sufficient. The greatest need of the Churches to-day is a rebaptism of God's Spirit that will send us out to do the Personal work which Christ Himself did. More attention will then be given to this type of work in the training of Theological students; Christian doctors and nurses will be inspired to do more personal work in the wards and teachers in schools; and the ordinary church-member will be mobilized to make a more definite contribution along this line.

STATISTICS OF THE SZECHWAN CHURCHES 1939.

| Name of Church.             | Churches.          |                                        |        | Total Number of Christians. | S. Schools.        |                     |                                   | Paid Workers. |         |       | Number of Places Occupied by foreign missionaries | Total Number of foreign missionaries | Church Primary Schools |        |       |                   |
|-----------------------------|--------------------|----------------------------------------|--------|-----------------------------|--------------------|---------------------|-----------------------------------|---------------|---------|-------|---------------------------------------------------|--------------------------------------|------------------------|--------|-------|-------------------|
|                             | Organized Churches | Out-Stations and Evangelistic Centres. | Total. |                             | Number of Schools. | Number of Scholars. | Church Collections. (\$ As unit). | Pastors       | Others. | Total |                                                   |                                      | Lower                  | Higher | Total | Total of Students |
| Anglican. S. K. H.          | 9                  | 30                                     | 39     | 800                         | 20                 | 756                 | 3217                              | 10            | 19      | 29    | 6                                                 | 28                                   | 2                      | 1      | 1     | 34                |
| Methodist. Wei Li Kong Huei | 37                 | 41                                     | 78     | 3292                        | 42                 | 2779                | 11160                             | 45            | 89      | 134   | 3                                                 | 32                                   | —                      | —      | —     | 3000              |
| Church of Christ in China.  | 57                 | 44                                     | 101    | 3032                        | 104                | 7024                | 6203                              | 24            | 92      | 116   | 10                                                | 137 (1935)                           | —                      | —      | —     | 5222              |
| Baptists                    | 4                  | 36                                     | 40     | 2138                        | 14                 | 2000                | 5266                              | 3             | 15      | 18    | 4                                                 | 13                                   | 7                      | 4      | 4     | 1600              |
| Friends. (A)                | 11                 | —                                      | 11     | 507                         | 10                 | 585                 | —                                 | —             | 6       | 6     | 6                                                 | 12                                   | —                      | —      | —     | —                 |
| C. I. M.                    | 93                 | 136                                    | 229    | 3884                        | 54                 | 2500                | 5000                              | 12            | 53      | 65    | 43                                                | 130                                  | —                      | —      | —     | —                 |
| Totals.                     | 211                | 287                                    | 498    | 13635                       | 244                | 15634               | 30846                             | 94            | 274     | 368   | 72 (B)                                            | 352                                  | 9                      | 5      | 121   | 10162             |

(a) Statistics for 1935

(b) Actually only in 57 different places are there missionaries resident.

— means there were no figures given

STATISTICS GIVING COMPARATIVE PROGRESS OR RETROGRESSION OF SZECHWAN CHURCH.

| Year.  | Source of Statistics.        | Churches. |                                   |       | Church Membership | S. School Scholars | Paid Workers. |        |       | Westerners |       |
|--------|------------------------------|-----------|-----------------------------------|-------|-------------------|--------------------|---------------|--------|-------|------------|-------|
|        |                              | Organized | Out-Stations Evangelistic Centres | Total |                   |                    | Pastors       | Others | Total | Locations  | Total |
| 1920   | China for Christ             | 369       | 487                               | 856   | 12954             | 21567              | 35            | 455    | 490   | 76         | 543   |
| 1934-5 | N.C.C.                       | 251       | —                                 | —     | 15217             | 14152              | —             | —      | 562   | 75         | 380   |
| 1939   | All the Churches in Szechwan | 211       | 287                               | 498   | 13653             | 15634              | 91            | 274    | 365   | 72         | 353   |

Once again, the value of the "Homes for Christ" movement, can be seen from the above figures. In this connection one could wish that more particulars had been provided with regard to the R. C. Church in Szechwan than this booklet affords. Maybe the compilers had difficulties in collecting information from this source. But everyone knows that one of the main reasons for the growth of this Church, is its emphasis upon the home. In our Churches we will need to give much more time to the making of Christian homes more Christian, and to the using of individual Christians in a non-Christian home to win the other members of the family for Christ. On the part of Church-workers there will need to be much more district visitation than there is at present, and increased attention will have to be given to the training of church-members in family worship and witness.

The comparatively high percentage of people won through revival meetings, is encouraging. Many people are of course emotionally "stirred" by these meetings, make decisions, and then fade away out of the picture in all too short a time. That is not necessarily an indictment however against that form of meeting which has been well-prepared by prayer, carries with it solid Christian teaching, and is followed up by more intensive training of converts. One believes the time has come round again for the holding of such meetings in several centres, and we would do well to be on the look-out for some evangelist or evangelists who would conduct them. In large centres where there are several churches, one would like to see one central meeting per day conducted by this evangelist, and then special meetings organized at other times in the day, by the co-operating churches in their own places of worship. This would throw more responsibility upon the Churches themselves and would make "follow-up" work more easy of achievement.

#### CHURCH FINANCE

The figures supplied under the heading of "Church Collections" when divided by the figures given under "Total Church Membership", give an indication of the amount that the members of each Church contribute per capita. One would need to know the proportion of different classes of people constituting each Church before any useful deductions could be made from however. Probably the Churches which have a large proportion of the farming class, and which have taken every opportunity to encourage the latter to give of their present comparative wealth, would now show the highest figures. In the S.K.H. for instance, we have been most encouraged by the increase of the Self-Support fund the last two years to the extent of four and five hundred per cent in many of the churches, and no doubt other Missions could

report similar increases. A considerable proportion of this increase comes from the more definitely rural Churches, and from using "The Weekly Gift" method of raising the money. Much more needs to be done in this connection however, before we will succeed in getting the average church-member to gear-up his giving to the current cost of running expenses.

#### THE PROPORTION OF CHINESE AND WESTERN WORKERS

There are many other aspects of the life and work of the Church in Szechwan that have light thrown upon them by the statistics given in this booklet, but we must content ourselves now with the very important one of the numbers of Chinese and Westerners at work in each of the Churches. In the Wei Li Kong Hwei, the number of Western workers is less than the number of Chinese clergy, and about one quarter of the total number of Chinese workers. In the C.I.M. the number of Western workers is more than ten times the number of clergy, and three times the total number of Chinese workers. The S.K.H. (perhaps in order to be true to its tradition?) has so far taken a middle course and its workers are almost equally divided. As a member of this Church the writer may perhaps be excused if he makes a few observations on the policy that has been pursued in the past and on adjustments that may need to be made in the future.

(1) As late as 1926, Westerners would spend as many as ten days in Annual Conference, and then devote a day or two to Church Committees on which the comparatively few Chinese workers of those days had a vote. The retirement of Westerners to the coast in 1927, the carrying on of the work of the Church by Chinese alone, and the strong national spirit which prevailed at that time, brought before the missionaries the necessity for more rapid devolution. On their return a Chinese was consecrated Bishop, Chinese clergy and workers were set in charge of parishes wherever possible and the Church Synod (on which a majority of Chinese now had votes) was fully organized. It was not however until 1934 that the Missionaries' Conference was held *after* the Synod, and was convened to discuss purely personal matters. From that time on, all the main business of the Church, including even the appeal for, and location of, missionaries, was attended to in Synod.

(2) As the policy of devolution was implemented, it was felt that the primary function of the missionary was to help train the Chinese workers who were then offering their services to the Church. Emphasis was laid upon University and Middle School work, and it was hoped that a Union Theological College would soon be started. Such work has been, and is, of immense value to the Church. Unfortunately it

had to be done sometimes at the expense of pastoral work, and here the Church suffered badly. One cannot study the pages of this booklet without realizing that one of the greatest needs of the Church in W. China to-day is for a larger percentage of missionaries who will work alongside Chinese clergy and evangelists and help train and inspire them by prayerful sympathy and a high standard of personal devotion and service. Especially is this so in the case of the men and women who are now coming out of the Union Theological College with strong aspirations and a wealth of ideas, but who, unless they have someone to steady and encourage them during the first years of pastoral work will be unduly tempted to lose heart and the evangelistic spirit by which alone the Church grows.

(3) It is difficult at this stage to predict what is likely to happen to the work of the Church in W. China in the future. Many missionaries from Occupied China are only temporarily helping the Church up here, and the number of recruits from the older Churches is likely to be curtailed. In view of the tacit but urgent appeal of this booklet therefore for a re-allocation of missionaries to meet the needs of the Church as a whole, it would seem to be imperative for the S.K.H. at least, and perhaps for other Churches too, to prepare even now to make some necessary adjustments. It may be necessary, for instance, for one or two missionaries to have a wider sphere of influence than the "parish", and to allow them to help Chinese workers in other parishes where there are no Westerners, or where their ministry would be appreciated. Such a method has been used in the past to good effect when there was a shortage of missionaries, and it may well be that the time has come for us to use this method once again now. What is more important for us to do however, is to take our Lord's command seriously and to pray that God will call out Chinese workers to lead the kind of Church which we see envisaged in this booklet. We need many more Spirit-filled educated clergy to take charge of the parishes. And working with them there is greater need than ever for men and women evangelists who will reach out into these innumerable markets around the central station, and build up churches there which can be more closely supervised by the latter. These are days of golden opportunity. God is relevant to the present situation. We have yet to draw upon the resources of God that are available for His Church through His Son Jesus Christ, and the Holy Spirit Whom He has sent us.

H. A. MAXWELL.

## *Christian Council Notes*

Mr. Jonson Han has arrived from Shanghai to join the staff of the National Christian Council in its West China work. His headquarters are in the Chungking office of the N.C.C. A cordial welcome is extended to him from the Christian forces of West China.

Miss Mina Stallings of the Methodist Mission, reached Chungking in September. She will give part of her time to the work of the National Christian Council, especially in its program of Christianizing the Home. Miss Stallings visited Szechuan about ten years ago in the first party of NCC secretaries that came to West China. Her address in Chungking is 9 Dai Chia Hang. We are glad she has come this time not merely for a visit, but to be working together with us.

Miss Cora Simpson, a secretary of the Nurses Association of China has arrived recently in Szechuan. The place of the Nurses Association is such an important one in the medical work of the Christian Church, that we heartily welcome Miss Simpson in her visit to the West China branch of the Association.

The 10th anniversary of the National Committee for Christian Religious Education will be celebrated on November 23. On that day churches are asked to observe the day by a special emphasis upon the religious education program of the church. On November 24 members of Religious Education Fellowship are to meet together. It is hoped to raise \$5000 through gifts of members, missions and churches, to be used toward a revolving fund for the printing of Christian literature. A special 10th Anniversary Bulletin is being issued, of which Dr. Luther Shao is the editor. A directory of R.E.F. members in West China is being sent to all the members. We hope that each member will propose at least two persons to be new members this year.

### FIRST A UNITED CHURCH THEN A UNITED WORLD

Our influence to promote unity among the nations is still paralysed, our precept is falsified by our example, until and unless the disunited and mutually suspicious Churches, sects and parties are brought again with sincere penitence into one harmonious Church.

*Canon Costley-White, Dean of Gloucester*

## *Jesus and the Cynical Attitude*

Dr. LUTHER SHAO JUNE 8, 1941

(A sermon preached at the English Church Service, held in Baptist Church, Chengtu)

*Text: John 1:45-46, Luke 23:39, Mark 15, 25, 26.*

The topic of my sermon this afternoon is "Jesus and the cynical attitude". If one looks up the word "cynical" in Webster's dictionary, one will find the following explanation: "It means snarling, captious, currish, or sneering at rectitude and the conduct of life by moral principles; disbelieving in the realities of any human purposes which are not suggested or directed by self-interest or self-indulgence, as a cynical man who scoffs at pretensions of integrity". One will find nearly the same explanation in the Encyclopedia Britannica, "it implies a sneering disposition to disbelieve in the goodness of human motives and a contemptuous feeling of superiority".

Undoubtedly the present world situation and our national crisis have given chances to breed the cynical attitude. War itself is a bad business. However it does bring forth some good by-products such as, the enhancement of the spirit of cooperation, of service and of sacrifice, deepening the sense of sympathy, craving for spiritual comfort, the cultivation of virtues of endurance and persistence, and other virtues that we may think of. Such spirit and virtues are necessarily beneficial to the individuals as well as to the groups or institutions.

The European war has lasted nearly two years now, and our armed resistance will reach the end of its fourth year in July. The morale both in the Allied forces and among our people is still at its height. But the cynical attitude has been more keenly revealed between individuals and in groups, beginning with the autumn of 1940, and more so in 1941. There are many factors which have brought about this phenomenon. One may surmise that the present seeming victory of the Axis Powers in Europe, and the difficulty of keeping pace with the rising cost of living may be regarded as the chief factors.

How often we hear statements such as these, expressed by individuals or in groups: "there are no such things as the sanctity of treaties, justice and righteousness, the war to end war, safe for democracy, peace on earth. Pacifism is sheer nonsense; it is too idealistic and impractical. No nation will help other nations except for her own self-interest. Self reliance is the only way out." Some one sarcastically said that the slogan, "Final victory will be ours" might be changed to "Final victims are we". "The Kingdom of God never



comes." Some cleverly insert a parenthesis after "Love thy enemies" (except Japanese or Germans or Italians). Others say these teachings of Jesus are too idealistic-- "Do not be troubled, then, and cry 'What are we to eat?' or 'What are we to drink?' or 'How are we to be clothed?' Pagans make all that their aim in life. Your Heavenly Father knows quite well you need all that. Seek God's Realm and His goodness, and that will be yours over and above! Man is not to live on bread alone, but on every word that issues from the mouth of God." People say,-- "These are too idealistic. These are unusual times,--why follow the usual practice, why bother about morality, ethics, Christian character? Let us be practical and realistic. Let us talk about these things when the war is over. Why bother about spiritual food? Solve the rice bowl problem first. At present thousands and thousands of people have meager incomes,-- why bother about the problems of a few handfuls of individuals? Why talk about efficiency these days; one can hardly expect good work to be done if the worker himself is not physically efficient." Such attitudes are found in Christian circles no less than in non-Christian circles.

Time does not permit us to explain the causes for such attitudes, in detail; only a few may be worthy of mention. Physical and spiritual suffering, caused by illness, mental strain, nervous tension, bombing, uncertainties, death of friends, relatives and dear ones, physical inconveniences, and the memory of comfortable living before the war,--may be listed as a group of causes. The cost of living going up by leaps and bounds, naturally affects both individuals and institutions tremendously. There seems no real assurance for what is going to happen internationally, nationally and personally. Lack of faith in God stirs up the question in one's mind, "If God is just and righteous, why does He allow such evil forces to exist?" Few seem to understand the hardship and agony which one has gone through these trying days. One has to admit that there are people who are idealistic in their outlook on life, but since the world has "gone to the dogs", they have forsaken their idealistic outlook entirely, and laugh at "Utopian idealogy." There are some who have the so-called refugee complex, inferiority complex, superiority complex, and other kinds of repressed complexes. These repressed complexes tend to be brought up to conscious levels through cynicism. There are those who are so constituted that they always expect results overnight, and have no patience or endurance to wait for remote ends. There are people who transfer hatred or anger or resentment toward enemy countries and the present social order, to groups or individuals whom they do not like.

Whether the cynical attitude will produce positive or

constructive results is a debatable question. However it does bring forth negative effects. It affects one's health because it induces the loss of control of temper, the breeding of hatred and anger and other negative moods. As a result, one's life becomes very pessimistic, or pseudo-optimistic. Naturally one's appetite, sleep, and other comforts of life will be upset. It affects others who are near him. This attitude has a contagious nature. One is easily drawn into it without its being recognized. Parents who hold such attitudes may be contagious to other family members. Teachers may unconsciously pass it on to students. It tends to hurt others feelings without its being realized by the holder of such an attitude. Nothing compensates for the hurting of other's feelings by such unfriendly ways. Undoubtedly it affects work considerably, for the incentive to do intensive work is crippled. No thorough-going plan, personal or institutional, will be contemplated. Moreover, especially in war times, it will lower the morale of the people as a whole. Finally, it does not solve the problem anyhow. The problem is still there.

Having briefly treated causes and effects of the cynical attitude, Christians of today should be aware of the fact that Christians, non-Christians, some of us here even, may be unconsciously revealing such attitudes. As Christians we should do away with them and help our non-Christian friends to do the same. Jesus is our Saviour, our Ideal and our Standard. We are His followers. It is He who tells us how to act in a cynical atmosphere, without being cynical.

Political, social, economic and religious conditions in Jesus' time were not any better than ours today. The nation was in a great crisis. His entire life was one of facing one crisis after another. To be nailed on the cross was the culmination of the crises. Beginning from his ministry till he was nailed on the cross, his whole life was one of facing cynical attitudes shown by the Sadducees, the Pharisees, and the multitude. But he stood firmly and was free from being cynical. How could he do it?

In spite of suffering, calamities, oppression, injustice, poverty, general pessimism, racial and personal hatred and jealousy, hypocrisy, and moral decline prevailing in his time, Jesus firmly believed in God and in man. Never for a moment did he give up faith in God, the Father, and in men his brethren. To him, God is the center of his universe. His close communion with Him made him conscious that God and he were one. He is God, the incarnate. His coming was devoted to the establishment of the Kingdom of God on earth. Unwaveringly he believed that such a kingdom, built on love, would come into reality. God's justice and righteousness will prevail on earth. The right will win in the

long run. No matter if the situation seemed to be hopeless and despairing, his faith in God was unshaken.

His faith in man was derived from his faith in God. Wholeheartedly he was convinced that human nature could be perfected by the cooperation of one's own willingness to be perfect and the working of God's spirit. The personal worth of each individual human character in the sight of God was the keynote that he struck. All people are God's children. "Therefore he died for men because he believed that men were worth dying for". His coming was to seek the lost and bring them back to the Household of God. Each individual character was highly esteemed by God. Such faith in God and in man filled him with an everlasting hope. He had no reason to despair, even though everything was against him. He revealed God's magnanimity. That left no room for cynicism. Such faith is badly needed in times like these. Unless we reaffirm our faith in God and in man, we will feel that the world is hopeless and we are likely to be cynical.

A sound philosophy of life is called for to overcome the cynical attitude. Although the cynical person sarcastically states that it is impractical to follow what is written: "Man is not to live on bread alone but on every word that issues from the mouth of God", shall we not say that it is just because he is so soaked in the teaching that man is to live on bread alone, and therefore leaves no room for every word that issues from the mouth of God in his own life, and that makes him so unhappy and cynical?

When one studies the life and teaching of Jesus, one is impressed with the fact that the absence of the cynical attitude in Jesus was due to his sane philosophy of life. His philosophy of life may be summarized as follows: Spiritual things are more important than material things. God is the center of gravity in our lives. To lose the smaller self is to gain the greater self, as he said, "Whoever wants to save his life will lose it, and whoever loses his life will save it". Whoever has destroyed his personal ego and given his whole self to God, - to the eternal purpose of the universe, then becomes an objective person. He is able to endure any amount of trouble. He is able to serve his country, and do what needs to be done without fear, for his life is literally, *in God*. How can such a person be cynical?

Life without suffering has no meaning. Christians do not expect to be exempt from suffering. It is the attitude toward suffering which makes Christians different from others. Now is the time for Christians throughout the world and more so in China to reveal a genuine attitude toward the present suffering we are going through. When we study Jesus' way of meeting suffering, we are impressed by the truth that "Jesus accepts the fact of suffering. He does not

explain it, much less does he explain it away." He always transformed all kinds of misfortune and suffering into something higher, and made them into a sort of testimony. "When we turn to the Gospels we find that almost everything beautiful there has come from something ugly. This principle of turning things into a testimony is at work through the whole, from the beginning to the end." Jesus had foreseen the triumphant life even before he was about to be crucified. In the midst of trouble you always hear the note of joy. Even at the Last Supper, he said to his disciples, "I have told you this, that my joy may be within you and your joy complete." The cross of humiliation and suffering has become a symbol of unconditional love, unselfish service and supreme sacrifice. May our temporary suffering be rewarded with permanent righteousness, peace and joy in our land. The Chinese word for "crisis" is *"wei chi"*. It means "danger-opportunity". Man's adversity is God's opportunity. Let us not spend time begrudging how much we suffer, but instead reach out and take advantage of the present crisis to serve those who suffer more than we do, and by so doing transform our suffering into something higher. The presence of such a spirit will naturally drive away the cynical attitude.

In order to remove the cynical attitude we ought to study the causes, physical or spiritual, which I mentioned, or other causes unexplored, and do our best toward the solution of them. How often do we ignore the fact and refrain from facing these problems. How often we do feel that we are helpless in this fork-road situation! Sometimes even we share the same attitude as Philip, saying, "Where are we to buy bread for all these people to eat? Seven pounds worth of bread would not be enough for them, for everybody to have even a morsel." Jesus challenged the disciples and said, "They do not need to go away; give them some food yourselves". How often we interpret this challenge in a way that we may share our spiritual food with our fellowmen, but not in any sense material.

Moreover Jesus insisted that his disciples should study the signs of the times. Therefore he said, "Let the fig tree teach you a parable- as soon as its branches turn soft and put out leaves, you know summer is at hand". Some causes which bring the cynical attitude to realization are due to the lack of a clear understanding of international, national and personal situations. Let us be objective and thorough in seizing real facts in the flux of events and not be easily misled by discouragement to cynicism.

The central teaching of Jesus shows us how God can become our Father and men become our brothers by our accepting God's Kingship. In this Kingdom of God, love as revealed by Jesus is the supreme law. Unless one is deeply

undergirded with love as exemplified in Jesus, one is likely to be cynical in any unfavorable environment. The presence of the spirit of love as elaborated by St. Paul is the key to remove the prevailing cynical attitude from present-day people. Someone has said that the Master sat for the portrait which St. Paul has painted here: "Love is very patient, very kind. Love knows no jealousy; love makes no parade, gives itself no airs, is never rude, never selfish, never irritated, never resentful. Love is never glad when others go wrong; love is gladdened by godness, always slow to expose, always eager to believe the best, always hopeful, always patient".

Let us follow in the steps of Jesus, that the practice of God's presence in us, may enable us to meet any critical moment without any sign of being cynical. Crisis is the revealer of true character. It is the test of moral strength and genuineness. Someone has remarked that no man has more religion than he can command in an emergency. The very word "Christian" came to be used with a contemptuous meaning by the heathen populace of Antioch in the Apostolic period. Let Christians of today refrain from being cynical in the midst of crises and help others to do the same.

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### *The "Parent of a Million" Dies*

The original Wilson Red June apple tree, brought from the United States of America in the spring of 1922 has borne its last crop of apples. Coming by parcel post from Louisiana, Missouri, U.S.A. in the days when ordinary mail travelled slowly up the Yangtse river to Chungking, transferred to the shoulders of a postal messenger in Chungking, two parcels of young fruit trees, carefully and specially packed by Stark Brothers Nurseries for the long journey — the trees arrived on the University campus. No Xmas parcel could have been opened with greater care, expectancy and hope, for for several years we had had parcels of young trees shipped from abroad to find them on opening up — NOTHING BUT KINDLING. The 1922 parcel was to be more hopeful, although, as each new tree was taken out of its wrappings and moss, the question was asked, 'will it live?' Due to the marvellous personal care by Mrs. J. L. Stewart and their faithful gateman — Lin Da Yeh, the original Wilson Red June apple tree was carefully tended, encouraged to live through the hot spring and scorching summer, learning to get its feet wet, and gradually establish itself to become the parent of "A MILLION", all propagated from the parent and its offspring, grafted on local Chinese crab-apple root-stock.

A few days ago, another faithful Chinese enthusiast, who became interested in better fruit tree propagation in 1924, Chen Da Yeh, stated, that there had already been propagated from the ONE ORIGINAL WILSON RED JUNE TREE, not less than one million trees in Szechuan.

During the summer (1941) it is estimated that apples from these Red June trees, valued at more than a million dollars have been sold on the open markets in Szechuan.

The "PARENT OF A MILLION" has given scion wood annually for a number of years for wide spread propagation. Excessive cutting, constant attacks from insects, and plant diseases, and the

original rootstock on which the tree was grafted, are the chief causes of the early dying of this wonderful giver of MORE AND BETTER APPLES TO WESTERN CHINA.

School of Agriculture,  
West China Union University,  
Chengt'u, August 31st, 1941. F. Dickinson.

## *University Book Club Accession List.*

*From June 15th 1940 to Sept. 15th, 1941.*

### Key to Classification

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

| Author              | Title                                         | Class    |
|---------------------|-----------------------------------------------|----------|
| Rhode, John         | The Murders in Praed Street                   | M        |
| Pillsbury, W.B.     | The History of Psychology                     | Psy      |
| Weatherhead, L.D.   | Psychology And Life                           | "        |
| Freud, Sigmund      | New Introductory Lectures on Psycho-Analysis. | "        |
| Turgeneff, Ivan     | Fathers & Children                            | F        |
| Powell, E. A.       | The Last Home of Mystery                      | T        |
| Caraman, Elizabeth  | Daughter of the Euphrates.                    | Auto-Bio |
| Sloan, Pat          | Russia Without Illusions                      | Pol-Spc  |
| McDowell F. D.      | The Champlain Road.                           | F        |
| Hollister, M. B.    | Bright Sky Tomorrow                           | Orient   |
| Poteat, Gordon      | Stand By For China                            | "        |
| Maugham, W. S.      | Tellers of Tales                              | Fic      |
| Elizabeth.          | Mr. Skeffington                               | "        |
| Priestley           | Midnight On the Desert                        | Auto-Bio |
| Elliott-Binns, L.E. | Jeremiah, A Prophet for a Time of War         | Rel      |
| Major Turner, C.C.  | How the Air Force Defends Us                  | Pol      |
| Griscom, Lloyd C.,  | Diplomatically Speaking.                      | Pol      |
| Chirgwin, A.M.      | Under Fire                                    | Rel      |
| Divine, A.D.        | The Wake of the Raiders                       | Pol      |
| Sebastian, Haffner  | Germany Jekyll and Hyde                       | "        |
| Williams, F.        | War by Revolution                             | "        |
| Scott, Peggy        | Britain's Women in War                        | "        |
| Hawks, E.           | Britain's Wonderful Fighting Forces           | "        |
| Murry, J.M.         | Europe in Travail                             | Pol      |
| Houghton C.         | I am Jomathan Scrivener                       | F.       |
| Belloc, H.          | But Soft: We Are Observed                     | F.       |
| Compiled            | Penguin Parade No. 3                          | F.       |
| "                   | " " " 4                                       | F.       |
| "                   | " " " 5                                       | F.       |
| Maurois, A.         | Disraeli                                      | Bio.     |
| Leacock, S.         | Literary Lapses                               | F.       |
| Hay I.              | A Safety Match                                | F.       |
| Fothergill J.       | An Inn keeper's Diary                         | Auto     |
| Ludecke, K.G.W.     | I Knew Hitler                                 | "        |
| Streit, C.K.        | Union Now                                     | Pol      |
| Agnon, S.J.         | The Bridal Canopy                             | F.       |
| Bell, Neil          | One Came Back                                 | F.       |

Lottie E. Small  
Secretary.

(continued from p. 253)

alone is not as grievous as the imperialism of a nation which wants to enslave other peoples. Yet this negative nationalism of all the small democracies of Europe and of America has given Hitler the chance to deal with his opponents one by one instead of being forced to meet their common resistance. The temper of Britain before Munich belongs to this same category of evil, but it has been atoned for so heroically that the nations, such as my own, who have made no atonement, have no right to speak of it.

In this same category of negative but dangerous moral evil belongs the pride of established nations and empires, which tend to forget the precarious nature of all historic achievement and therefore overestimate their security. With Babylon of old they say "I am a queen and I shall be no widow and I shall never know sorrow," and therefore in "one moment shall her sorrow come."

(5) Purely technical defects or geographic contingencies may contribute to the defeat of the just cause. The German supremacy in the air was achieved through various delinquencies of the Allies; but the comparatively undeveloped industrial establishment of France would have made her deficient in mechanised equipment, even if her army experts had been less traditional.

#### THE RELATION OF THE TECHNICAL AND THE MORAL

It is significant, however, that strong moral factors may outweigh such deficiencies. The will to continue the fight, which France lacked, and which Britain expressed with heroic consistency last June (1940), is never a purely physical or biological factor in the history of man. Moral elements are involved in it. The essential social health of Britain, the fruit of decades of growth in democratic justice, lay at the foundation of this stronger will.

Yet technical elements may outweigh moral factors. I have known virtuous men to kill themselves by overwork more quickly than dissolute drunkards killed themselves by excess. The former did not violate a moral law but they violated a law of life. They were immoral only in the sense that they succumbed to a kind of spiritual pride, which forgets that man is a physical organism and that his spirit cannot exist in history without an adequate physical foundation. The Scandinavian democracies, which prided themselves upon their democratic achievements but forgot that their security rested upon the British navy and a precarious balance of power in Europe, were analogous to the individuals who forget the physical basis of their life. Defeat which is

caused by such mistakes is tragic: for the punishment seems disproportionate to the crime. Yet it is the business of man to know not only the moral laws of social intercourse but the physical laws which underlie his spiritual existence.

The whole of our bourgeois civilisation made mistakes of which the Scandinavian illusions are only typical. A bourgeois civilisation falsely imagines that it has "spiritualised" life by transmuting the tension between life and life from the battlefield to the counting house. The operations of the counting house are more "bloodless" than those of the battle-field, and to the bourgeois mind this creates the illusion that they are more ethical.

There is, in short, no unambiguous record of the triumph of good over evil in history. In the modern period it has been assumed that the ambiguities of the present would be eliminated in the future. This is what the modern man means by his faith in progress. But the fact is that there is no period in history in which some men will not be tempted to confess: "My feet had well nigh slipped, my step was almost gone, when I beheld the prosperity of the wicked."

#### THE ETERNAL HOPE AND THE STRUGGLES OF HISTORY

It is for this reason that the Christian rightly appeals to eternity rather than to the future for the validation of his faith in Providence. He knows that no vicissitude of history and no confusion of the contingencies of nature, which man can never completely conquer or transcend, can finally triumph over the will of God to redeem history. That is why the New Testament sets all the judgments of God in history against the hope of a final judgment and a final redemption. The freedom of God is His freedom over history.

It must be observed, however, that the eternity to which Christian faith appeals is not some undifferentiated eternity which wipes out all distinctions of good and evil in history. The God who is revealed in Christ cannot annul the evil in human history without taking it upon and within Himself. He is engaged in history. For this reason the Christian does not regard the rise and fall of civilisations with equanimity. He takes historic struggles for justice and freedom seriously and knows that the eternity which fulfils history will not negate what is good in history. It will fulfil what is incomplete and purge what is sinful.

It is this genius for being involved in, and yet transcending, the vicissitudes of history which makes Biblical faith superior to both the this-worldly religions, which seek to find the meaning of history in the historical process itself, and to the otherworldly religions, which flee history for a passionless eternity. Biblical faith in Providence prompts Christians to take historic struggles for justice and righteousness seriously; and yet to have a final resource against despair



when the balance sheet of an age, decade or generation does not make sense, or makes only tragic sense.

Some degree of indifference toward the outcome of historic struggles is actually a resource which contributes to the vigour of our exertions for the cause which we deem just. The young Nazi, informed by a pagan philosophy which is accurately expressed in the "all or nothing" slogan of Hitler, must notice the canker of despair in even his most fanatic enthusiasm. If it will not be all, it will truly be nothing; for he faces not only the defeat of his cause but the meaninglessness of life, since his cause was of the type which exhausted the meaningfulness of existence.

There is thus a sense in which the faith that "neither life nor death can separate us from the love of God which is in Christ Jesus our Lord" may free us to strive for the achievement of the right in life and history with a greater abandon, and with a consequent greater success, because of our ability to maintain a degree of indifference toward our own personal fortunes and even toward the fortunes of our cause,

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### *Chengtu Summer notes*

A haze on the far horizon,  
 The infinite tender sky,  
 The rich, ripe tint of the cornfields,  
 And the wild geese sailing high,  
 And all over upland and lowland  
 The charm of the goldenrod,  
 Some of us call it Autumn,  
 And others call it God.

William Herbert Carruth.

Autumn is with us again, Summer is passed. It passed very pleasantly. Many more people than usual spent the summer in Chengtu. A few went to the mountains and report a very cool summer.

The boys and girls from the Canadian School in Jenshow made a pleasant stir on the Campus. Early in July a number of the older boys and girls left us for America, to carry on their higher education. These included, Nan Rackham, Gwen Kitchen, George Meuser, Glen Walmsley, Robert Kilborn, and Donald Reed who went to Canada, and Bill Phelps, Louis Jensen, and Jim MacCurdy, whose destination was the United States.

The Swimming Pool in the garden of the Canadian School was the scene of much activity during the summer, and greatly enjoyed by both old and young.

Miss Louise Foster who was seriously ill at Beh Lu Din, is now convalescing in Chengtu.

While having a brief holiday at Chin Chen San, Mrs. Homer Brown had the misfortune to slip over a cliff falling

more than fifty feet, and sustaining serious injuries, from which she is slowly recovering at her home in Chengtu.

Newcomers to our community are Rev. and Mrs. Geoffrey Smith, of the North China Mission of the United Church of Canada, and Mr. and Mrs. Glass of the Friends' Mission.

Mr. William W. Small, son of Rev. Walter and Mrs. Small has returned to the Campus after an absence of eight years, to assume the post of Bursar of the Union University.

Miss Ovidia Hansing and Mr. Jesse Monorieff, were recently welcomed back to their duties at the University after furlough in the U.S.A.

Bp. C. T. Song returned on Oct. 6th from his visit to Australia, where he was the guest of Archbishop H. W. K. Mowll of Sydney, formerly bishop of Szechuan

Among the summer visitors were Mr. and Mrs. Henry Luce of "Life", Mr. and Mrs. Midans, photographers for "Time", and Mr. Tom Wiener, who spent a few days in Chengtu en route to Kintang, where he is teaching English at the Ming I Middle School. (Carleton-in-China.)

Late in August our hearts were saddened by the death of Dr. "Jimmie" Tang, the popular Dean of the Department of Agriculture of Nanking University, who was drowned while on a holiday trip. The sympathy of the community goes out to his wife and family.

Oct. 7th.

Margaret Struthers.

### *St John's Church Chengtu*

St John's Church, Pi Fang Kai, which was demolished in the air-raid on Chengtu on July 27th, when several bombs landed on the church or in the vicinity, has now been rebuilt, and for the last three weeks the congregation have been able to worship there once again. When the debris was finally cleared away it was discovered that the chancel had suffered but slightly, that many of the pews were undamaged except for the mass of dents and chipped paint due to bits of flying tile, glass, etc. and that much of the side walls had not been seriously affected by the explosions. Though no money was then available, the experts consulted all recommended that while funds were being raised by voluntary contributions, the church be repaired at once to save the undamaged work from being ruined by the summer rains. Repairs were therefore begun immediately, and the church has now been restored more or less to the condition it was before it was enlarged two years ago when the church was lengthened and a gallery added at the back of the church. No attempt has been made to replace these, (or the "stained glass" windows), but since the air-raids of the last two years have resulted in many of the congregation moving to the country, the smaller church may prove adequate for the immediate future.

Oct. 8th

## *Securing A Live Panda*

DAVID CROCKETT GRAHAM.

During the summer I was informed that the Chinese Government wished to secure a live panda to be given by Madam Chiang K'ai shek to the American People in appreciation of the money which was being contributed by the American people for relief in China. I was asked to do what I could to secure the live panda.

I wrote to my friend Den Wei Han who had secured Pandora and another live panda for the American Museum of Natural History, and asked him to meet the hunters and persuade them to try to capture a live panda. Later I went to the panda region and learned that two groups of experienced hunters were searching for pandas, one near Wei Chow and one near Ts'ao P'o. They actually captured a large panda during the summer, but it fought loose and escaped.

I returned to Chengtu early in September in fine health and ready to begin my fall work. I was informed that the Chinese Government wished a live panda as early as possible, and urged that I return to the highlands and bring back a panda within a short time.

On Sept. 10 I again started for Wen Ch'uan. With Den Wei Han I went to Ts'ao P'o and in all we persuaded seven different groups with over seventy experienced hunters and over forty dogs to join in the hunt for live pandas. No doubt this is the largest panda hunt that has yet been staged.

Within a few days we heard that a panda was in captivity about sixty miles to the southwest. A local official had purchased it from the man who caught it. With a letter from magistrate Kang, Den Wei Hsn started after the panda. The road was very rough, and led over two high mountains. There were numerous difficulties to overcome, but on the fifth day Den Wei Hen returned with the panda. Meanwhile I had become quite ill with influenza.

The day after the panda reached Ts'ao P'o we started for Wen Ch'uan. We had to cross a mountain stream on a single bamboo cable, and the Min River over a bridge made of seventeen bamboo cables. We arrived in Ts'ao P'o late in the afternoon, September 28th.

Next day I started for Chengtu, arriving in Kuanhsien about four o'clock September 30th. Dr. Price met us there with a small truck and brought us on to Chengtu, where we arrived just three weeks after we started out after a live panda. The panda is five or six months old and so friendly that a child can caress it. It will soon be taken by airplane to Hongkong and by clipper to the United States.

A second panda has been captured by the hunters, but it may be kept in China.

Magistrate Kang rendered invaluable aid, sometimes personally helping us work out our plans. Mr. Lo, the owner of the panda, showed a fine spirit when he learned it was to be used by the Chinese Government. Den Wei Han worked unsparingly night and day to bring success. The hunters left their farm work when they were needed to harvest their crops, received no wages for their labor, and in spite of rainy weather climbed over the steep mountains searching for pandas. Without the help of these people success could not have been attained.

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### *Obituary*

WILLIAM G. WINDSOR.

William G. Windsor of the China Inland Mission came to China in 1921. The son of missionary parents, and Kweichow missionaries at that, he was naturally appointed to work in the same Province and up to the time of his tragic death, he had given nearly twenty years of service in that needy field. At first he gave himself to tribal work, and that was ever his first love. He spent practically all his first term working amongst the Nosu at Kiehkow, and was privileged to see the blessing of the Lord on the work, and the building up of a strong indigenous church amongst those simple tribes people. The church in the Kiehkow district together with that in the Kopu district is now several thousands strong.

Subsequently he answered the call to a more extensive ministry and was appointed Provincial Superintendent, and for the past several years, he has travelled (chiefly by bus) all over Kweichow, seeking to consolidate the work of the C.I.M. both amongst Chinese and Tribes people, and in this capacity he has won to a marked degree the respect and love of all his fellow workers.

This summer he gave six weeks ministry to the tribal Bible School at Kopu and it was in returning from that place that he met with the accident that cost him his life. On the Kopu side of Plehieh, the driver of the truck was foolishly coasting down the hill; the brakes apparently were poor; he lost control of the truck and it went off the road and turned over. Windsor who was sitting in the back received severe head injuries, and it would seem death was instantaneous; Mrs Windsor and Helen were sitting in the front and escaped with scratches. Our hearts go out in loving sympathy to them, to Marjory at school in Chefoo, and also to his aged mother, now living in retirement at the same place. The funeral was at Anshun on Sept 5th, where the body was laid to rest close to his father's grave.

His sudden homecall is a tremendous blow! He was taken just when it seemed he was most needed, and his going leaves a gap which is hard to fill. We certainly cannot *understand* the why of it all, but we can praise God afresh because by faith we *know* "He doeth all things well".

"For all Thy saints who from their labours rest,  
Who Thee by faith before the world confessed,  
Thy name, O Jesus, be for ever blest,

Hallelujah"!

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### *Rev. A. E. Owen*

The sympathy of the whole community goes out to Mrs. A. E. Owen in the tragic death of her husband, the Rev. A. E. Owen of the United Church of Canada Mission. "Fred" as he was known to his friends was accidentally drowned on Saturday morning Sept. 27th while crossing the Yangtze at Chungking. He left his residence on the south bank about 8 a.m. to cross to the city on important business. Owing to the fog that morning the steam ferry was not running so he took a sampan instead. Evidently the sampan lost its direction in the fog, and got into the dangerous Wu Kuei Shih rapid, where it capsized, and all the passengers, about eight in number, were thrown into the water. Of the passengers only two were rescued.

Fred came to China in 1935, and after a period of language study in Chengtu was stationed in Foochow, moving to Chungking in 1939. In Chungking in addition to his other work, he took an active part in the Y Men's Club, the Masonic Lodge, and the Rotary Club. He will be sorely missed by all who knew him.

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### *James Tang*

October 25, 1909 — September 7, 1941

The Chengtu community and his many friends in other places were saddened by the loss of Dr. James Tang by drowning on September 7, 1941.

Dr. Tang was born in a Christian home in Yochow, Hunan, October 35, 1909. His father is the Reverend Y. C. Tang, pastor of the Dutch Reformed Church. His mother

made of that home an environment which has borne rich fruit in the lives of her eight daughters and two sons.

Dr. Tang attended the Huping Middle School and the University of Nanking. Graduating with honors in Agronomy in 1933, he worked for a year as assistant in the university. The next year he received a Tsinghua scholarship. After traveling in North China studying conditions, he went to America in 1935. There he spent one year at Kansas State College and two at Cornell, where he was a member of Sigma Xi. He received his doctorate in June 1938.

On June 17, 1938, Dr. Tang married Margaret Buckland of Perry, New York. Returning to China with his bride, he again took up work in the University of Nanking, where he became professor in the department of Agronomy. A son, Carl, was born on August 31, 1939. In August of this year, in recognition of his work of the past three years, Dr. Tang was appointed head of his department.

Early in September, in company with two friends, he started on a brief holiday bicycle trip to Yaan and Kiating. On the seventh, the three boarded a small boat for the trip down the Ya River. Shortly after noon, about ten miles below Yaan, the boat struck a rock and sank in midstream. Able to swim only a few strokes, Dr. Tang was carried to his death by the swirling waters. The body was found a week later, five miles further down the river, and taken back to Yaan. There, after a service conducted by the Reverend Clarence Vichert, it was interred in the Baptist cemetery. A memorial service was held in Chengfu on Sunday, October 12.

Dr. Tang to his colleagues, stood for sound scholarship, conscientious service, and fineness of character. To his friends he was such an understanding and unselfish comrade that he is being sorely missed. Few have been more widely loved and admired.

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### *Deaths*

Among friends who have been called to higher service of recent months have been some well known to many of the older readers of the *News*. Among these are Mrs. Wolfendale wife of the late Dr. Wolfendale of Chungking. Mrs. Wolfendale who had retired in Scotland died in Edinburgh on May 7th. Another who has passed on is Dr. John Darroch, at one time General Secretary of the R.T.S. in China. He died in Shanghai on Aug. 31st. Just as we go to press comes news of the death in Ichang of Miss Meta Pirie of the Church of Scotland Mission, and in Tsingchen, Kweichow, of Rev. George Cecil-Smith of the China Inland Mission. He came to China in 1891.

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