# TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vision of Christ</td>
<td>1</td>
</tr>
<tr>
<td>Comments</td>
<td>2</td>
</tr>
<tr>
<td>China's Destiny</td>
<td>2</td>
</tr>
<tr>
<td>Editor</td>
<td></td>
</tr>
<tr>
<td>The Church In China in the Period of Transition</td>
<td>4</td>
</tr>
<tr>
<td>W. B. Djang</td>
<td></td>
</tr>
<tr>
<td>Indusco --- A Survey</td>
<td>9</td>
</tr>
<tr>
<td>Rewi Alley</td>
<td></td>
</tr>
<tr>
<td>Untrodden Paths</td>
<td>14</td>
</tr>
<tr>
<td>N. C. Pateman</td>
<td></td>
</tr>
<tr>
<td>Youth &amp; Religion Movement Trip to the Northwest</td>
<td>16b</td>
</tr>
<tr>
<td>A. T. Roy</td>
<td></td>
</tr>
<tr>
<td>The Chinese Church in an Age of Transition (A Report of Christian</td>
<td>19</td>
</tr>
<tr>
<td>Workers' Conference Jan., 1943)</td>
<td></td>
</tr>
<tr>
<td>Jane Turner</td>
<td></td>
</tr>
<tr>
<td>West China Union University 1942</td>
<td>23</td>
</tr>
<tr>
<td>H. D. Robertson</td>
<td></td>
</tr>
<tr>
<td>Visit of Prof. E. R. Dodds</td>
<td>26</td>
</tr>
<tr>
<td>J. A. Hunter</td>
<td></td>
</tr>
<tr>
<td>Obituary -- Miss Gertrude Wells</td>
<td>27</td>
</tr>
<tr>
<td>E. L. Stewart</td>
<td></td>
</tr>
<tr>
<td>Thirtieth Anniversary of Nanking College of Agriculture</td>
<td>28</td>
</tr>
<tr>
<td>C. W. Chang</td>
<td></td>
</tr>
<tr>
<td>A Brief Report of Famine Relief Work carried on in Shensi Province</td>
<td>30</td>
</tr>
<tr>
<td>J. A. Hunter</td>
<td></td>
</tr>
</tbody>
</table>

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<tr>
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</tr>
</thead>
<tbody>
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<td>Half Year</td>
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<td>45.00</td>
<td>88.00</td>
</tr>
</tbody>
</table>
Notes On Contributors

Rev. W. B. Djang Ph. D. is now one of the Executive Secretaries of the Church of China, and head of the Border Service work of that church. He was formerly Professor of New Testament in Cheeloo University, and is also well known for his work previous in connection with the National Christian Service Council for Wounded Soldiers in Transit, which he helped to organize in the earlier stages of the war.

Rewi Alley of the Chinese Industrial Co-operatives needs no introduction. A former inspector of factories in Shanghai, he has been one of the driving forces in the C. I. C. from the beginning.

Rev. N. C. Pateman is a member of the China Inland Mission, and is now working in the headquarters of that mission in Chungking. He came to China in 1933.

Rev. A. T. Roy M. A. is a member of the Presbyterian Mission (U. S. A.), and is now working in Chengtu doing student work on the campus of the West China Union University.

Miss Jane Turner is a member of the London Missionary Society, and was formerly working in the province of Hopei in the neighbourhood of Tientsin.

C. W. Chang Ph. D. is Dean of the College of Agriculture of the University of Nanking which has done so much to improve Chinese agriculture.

Rev. J. A. Hunter is a member of the American Board Mission, and was for many years in N. China. He is now engaged in relief work in the province of Shensi.
"Thine eyes", said Isaiah, "shall see the King in His beauty; they shall behold the land that stretches very far off". Applying this verse to the experience of St Paul the Rev. F.W. Boreham has summarized St Paul's life in a striking passage:

"The vision kingly stands related to the vision continental; the revelation of the Lord leads to the revelation of the limitless landscape. What was it that happened one memorable day upon the road to Damascus, It was simply this; Saul of Tarsus saw the King in His beauty; and what happened as a natural and inevitable consequence? There came into his life the passion of the far horizon. All the narrowing limits of Jewish prejudice, and the cramping bonds of Pharisaic superstition fell from him like the scales that seemed to drop from his eyes. The world is at his feet. Single-handed and alone, taking his life in his hand, he storms the great centres of civilization, the capitals of proud empires, in the name of Jesus Christ. No difficulty can daunt him; no danger impede his splendid progress. He passes from sea to sea, from island to island, from continent to continent. The hunger of the earth is in his soul; there is no coast or colony to which he will not go. He feels himself a debtor to Greek and to barbarian, to bond and to free, He climbs mountains, fords rivers, crosses continents, bears stripes, endures imprisonments, suffers shipwreck, courts insult, and dares a thousand deaths out of the passion of his heart to carry the message of hope to every crevice and corner of the earth. A more thrilling story of hazard, hardship, heroism and adventure has never been written. On the road to Damascus Paul saw the King in his beauty, and he spent the remainder of his life in exploiting the limitless landscape that unrolled itself before him". (Bunch of Everlastings p. 168-9)

Is not what we all need in these days a fresh vision of the King in His beauty?
NEW In addition to 'Christian Hope', 'The Christian Farmer', the 'Kung Pao' (the magazine of the Church of Christ in China) and The Methodist Magazine, three other magazines are now being published in West China. They are 'Forward' (協進) the organ of the National Christian Council, which takes the place of 'China for Christ' (中華歸主), which owing to the war has not been published for a very long time; the Christian Omnibook (基督教叢刊) containing chiefly summaries of books with one or two original articles, and published by United Christian Publishers; and thirdly 'Spiritual Life' (福音雜誌) published by the Religious Tract Society Interim Committee, the articles being of a devotional nature.

NEW All over China the first three days of the old Chinese New Year in February were given up to celebrating the signing of the new treaties between Great Britain and China, and the U.S.A. and China, abolishing extra-territoriality and returning the foreign concessions. In all the big cities of China special gatherings were held and speeches made explaining the significance of the new treaties. The President of the Judicial Yuan said that the new treaties were a concrete expression of the Atlantic Charter, and formed a basis for permanent peace in the post-war world. The British and American Ambassadors in Chungking both spoke of the great importance of the new treaties as marking the beginning of a new chapter in the relations of China with the west, one which was full of hope for the future.

CHINA'S DESTINY During recent months one very important book has been published, viz. “China's Destiny” (中國之命運) by China's honoured leader Generalissimo Chiang Kai-shek. Anything written by the Generalissimo is of significance not only for China, but also for the world, in which China is bound to play an increasingly important part. A book such as the present one which summarizes the history of China's past in relation to foreign powers, and outlines the Generalissimo's plans and hopes for China's future should be studied by all missionaries. It is important because it is sure to have a deep influence on the thought of the rising generation, who naturally look up with intense admiration to the one who has led them so courageously through these six long years of war. Even though we may feel in the historical survey of China's relations with the West that the picture is incomplete, or that certain aspects are over-emphasised, it is important that we should all be
familiar with the Chinese viewpoint as here presented by
China's leader, for only by understanding one another's
viewpoints are the nations of the world going to be able to
adjust their mutual relationships.

It is quite impossible in a brief summary to give any
adequate idea of the book. All that is attempted in
what follows is to pick out a few statements that seem to
be of particular interest or importance as revealing certain
attitudes or judgements, with which we should be cognizant,
whether we agree or not in every case with the statements
made. This method has the disadvantage of failing to
give a complete picture, but does enable certain significant
phrases to be given verbatim.

The book consists of 223 pages of which 114 deal with
the past up to the signing of the new treaties, the rest of
the book discusses the significance of the new treaties for
the future of China, and outlines the Generalissimo's plans
for China's reconstruction.

The book begins with a chapter entitled 'The Growth
and Development of the Chinese Nation'. This chapter
as its title makes plain is a brief account of the develop­
ment of the Chinese nation down to the present day.
In the course of this historic survey the Generalissimo
makes certain interesting comments: e.g. that China while
protecting her own territory never invaded another coun­
try, but through her own great culture civilised the
surrounding racial groups, and made them part of the
Chinese nation. (p.4-5). China always replied to the tri­
bute of her neighbours with generous gifts and never with
economic exploitation. (p.7) With certain of Generaliss­
imo's statements it is particularly important that we
should be familiar as they have a bearing on the post-war
peace settlement. For instance he says that the natural
frontiers of China are the Pamir Plateau, the Tien Shan
and Altai Mts in the north-west, Manchuria in the
north-east; in the west the Kunlun range, and in the south
the Himalayas and the 'Middle-South Peninsula', (i.e.
French Indo-China, Burma, Siam, and Malaya). This he
maintains forms one geographical unit or system, and no
part can be separated from the rest, and “no area can
become an independent unit”. (沒有一個區域可以自成
一個獨立的局面 p.6). There are no defensible frontiers in
the river basins of the Yellow river, the Huai river, the
Yangtze, and the Han, “and therefore Formosa, the Pesc­
adores, the Four North-eastern provinces, Inner and outer

(To be continued on P. 36)
The Church in China in the Period of Transition

W.B. Djang

Before speaking on the main topic, in which we are all interested, and about which we are deeply concerned, let us have some simple definitions of the terms which we shall use frequently. There are two parts which compose our subject - 'The Church in China, and the Period of Transition'. Let us take the second part first.

What do we mean by the period of transition? It must mean a time of importance, of radical and epoch-making changes which will have their bearings on the Church in China. I suppose the first big change which we all take for granted is from war to peace, with final victory on the side of the United Nations or Great Democracies. This will give us some assurance of religious freedom, which the totalitarian systems represented by the Axis will not permit. The second big change is the new international status of China, which is already recognized by the recently signed Sino-British and Sino-American treaties. These will put China on the same footing with all the great powers of the world. This will mean that Christian work in China, even though supported by friends abroad, will cease to be a treaty concession and will become a religious movement in China and of China. The third phase which we take for granted is that China will become a united nation under a democratic government, under which due freedom will be granted to all religions. This will mean that the Christian Church will struggle on the same basis with all other major religious groups in China such as Buddhism, Islam and others.

What do we mean by the Church? It is most important to know what we mean by it, for the word may have different connotations with people, or with the same people on different occasions. Sometimes we use it in a spiritual sense, denoting the Christian fellowship in the abstract - it means the Communion of the Saints, a most comprehensive concept, transcending time and space, the Church invisible and indivisible. But more often we mean the concrete church in the world. In this respect we sometimes think of the individual church, such denominations or local congregations as we know. Sometimes we

*An address delivered to the West China Church Workers' Conference, Jan. 24, 1943.
think of the Church synthetic, the whole Christian movement. I assume that in our subject today, 'the Church in China' the church must be considered in this synthetic sense, meaning the whole Christian movement in China, with all its activities so that we are not thinking of the individual churches or denominations.

With this understanding of the terms involved in the subject let me suggest a few things which to my mind are among the most urgent efforts which the Church in China will have to make in this period of transition. Its success or failure in these efforts will have a far-reaching effect on the future of Christianity in China.

1. **The Church in China must do everything possible to work for financial independence.**

For more than 100 years the church in China has been living on the gifts of our fellow-believers in the West. Since the war these gifts have increased substantially. For two reasons the question of financial independence must be solved as soon as possible. First, when the war is over and when China attains to full equality with the powers of the world, it is possible that for the sake of self-respect, the Chinese Government may decide to control or limit the amount of financial help from foreign sources to all social organizations. In this event, the church will be one of the first organizations to be noticed. Secondly, in order to cultivate a sense of self-respect and to win social respect in China, financial independence is an indispensable step. As to how achieve this goal, the problems are not simple. Various experiments and attempts have to be made and a good deal of thought must be put into it. We hope that during the next few years our missionary friends will use their gifts wisely enough to help the Chinese church to attain this goal.

2. **The thought and theology of the Church must become "Chinafied".**

The question of "Chinafication" may arouse one of two reactions, either extreme syncretism, which leads to complete merging of Christianity into the community of religions in China; or the ultra-reactionary extreme which considers Christianity as a unique religion which refuses assimilation of any kind. Neither of these extremes are true to the nature of Christianity. The history of the Christian Movement clearly shows that the genius and greatness of Christianity lies in its power of assimilation. Before the middle of the 5th century, Christian theology already had the richness of ‘three measures of meal.’
Jewish, Greek, and Roman culture. The early Christian missionaries in China were fully aware of this genius. Their early apologies were well tuned to the classical thinking of Chinese scholars. With the rise of the Republic, there came an extreme tendency toward Westernization. The assimilative tendency in Christianity was called to a stop for the time being. In recent years there has not been enough effort made to revive this tendency. Serious attempts must be made to revive it as soon as possible. When wisely directed, a "Chinafied Christianity" will lose nothing of its true Christian nature and appearance, but become richer and more attractive to the Chinese people. Like the Yangtze River, which absorbs many streams and tributaries in its course, and becomes a greater Yangtze River, so Christianity has been made greater and richer by the process of assimilation through its history.

3. The organization of the Church must be adapted to the needs of the time.

History has shown that the organization of local and national churches may take many forms. These different forms, though not without theological basis, have come into being largely under the influence of the social and political environment of the time. The earliest Jewish Christians had meetings similar to those to which they were accustomed. When the church expanded into the Greek world, organization was adapted to the new needs, and again under the influence of the Roman Empire the Church formed its organization on lines familiar and similar to that of the Roman Empire and its provinces. Many examples might be cited of the influence of national and political life and thought on the organization of the church in various parts of the western world in our day. The tendency in the last decade or so has been toward union in all forms of social groups. So in the church we see the same tendency. Denominationally we have seen the formation of the Baptist World Alliance and the development of World Methodism. Nationally we have seen the birth of the United Church of Canada and of the Church of Christ in China. Whatever room for improvement there may be in these organic groupings, it represents a movement in the right direction.

There is a great cry today for unity in the church, and much feeling against the perpetuation of denominations, because in this time of transition there is a great need for a united Protestant church. During these years of war the Catholic church in China is in a way better off, because of
its organization, to exert national and local influence, and to give an impression of unity in dealing with government bodies. By contrast, it is really pitiful to realize that no one organization in China can represent and speak for the Protestant church. It is quite possible that before long pressure from without may force the Protestant church to take definite steps toward greater unity, but how much better it would be if we could achieve this from within and on a really spiritual basis!

4. The program of the Church must be one of concentration.

Although we may feel when we look at the Christian movement in China that the total result is gratifying, even if giving no ground for complacency, yet when we come to look at the individual churches, the district associations and the qualified leadership of the church, can we have confidence that the church in China is strong enough to stand the strain of this time of transition? I feel that any honest appraisal of the strength of the Protestant church in China must restrain us from any easy optimism. Indeed, in not a few places where Chinese churches formerly depended on support from missionaries and mission funds from certain European countries which, since the war, have not been able to continue the same support, such churches are already in danger of extinction.

This program of concentration is really a change of Christian strategy. The first stage of Christian work in China was the occupation of strategic points. The great missionary movement in the last half century has increased these points by the hundreds and in many places managed to connect them into lines and circles. The next logical step is to expand from some of these lines and points and grow into spaces or definite areas. From this point of view, we must admit that so far no appreciable result has been seen. We can scarcely point out a single village, a single street as being Christian in the sense that its population is solely or largely Christian. The Gospel Village in Shensi may be an exception to the rule. This makes it hard for Christians in life and conduct to live in Christian nurture on one day of the week and on the other six days to live under non-Christian, un-Christian or even anti-Christian influences. This also makes it impossible to permeate the life of society; a small group of Christians, scattered as they are, finds it impossible even to have a voice in the general affairs of the community. Hence the local church may be a city on the mountain for
its own members, but fails to be a light for society as a whole.

Concentration of program does not have to depend on organic union. The various denominations working in the same city may experiment in a correlated program, or concentrate their work in a certain section of the city, or on certain phases of the life of a city. Such steps in cooperation may prepare the way to a united Church of Christ in China. Christian schools and hospitals in the last 30 years have made great progress in this direction. It is high time that the church itself took definite steps in the same direction.

5. The Message of the Church must be spiritual.

It may seem that this final point is too obvious to be mentioned, but it needs emphasis in this time of transition. It is evident that we are surrounded by and burdened with political and economic questions of the greatest gravity. But we who are Christians must give primacy to spiritual things. We are proud of the fact that the Church in China has taken a prominent part in every kind of social improvement. During the recent years of national struggle for existence, Christians have distinguished themselves in every line of service - to the soldiers, the refugees, to the distressed and wounded all over the country, and recently even to the neglected tribes people in the frontier provinces. We also admire the Christian participation in political and economic movements, such as the promotion of democracy and cooperatives. But we must not forget that all such efforts are meaningful and effective in proportion to the physical strength and spiritual depth of the life of the church.

What China in the period of transition needs from the church is first and foremost a spiritual message, which touches, transforms, and comforts the heart of man. How much of our Christian preaching and writing are in keeping with this most profound need? Do we not too often err on the side of talking of politics, economics, social problems, and intellectual gymnastics, in which we are mere laymen, but neglecting the one thing for which the church exists?

Time does not permit me to go on with any of the five points in detail. They are necessarily sketchy and therefore they must appear somewhat dogmatic. I throw them out in this rough form and hope many of my fellow workers and thinkers will go into them more fully and systematically. For I do believe that these are things which the church in China in this period of transition cannot afford to overlook.
**Indusco — A Survey.**

by Rewi Alley.

In August 1938, as part of the wartime movement for production in China, the first units of the Chinese Industrial Cooperatives were set up in the province of Shensi. The peak was reached by the Summer of 1941, when some thousand Cooperative Units with forty thousand members, giving direct employment to another fifty thousand workers and providing a livelihood for the dependents of both groups, were successfully functioning in sixteen provinces of China. The number of units has been somewhat diminished since then, due largely to difficulties in capitalisation at a time of rapidly rising prices.

The total amount of capital invested in the Industrial Cooperatives over this period has not exceeded eighteen million dollars. Industrial Cooperatives at present produce monthly Twenty Million Dollars' of consumer goods.

**Why Industrial Cooperatives**

The purpose of the organisation called "Indusco" by its oversea friends was to institute in China a popular movement for small-scale industry on planned, cooperative lines. Its aims may be summarised as follows:

The Utilisation of unexploited resources of man-power and material for productive purposes in all parts of China under Chinese rule.

A practical solution to wartime social problems, employment of jobless artisans, technical training of refugees, disabled soldiers and their dependents; mobilisation of technicians, cooperative organisers, and accountants.

Economic stabilisation of China by means of a people's movement for the widespread production of wealth.

The Cooperative system has obvious advantages in wartime China, where lack of trained personnel for factory management and the risk of bombing are serious handicaps to the development of large-scale industry. It is the opinion of the organisers and members of Indusco that this movement built by their own faith and energy, for which some of them have already given their lives has proved beyond any question that it will work.

By modernising the old Chinese guild system; by striving for technical improvement, standardisation of products, and better working conditions; by developing a nation-wide organisation through Cooperative Federations with their large-scale marketing and supply facilities, Indusco has
opened up new possibilities for the future of small-scale industry in China.

But it cannot be too strongly emphasised that what Indusco has done already is only a beginning. It is not what this movement has done, but what it has shown can be done for China, that matters.

Industrial cooperation as a movement in China is capable of almost infinite expansion provided that the dynamic of a people's movement is kept, that the system remains a decentralised non-Governmental one, and is kept in the hands of clear-thinking technical experts in cooperation, finance and engineering; and providing that it can continue to enjoy the leadership of its President H.E. Dr. H.H. Kung, vice President of the Executive Yuan, and Minister of Finance, who for years prior to this war advocated the integration of industry and agriculture as a practical means of attaining the principle of better people's livelihood worked for by Dr-Sun Yat Sen.

Dr. Kung has supported Chinese Industrial cooperatives over these long war years in the face of criticism. As a liberal statesman with a sound knowledge of rural conditions, he has realized what the industrialised village can do for the country in the future. And what it can do for people's morale at this time. His contribution to the movement has been one that will be more and more valued as it is understood throughout the membership and friends of cooperatives everywhere.

The Background

Through centuries of comparative isolation, China was a self-contained country with a predominantly agrarian economy. What industry there was remained closely linked to rural agricultural production. It was largely handicraft industry organised on a family basis, a strong feature being secrecy of process. From these elements developed the famous Chinese "Guild System."

With the impact of the West, bringing modern machinery and factory methods of production, most of this traditional Chinese industry succumbed to the competition of cheaper goods flooding in from the coast. Agricultural production could not absorb all the available labour. With the break-up of the old feudal Empire came the rule of the warlords and the rise of great armies, destructive as locusts over China's good earth.

All was not black, however. In this disintegration there were also seeds of a new hope. Resolutely, through
the unrest of the 'twenties and under the growing threat of Japanese domination, the movement for Chinese unity and modernisation went forward. But no sooner had the “All-China Front” against Japan been formed, than war came to China on a nation-wide scale, bringing the destruction or capture of most of the newly-organised coastal industry, and a partial blockade of the unoccupied provinces. Today only two routes of supply link China with the outer world: the air route from India, and the Northwestern highway from the Soviet union across Chinese Turkestan. Both these routes have a very limited capacity, and naturally are devoted to absolute essentials in war supplies.

Chinese industrial production faces a new crisis, unprecedented in all its troubled history, Generalissimo Chiang Kai-shek has said that “China's war is 70 per cent economic.” This is no exaggeration. For China must defend and supply not only a “main front” stretching from Mongolia to the Himalayas but those other “fronts” created by local areas of Chinese resistance behind the Japanese lines, where all the main communications are held by the invaders.

An Opportunity and the Answer

But with this same crisis in production, has come new opportunities for those whose imagination could grasp them. Mass migration westward under the first shock of Japanese invasion has produced a refugee surplus of manpower - - some of it trained manpower. The urgent need to find a livelihood for refugees, victims of the war, disabled soldiers, added to the wartime stimulus for research into new industrial processes and the revival of old processes long neglected, have made possible the creation of new wealth in China and the unleashing of new productive forces.

The need and the opportunity have found an answer: the Chinese Industrial Cooperatives. INDUSCO began as an effort to meet the demands of a local market. But inevitably the kind of organisation INDUSCO has evolved tends to widen that market until it covers the whole of unoccupied China.

Industry for the People

In this movement for industry and for better livelihood, there are all the possibilities the ordinary Chinese artisan could wish for. China is not a poor country. Potentially, she is one of the richest in the world. Not only because of
her resources in materials and in markets but also because she has a people trained through the centuries in the way of cooperation. In her old family system, people learnt how to work together in groups. Today, Indusco comes to help them to modernise the process in the light of new means of production; and to enable them to do their work in surroundings they know, and where they can live more reasonable lives than in the shadow of the industrialised city of the coast. People like the place where they have been brought up, and the betterment of the small machine enables them to stay and live there, if their organisation around their work is modernised, and made to take the strains to which it might be subjected.

C.I.C. machine shops in many districts are the first that have ever operated there. It is interesting to see the way the country folk crowd around a machine shop on days when there is something to be done, to watch molten iron being poured into moulds. How easy it is for them to understand that this means better rice mills, better flour mills - the better scutching machine for cotton, the better water wheel to turn it with.

Small industry — cooperative units for both heavy and consumer goods production — can fill a great gap in the industrial economy of a nation so vast in area as is China. Essential to success are standardisation of products, more efficient methods of production and most of all, interlinking federations of cooperatives, making an ever strengthening chain. I have seen recently good small plants making industrial acids, glass ampules for army medical use, alcohol for fuel, improved paper, and pottery, iron smelting cooperatives, that are laying the basis of local industrial expansion. In Kansu woolen homespun textiles are making headway; in Shensi millions of blankets are being produced for the army; in Honan army cloth is being made from local cotton grown beside the cooperatives that do the spinning and weaving.

The Difficulties

There is, of course, much to be done yet to perfect organisation. Existing cooperatives need to be adequately financed, and finances provided for all new cooperatives that wish to enter the chain. Federations must be encouraged to set up their Treasuries, as well as their branches of marketing and supply, so that their short term loans can be easily provided for. A better system of business analysis is needed, so as the better to estimate the worth of cooperative groups. Further strides should be made towards the goal
of having the whole system stand on its own feet, and is without any Government aid to staff. A chain of self-supporting federations, employing its own technicians is the answer. Experimentation in better machines must be pushed—the better wool and cotton spinners for rural districts; the better small tannery chemical works, etc. More should be done to get all technicians away from the coastal areas where they might serve the enemy, and bring then to the service of unoccupied China.

The main difficulty to be surmounted is ignorance. People have to be shown better methods. Simple cost accounting must be taught. A force of real enthusiasts for cooperation must be built up—people with a real sense of mission. The official and banking world must come to a new understanding that the production of wealth is important, and that this is the best use for capital. People of goodwill everywhere must learn that relief, to mean anything, must aim at bringing out China’s latent power for creative, self-help.

International Support

In all of this, Indusco has had much help from friends everywhere. The strongest support comes from committees in the United States, headed by Indusco Inc. in New York City. In the Philippines and throughout the South seas before Dec. 7th, 1943, there was widespread interest and assistance. British relief funds have made useful contributions, and the International Committee for Chinese Industrial Cooperatives Productive Relief Fund, under the Chairmanship of the Rt. Rev. R O. Hall, the Bishop of Hongkong, has acted as agent for all overseas committees in bringing this help together to assist the President and Board of the CIC to meet the ever growing demands for cooperative, technical and accounting training, experimentation, and assistance to those war areas where it is difficult to obtain bank loans.

It has also done much for China in the field of publicity. People become interested in a country and a cause when they help it. The older imperialism is giving way to free partnership between nations, and the interest that has been aroused in the efforts of the Chinese people to help themselves, bring respect and credit that is beyond price. Economic freedom is the best freedom to fight for. Everywhere we are looking for the better way in people’s organisation. We have at our feet today, a vast store of technical knowledge which can be applied by clever brains and hands to the materials we possess for that freedom to live in security which we must have. The west has solved
the problem of the means of production. It may well be, that the east will make its contribution in showing the better way to use these means. The movement that Dr H.H. Kung leads today, has possibilities that stagger the imagination.

Untrodden Paths

At first sight, any attempt to depict the problems and progress in the work of the China Inland Mission during 1942 might be thought to be doomed to failure. Conditions under which workers laboured varied from close compound confinement under a strict Japanese regime, to the liberty enjoyed among tribes who live on distant hillsides, where war and its horrors seem to be comparatively remote. In the latter case, problems, if the ever-present economic pressure be excepted, were not greatly different from those encountered in former years; in the former case, one might almost be tempted to wonder what progress could possibly be made in such circumstances.

In one sense, each new year is an introduction to untrodden paths. Yet, especially after a long period of established missionary work, it is often possible to gain much from the experience of those who have gone before. Most mission workers now in China feel, however, that conditions are so different from those of any preceding year, that, to a greater degree than ever, it is necessary to ask God to show to His servants the right way for the ordering of His work in this land.

As is probably already known, the China Inland Mission Headquarters has always been located in Shanghai. Towards the end of 1940, however, it was felt that a small party of experienced workers should travel to Chungking so that, if Shanghai should ever feel the further effects of war, there would at least be an emergency organization which could be responsible for the direction of the work in "free" China. War in the Pacific broke out on December 8th, 1941, and two days later this emergency headquarters staff began to function. The year 1942 opened with all sorts of doubts. It was not known whether communications with the coast could be maintained; it had not been possible to bring all necessary records through Burma, and many questions needed to be answered: How countries had been asked to remit funds direct to "free" China, but would the process of remittance act as smoothly to Chungking as it formerly did to Shanghai? Some workers in the central provinces of
China speedily found that it was possible to write to Shanghai, and they were then wondering to which centre they ought to look for direction. These were, actually, some of the more immediate problems, and they were soon solved.

In Chungking, there can have been few days during 1942 when thought was not centred upon fellow-workers in occupied China. In Shanghai and Chefoo alone, there were more than one hundred and thirty adult workers, while extra heavy responsibility had to be borne for nearly one hundred and seventy children, the parents of most of whom were far away. Twenty-three other workers were in smaller centres, from some of which it was impossible to obtain any sort of news. Certainly God dealt graciously with His servants. For the greater part of the year, the Chefoo Schools were able to function normally, and when, in November, internment at Temple Hill (Presbyterian Mission Compound) became an accomplished fact, conditions, though trying enough, were better than had been feared. Workers in Shanghai were allowed to remain on their own compound, and almost on the last day of the year, God crowned His mercies by bringing in safely the party which had been interned in Hongkong. Workers in the smaller places were all gradually withdrawn to Shanghai by the authorities, and it has been possible for some of them to return to the home countries. Nevertheless, it is sadly recalled that missionary work has had to be abandoned in a few more centres, and the flock of God is being continually subjected to the ravening of the wolves.

The direct effects of war brought their perplexities and dangers to some workers in free China. Early in May, as the enemy advanced along the Burma Road, some had to flee with, sometimes, only a few miles between themselves and the advancing armies. One young couple, carrying their little child, had to walk many miles at a time when the road was not only blocked by refugees, but when it was almost impossible even to buy food. The following month saw the Japanese advance into western Chekiang and north-eastern Kiangsi. Station after station had to be vacated: some made their way by foot over high mountain ranges into Fukien province; others lived with Chinese friends in country farmhouses; and all were separated from communication with their friends. Missionaries whose stations did not lie along the immediate path of advance were yet disturbed in mind, for it was only too often impossible to obtain reliable news, and rumour was rife. The loss of worldly goods became a common occurrence. And yet, through all, God spared the life of every
one of His servants, and a deeper bond of sympathy between Chinese and missionary was formed. But while these forces of evil were at work, it is good to remember that a period of peace was being enjoyed in many other parts of China. Travelling tended to become physically more dangerous, but, generally speaking, banditry had greatly decreased, and, in western and north-western China, there was a welcome relief from the air-raids which had played such havoc with routine missionary work during the preceding year.

No mission can have been free from the embarrassment of the economic problem during 1942. Once it was possible to order life with a reasonably exact knowledge of the expenditure that would be involved. Now, the frequent and irregular rise in prices tended to anxious thought, problems of finance had to be afforded more consideration, and the retention of servants was no easy matter. It would be idle to deny that most C.I.M. workers felt that a new test was being put upon their faith in God. The outward difficulties still continue, but, slowly perhaps, some ideas of the lessons that God would teach in the present emergency are being grasped. Money cannot so freely be allocated to certain aspects of the work as formerly, but, with that restriction, often comes the welcome news that Chinese Christians are increasingly feeling the responsibility that devolves upon them. In some country places, churches that were last June destroyed by the invading armies have already been rebuilt. And if increased Chinese donations are largely commensurate with the loss in value of the currency, signs are not lacking that Christians are learning the meaning of stewardship - in its relation to the churches of which they are members.

In war areas, some have fallen away because of the persecution through which they have passed; but the vast majority have remained faithful to their Lord, and have been able to rejoice, even when they have lost all things. One of the problems confronting Mission financial administration has been that, only too often, there has been a rapid rise in the cost of living in the more distant areas, and, because of slow communications, the news has only gradually filtered through to Chungking. To workers thus directly affected, temptations to worry have often abounded, but there are few who would not feel that God has shown that He can supply the needs of His servants from a variety of sources - including that of a loving cooperation which is the result of insight of Chinese friends. As a Mission, we have felt that often God has sought to teach us anew to distinguish between our needs and our wants.
It is always easier to speak of problems than progress. Often effort has been expended in the negative overcoming of difficulty, rather than in the positive work of advance. Certainly, in "free" China, normal work has been maintained, and opportunities for bringing the message of the Gospel to all classes of people abound. Yet, with the number of baptisms probably only half that of the previous years, and while making every allowance for the disrupting influence of war in many places where the work has formerly been most fruitful, there is sometimes a sober wondering whether there has actually been any real progress. It is not so easily seen as in other years: no spectacular work has been opened: statistics bring little comfort. But, in this time of war, there are indications of an ever-closer bond between Chinese Christians and their Missionary friends: there is an increased consciousness of an aim in the work, and of a plan to which our labours must conform, if they are to be most effective. Above all, as a Mission, and as individuals, we have felt that our witness to the guidance and provision of God has been brought up-to-date. While we rejoice in the way that God led during past years, we also rejoice that, in our own experience, it has been possible to know that our Heavenly Father is the One Who is unchanging, and the One Whose promises are sure.

N. C. Pateman

Knowledge Of God

The knowledge of God is difficult. It requires a true and rightly directed life and all our earnestness. Now may we seek the Highest with less than our best endeavour? It demands conscientiousness. How may we draw near the Holiest, if not by following the best we know? It demands penitence. How may we hope to have fellowship with the Infinite Purity, if we cherish anything with which He may not dwell? It demands humility. How, with pride in our hearts towards either God or man, can we know a Love which condescends from the throne of heaven to the lowliest on the earth?

Youth And Religion Movement Trip to Northwest, Autumn 1942

(General Impressions)

Leaving in November for Sian and returning south as far as Kiating and Orai, a round trip of some 3,000 kilometers from Chengtu back to Chengtu, we visited 17 Universities and Middle Schools, and spoke in 9 other institutions. In the two months' time we were on the road we addressed 70 meetings with a total attendance of approximately 13,000.

We found that the proportion of students coming from occupied territory to these Government Universities and Middle Schools, in the area visited, was decreasing, and that of local students increasing. This was particularly noticeable in Szechuan, in such Universities as Northeastern and Wuhan. In the Universities in Shensi there is still a large proportion of Honan students, with many from occupied sections. Women students everywhere seemed to average about 10% of the total student population.

With the exception of Wuhan and Szechuan Universities, we were impressed with the inadequacy of the physical equipment available. Libraries seemed well catalogued and administered, but books and periodicals were obviously insufficient. In some cases students could only borrow one book at a time, and reference works were in constant and competitive demand. Foreign journals after 1940, or in many cases 1938, were completely missing. Foreign Language departments were keen to get hold of anything printed in English. Provision for scientific laboratories, and the apparatus in the laboratories, was woefully inadequate. One Medical school was carrying on in a group of small separated rural temples, with few medicines, and almost no laboratory equipment. The equipment in the Northwest Engineering College, though good as far as it goes, doesn't begin to go far enough. The situation is, of course, forcing professors to invent. All sorts of ingenious substitutes and equipment made of local materials are appearing. The buildings used are in some cases comfortable enough. The Northwest Engineering College has borrowed some excellent Roman Catholic buildings at Kulupa, though there is no provision at all for baths, either for faculty or students. The Northwest Agricultural College has at Wu-kung, one of the finest buildings in the Northwest, with all arrangements for electricity and running water except the actual electrical current and water supply.

The economic condition of the students in the Govern-
ment Universities is at the present time, naturally, low. Many have inadequate bedding and winter clothing. Almost all of the students receive the Ministry of Education loans. The decided contrasts between rich and poor that appear in some of the private Universities are, however, missing. Because of the universal subsidizing, many economically poor students, particularly some of farmers, who would formerly have had little chance of getting a higher education, are now in the Government schools and doing well. The most acute problem appears to be that of food. In most cases the students handle their own food arrangements. They appear to do it economically, and efficiently, and the food is clean and good, but scarcely adequate and not always well planned from the dietetic point of view. In one university we found the students having for each meal brown wheat 'mo-mo', (steamed bread), and one vegetable. Meat is seldom eaten. Students who have a little extra money buy peanuts, cakes and oranges on the street. Many are afraid of sickness because they know their resistance is low. The Universities find it difficult to get able school doctors, and even more difficult to secure adequate medicines. Students with serious illnesses or needing operations must be sent long distances, at great expense, to the nearest city hospital. Students who contract T.B. are often given up for lost, as there are no funds or facilities for the diet and rest necessary for recovery. In Kiating a few students have died from a special kind of paralysis which brings on death in 24 hours. Doctors are investigating the cause, but the theory most widely accepted by the students is that it results from the presence of barium chloride in the local salt. Many are nervous and frightened. One student told me that he couldn't sleep at night for fear of the paralysis. Economic problems, poor diet and the fear of disease are forcing students to concentrate on the immediate present, and form a major cause of the lowering of morale and the disappearance of the spontaneous spirit of service of a few years ago.

We were aware of a good bit of smoking and drinking among the students, and dishonesty in the taking of examinations is very prevalent. These are probably a corollary of the general depression and loss of zestful interest in life that students everywhere reported. Several presidents mentioned nervous breakdowns among their students. Men's and women's relationships seem unnatural. There is little opportunity for healthy friendships to develop without gossip and forcing to premature engagements. Guidance and help are needed in this field at once.
In the matter of political and social attitudes we found a decided apathy. In our discussions no concrete political issues were raised, and seldom did anyone ask a question with regard to the progress of the war. There was genuine interest, however, in the post-war settlement. In three places we found that the students were or had been in unrest and were causing the authorities considerable concern. In no case did the trouble seem to arise from political groups aversion to political maneuvering in the appointment of Presidents and professors, and in the disciplining of students. The one political issue that was raised in Christian Fellowships was the relation between Religion and Politics. "Could a Christian join political parties, take part in political action, fully accept the San Min Chu If Were there any conflicts? Where should one's highest loyalty be?, etc."

We found student morale rather low; not in the sense that there was loss of confidence in the government or the nation's war effort, (there is really more unity and confidence in victory than ever before), but in the sense that students felt dull, depressed, bored, lonely and isolated. They could find little interest in the things they were doing. There was no keen desire to get recent war news, no spontaneous movement of propaganda groups into the country to stir the people. Students were more materialistic, concentrating on their own daily problems, or on getting on with lessons. There is a general movement of students away from courses in Arts or Pure Science, into Economics and Engineering. The motivation seemed to be largely a desire to solve their economic problems quickly after graduation. The students recognized the dangers in the situation, and seemed eager for outside stimulus and a new challenge to sacrificial service. Christian students responded to the call of the new Self-dedication Movement. Intellectually many of the students feel cut off. They want more recent books, more periodicals, more speakers from outside the University. More music, especially mass singing, would give a much needed lift to the student spirits, but the standards of music are not high. Well trained music directors could render a great service.

Faculty-student relationships need improvement. The tutorial system is nominal, and most contacts are purely formal. There is little personal friendly contact between professors and students, some professors feeling that any friendly moves on their part or special cultivation of students would be suspected by other faculty members. The students criticize the faculty for not giving stimulating teaching. Faculty members then say that the standard of
students is going down. Certainly many professors are underpaid and overworked. Few students now seem interested in teaching as a life work. Teacher Training Colleges are finding it difficult to get enough good students.

We were very much heartened by the reception we were given in the government schools when speaking about the Christian faith and life. There seems to be no active anti-Christian sentiment among the students. Everywhere faculty and students gave us an open welcome and a good hearing. Part of the welcome, particularly official feasts, may have been due to Mr. Kiang's connection with the National Student Relief Committee. Our interest in student relief obviously facilitated contacts, though too close a mixing of evangelism and financial relief needs to be guarded against, lest a new type of student rice-Christian be produced. However, the welcome to us speakers on the subject of "Youth and Religion" seemed genuine. Many times non-Christian administrative officers, in introductions and summaries, stressed our function as Christian workers and drove home religious points with real emphasis. In most of the Universities we found strong Christian Fellowships; strong, not in the program or organizational sense, but in the fact of an active earnest Christian student leadership. The struggle in an indifferent environment seemed to have produced a type of initiative that is often lacking in a Christian school. Of course, where there were a few Christian faculty members or a student secretary the student Christian work found it far easier to thrive. We felt that the weakness of the Christian Fellowships lay chiefly in their want of outward expression. They were too much restricted to weekly devotional meetings and occasional socials. They were obviously helping each other to maintain their Christian faith and they were bound together in an intimate comradeship, but there seemed to be too little attempt to reach non-Christians or to affect their environment through voluntary Christian service. In the Christian groups were students of all shades of opinion and from many different churches. The live issue, however, was not the Fundamentalist-Modernist one, but whether Christianity had anything living and real to offer or not. Any speaker with a genuine sincere message is certain of a welcome. We were impressed with the personality of the Christian students. Mr. Kiang, in talking with the Presidents of the Universities, often suggested that a few of the best, ablest, most outstanding students be introduced as candidates for National Reconstruction scholarships. It was surprising how many of those introduced as the most promising turned out to be
Christians. The churches in China, in looking for future leadership, should spend much more time in cultivating this group in the Government Universities. Many of them, if asked, are willing to consider full time Christian service. In many of the Fellowships we found one or two students, excellent students, who were quite open to the thought of the Christian ministry as a life work.

In many places we held panel discussions and collected written questions. It is interesting to note where lay the general interest of students as evidenced by the questions turned in. They fell largely into four categories: The existence and nature of God, the relation between Science and Religion; the nature of the postwar world, and how to find meaning in life. As these interests were everywhere evident, we felt that the Christian Literature Societies should prepare a new series of small books with the non-Christian but interested University student in mind. One on the Existence of God stating clearly the Christian position and why Christians believe in a personal God. We found a willingness to think of God as an idea or ideal or force but little understanding of what Christians mean by the term personal in relation to God. Another book should deal with Science and Religion, pointing out the limitations of science as well as the contribution, and clarifying the distinctions between genuine science, pseudo-science, magic, superstition, and genuine religion. Many students tended to think of scientific knowledge as the only reliable knowledge possible, and the scientific method as the only possible avenue to truth. A study outline on the post-war world should be prepared at once, giving suggestive lines of approach and pointing out the relevance of certain eternal Christian principles to the peace. A booklet on Making Life more Meaningful should give concrete Christian suggestions for overcoming moral and intellectual depression and entering into creative and victorious living. There should also be a new book especially written for University students preparing for baptism, and a practical handbook for the officers of student Christian fellowships.

We were impressed with the sincere cooperation between Church and Y.M.C.A. and Y.W.C.A. in many of these isolated centers. There was little institutional jealousy but a real desire to get ahead with the job of student evangelism. The China Inland Mission has recently been making a great contribution in this field. More qualified pastors to win students are needed, however, in the towns beside these wartime University centers. That is a problem that the Seminaries and central Church organizations should be
studying. The Y.M.C.A and Y.W.C.A. could also place many more secretaries in these schools. The contribution of Christian faculty members is so great that it may be time for us actively to seek Christian students who will prepare for teaching in Government educational institutions as their life work. Foreigners would be decidedly welcome in many of these isolated Universities now. One school invited us to locate a Westerner to teach Mining Engineering. Many would be glad to find foreign English teachers. We were aware of no anti-foreign feeling, nor of any objection of such foreign staff members doing personal religious work. Apparently the greatest contribution of such Christians, whether Chinese or foreign, would not be at the point of efficient promoting of programs or organizations, but as sympathetic and friendly advisors to whom the students could go for long conversations and help on their particular problems.

Jan. 16th, 1943
- A. T. Roy

“The Chinese Church in an Age of Transition”*

The exciting thing about living in the world today, wherever one is, is that almost everything that happens seems to take on historical significance before it is relegated to the past. So was it with this conference. I don’t mean the findings of the discussions especially, or that the speakers were giving clarion calls to unexpectedly new adventures; but that we, the ordinary members of the conference, realized, through the every-day fellowship, the discussion groups, the lectures and devotional periods, that we were part of the Universal Church and had a part in its development, right now, at this critical time.

Picture us, one hundred and eight delegates, from all parts of Szechuan province, and with a good sprinkling from other parts of China too, meeting together for four days. There were men and women of all degrees of experience, roughly two thirds Chinese, one third foreign; first termers discussed problems with veterans who have spent a life-time out here. It was a chance to get together with friends from other parts of the province and exchange experiences of discouragement and encouragement, success and failure.

*Report on the Conference Sponsored by the Life And Work Committee of the N.C.C. and by Nanking Theological Seminary.
The "welcome Meeting" took place on the night of Wednesday Jan. 20th. "Welcome" speeches were made by Dr. Sparling (on behalf of West China Union Theological College, where the conference was held), Dr Cheo Ping-I, (Nanking Theological Seminary) and Bishop Ch'en (N.C.C.). Dr Luther Shao was the efficient chairman of the conference, as usual though very busy he guided us on our way very calmly, and cheerily.

The program, on the following three days of the conference, was as follows. Morning, 8:00-8:45, Devotional Session; 9:00-10:00 Lecture; 10:15-12:30, Group Discussions; Afternoon, 2:00-4:30, Group Discussions; 7:00-7:30, Special Reports; 7:30-9:00 Fellowship Meeting. On all days there was some sort of meeting for some members of the Conference at 4:30. I myself was sorry to miss Canon Allen's talk at that time on the Friday. It was certainly a full program. It would have been good to have the peculiar contribution of the Society of Friends, a fellowship of silence, to give, perhaps some more perspective to our constant discussions and talks. Dr P.C. Hsü led our morning devotional sessions. He led them serenely, in spite of the fact that almost all through the service there was a steady stream of people coming in late. Again I would venture to suggest that for such a session it would help all concerned if members of the conference would make up their minds, either to be in time or not to attend.

Our morning lecturers each dealt with the main theme in his own way. Bishop Sung's address was on the "Fundamental Remedy for the World's Sickness". The symptom of this sickness which was most emphasized was the war, the cause most emphasized was the overwhelming economic problems of the day, and the cure advocated was a vital church leading men to Christ. Bishop Chen spoke on the building up of a "New Force" taking as his simile the bush that burnt but was not consumed. This force, this life was typified by the fire of trial not being able to destroy what is vital in spiritual life. In the course of his talk he called us all to look towards an International rather than a National Church. Dr Chang invited us to follow what he called a few stray thoughts on the main theme with him, and then proceeded to give a clear exposition of a series of significant points which we had to consider in this age of transition. He called for a truly indigenous Church which in no way was contradictory to Bishop Ch'en's vision of an International Church.

These talks whetted our appetites for the day's discussions. The major part of the time every day was taken
up in the discussion of problems which were vital to all of us in our work. We were divided into two groups, city and country, and were guided in our thinking by well thought out questions which had previously been prepared. Roughly about two thirds of the conference members were in the city group, and one third in the country group. I think the country group gained by being smaller. For one thing it was able to meet in a smaller room and thus have a greater feeling of being a unit. They also prepared for their discussions in an interesting way, by having various members of the group first reporting on their own experience in relation to the problem which was to be discussed. The city group on the other hand was so large that only the bolder and more fluent souls took a real part in the discussions. Others felt themselves tongue-tied till the official discussion was finished and they could talk more quietly with their friends. The conclusions drawn, as a result, were more general and less specific than in the other group. The problems facing the city churches at the present time are certainly vast, not the least being the fact that a large proportion of the church members is formed of the fluctuating refugee population.

The findings of the city church discussions have been summed up briefly as follows. We recognize that in this period of transition the Church as a whole must have a new awareness, a new vision and new direction in its program. The Church in China is entering a new stage; it must become self-supporting and not rely on foreign resources. There is a great need for a united Church so that we may cooperate together in the spread of the Kingdom of God. For the sake of the future church we must lay emphasis on the youth program of our churches, and lead youth to dedicate itself to the service of the Church. There is still a great need for straight gospel preaching to reach the unevangelized masses. To build up a truly indigenous church we must also have a program of lay leadership training.

As I have already said the country group was more specific in its recommendations. They were all in harmony with the above and cannot all be given in detail. I will give a few points which supplement rather than duplicate what has been said above. There were suggestions in connection with the pastor himself. One great difficulty is his own lack of abundant life, knowledge and strength. He needs time for his own spiritual and other culture. It would be good if the various church groups could arrange frequent "retreat" and training classes for their own
workers. There needs to be much emphasis on Christianizing the home. This again should start from the preacher's own family; he cannot lead other homes in the Christian way till he and his family are living a disciplined Christian life. He must remember that pastoral visitation is a major part of his work. In the training of lay-workers amongst his church members, he should be the example of the Christian worker and also let them feel that there can be no learning without the practical work. In regard to the church life, all should work towards a church that is self-dependent, self-governed, self-propagated and self-supported - that would be a truly indigenous church. Each denomination should have a committee to work towards the promotion of this ideal. There should be a definite attitude in the churches towards local customs; such as ancestor worship, marriage, funeral and other customs. For the sake of the lay-workers there should be annual retreats and training institutes held in the local churches. For the worship life of the church it was recommended that written forms of service be prepared so that those who participate could follow and understand; there was also a suggestion that in each church a room should be set apart for private prayer and meditation. The finances of the church should be made public for all members to understand, they should be controlled by a suitable committee under the pastor's guidance. In the country too, contributions in kind should always be accepted, because the farmer's property is not reckoned in terms of currency. The church should also take its share in the social life of the district and participate in the fundamental Rural Reconstruction being carried out by the new country system of the government. Such were some of the recommendations made by the Country Churches Discussion Group.

There is not much point in telling of the special reports given in the evening sessions of the N.C.C., R.E.F., Canadian Mission Press etc. etc. These are all organizations which serve or are shared in by the many denominations which were represented at the conference. The two general fellowship meetings which followed were also much appreciated. But I would like to give some time in talking of the last meetings, they seemed to me to be really significant.

The last afternoon's discussion was a joint one for both groups. We were sitting up there, in the theological college chapel trying to find the sum of our discussions, when the door opened and a gentleman in a plain blue cotton gown entered. No pause was made in the discussions. His entry was unobtrusive and a seat was found for him near the
front quite quietly. But there was a stir amongst us all the same. It is good to find the governor of a huge province like Szechuan come in to take his place during the discussions of a representative group of church workers. When he at last spoke to us he gave a plea for a better trained and educated ministry to appeal to people like himself.

That evening, after the special reports had been given, Bishop Hall of Hongkong spoke to us, simply and briefly giving us some of his thoughts in relation to the main topic of the conference. Our closing service was led by two members of the Episcopal Church. There we were, a group consisting of all shades of Christian belief, reverently united in a type of service which some of our ancestors would have found less preferable than prison cells or exile. We of the West are now a long way from such intolerance, and we can but be thankful that it is for the most part meaningless to our Chinese colleagues. Let us be thankful too that the Christian Church in China is becoming conscious of herself at a time when the ecumenical movement is increasing in strength the world over. Let us pray that the Chinese Church, which we are all helping to build, may grow stronger and more vital in an ever closer unity; that her bounds may always be wide enough to include the honest revolutionaries without whom she cannot grow

Jane Turner

West China Union University 1942

The year 1942 was the fifth year of our cooperation with other Christian universities on our own campus and was marked by the rapidly rising cost of living which greatly increased the financial difficulties of the University. The Mission Boards continued their efforts to secure the support necessary, and the United China Relief Committee gave most sympathetic consideration to the representations made to them. As a result the Universities were able to maintain their teaching staff and were not forced to curtail their work. The number of students taking the entrance examinations was much greater than ever before and the entrance class in September crossed the thousand mark. In June one hundred and three students were graduated. The total number of graduates has now reached 815.

The fact that Chengtu was free from air raid alarms made real difference to the faculty and student life. At the meeting of the Board of Directors the President was able to assure the members that in his opinion the departments
of the three Colleges were now better staffed than at any previous time. This had been brought about by the return of several of our graduates who had been studying abroad, and by adding some teachers who were available because of the war. On the other hand students seeking admittance to the University are not as well prepared as in former years, and our experience suggests the urgent necessity for better training in middle schools, and for the establishing of a larger number of technical and trade schools for those able and desiring to continue their study beyond the middle school. The research projects of our Departments of Sociology, Economics, Chemistry, Biology, Agriculture and Home Economics maintain their work with good practical results.

The religious services which are so vital a part of University life continue to be well attended and more students have been associated with the organized work of the city churches. The University community is greatly indebted to those who are engaged in the training of choirs which add so much to the beauty and appeal of these religious services. There has been perhaps a deeper appreciation of the fact that our special contribution to the Chinese people is the building of character, Christian character, and much thought has been given by many of our staff to this all-important matter. The over-loaded curriculum does not seem to leave much time for extracurricular activities, which can mean so much to the students, by the establishing of personal contacts with teacher and fellow-student.

The significance of the present war was brought more clearly before us by the visits of Mr. Wendel Wilkie and the delegation of parliamentarians from Great Britain. These visits not only served to make more clear the place of China in the family of united nations and the part younger people of all our countries must play during the years of war and in the years immediately following, but also created great interest abroad and made known over a much wider area the importance of Chengtu as an educational centre, and the significance of the position of the Christian universities here. It was reported that the film of the visit of Mr. Wilkie to the campus was shown in movie theatres all over Canada and the United States within a week of his departure from Chungking.

After five years of working together the original four Universities were joined by Yenching University, and five Presidents now consult together in their weekly meetings. The uncertainty as to the length of the war and its hazards,
as well as the financial limitations have tended to hamper the provision of sufficient teaching and dormitory accommodation, while at the same time the size of the student body could not be prevented from growing. Each year's difficulties have been met and some kind of solution found, if it has not been possible to do all that under different circumstances might have been done. Joint action after consultation has become the rule and is taken for granted with the corresponding good effect on student and faculty interests. Moreover, the value of a joint appeal from all the Christian institutions, based on a programme that is sufficiently correlated to win the approval of supporting boards and contributing organisations, is now regarded as essential. This is one of the most practical results growing out of the five years' experience.

During the year a new stage was reached in the establishment of the University Hospital when final arrangements were made for the opening of the Department of Obstetrics and Gynecology and for in-patient service. (The actual opening took place on February 23rd 1943). It is of interest to record that in these years during which the Hospital has been building, accommodation has been made available in completed sections to a good many guest institutions: Cheeloo University, the University of Nanking, Ginling College, the National Central University, the Friends Ambulance Unit, the National Christian Council and the Chinese Industrial Cooperatives. In this way the completed parts of the building have been put to good use pending the time when the completion of the entire building, and the securing of equipment and furnishings, make possible the opening of the whole hospital plant.

The University has been fortunate in having during these critical and difficult years the services of two of its graduates, Dr. Lincoln Dsang as President and Professor Fong Shu-hsuan as Dean of Studies. In all their relationships with other Universities, as well as in guiding the affairs of our own University, they have given splendid evidence of their Christian character and their trained and experienced ability. Under their leadership our University has profitted greatly by the various forms of inspiration brought to us by our guest institutions, and the spirit of goodwill and generous help towards a common end has characterised the years of our association together.

In concluding this article I would like to set out what seem to me to be fundamental requirements for the University based on the experience of these war years. The University must be a place where character is being built,
student leadership developed, friendly and helpful personal relationships established between individual teachers and individual students. Here, too, there should be an awareness of the place of the University in the nation, the province, the local community. There should be clear and honest thinking on the national and international problems of the present and of the post-war world, and of China's place in that world. The minds of teachers and students alike should be open to new ideas and thoughts expressed in China or in other countries.

Finally we believe that the University has the opportunity and the duty of making and keeping Christian thought and ideals an important factor in the life of the people of China. We desire that our students who have learned the Christian way of life shall share in the strengthening of the international Christian fellowship on which to such a large extent the future of our world depends.

H. D. Robertson

Visit of Professor E. R. Dodds, M.A. D. Litt.

In the course of his mission to China, during which he plans to visit a large number of universities, Prof. E. R. Dodds is spending a couple of weeks in Chengtu. He is addressing gatherings of one kind and another on the following subjects: "The Political and Social Philosophy of Plato", "The Tradition and Experiment of Recent English Education," "Public School and Secondary Education in England", "The Changing Outlook of English People" and "English and German University Education". He is also conducting a study group on Plato.

He brought with him the following message from the Universities Bureau of the British Empire:

"The Committee of Vice-Chancellors and Principals of the Universities and University Colleges of the United Kingdom, learning that Professor E. R. Dodds, M.A., D. Litt., and Dr. Joseph Needham, F.R.S., Ph.D., Sc.C., are proceeding upon a mission to China in the course of which they will visit a large number of Universities, wish to take this opportunity of expressing through them to the Universities of China their deep sympathy with those Universities in the suffering which so many of them have sustained as the result of the action of our common enemy, and their admiration of the determined manner in which they have overcome the great difficulties thus created and have preserved the substance and the spirit of their work. The
Universities and University Colleges of the United Kingdom look forward to the day when victory over our common enemy will enable the Universities of our two countries to resume their educational tasks in the fullest degree, and to cooperate even more closely than in the past in our mutual understanding.

Miss Gertrude Wells

(Tribute to Pioneer)

Miss Gertrude Wells was a member of the first party of Sheng Kung Hui missionaries who came to Western Szechwan in the early nineties. The first impression she gave me, when I arrived here in 1925, was one of overflowing energy. She would leave many a recruit far behind in hill climbing, and this was true of her in more senses than one. Her physical stature was the only thing that was little about Miss Wells. In many respects she was a great woman. Youthful and progressive even when nearing her three score years and ten, she was always ready to smile upon new ideas and to give the eager young recruit plenty of scope for them. Her relations with her Chinese colleagues were ever of the friendliest. She did not idealize them, and she did not merely love their souls. She simply accepted them and loved them as human beings. And they loved her in return.

Her chief work was amongst the women. She founded the Women's School in Miencyang—the first of its kind in Szechwan, where married women and others who had not had the advantage of education in childhood could be taught to "read, write and reckon". Later she developed this school and put her pupils through the regular Lower Primary and Higher Primary Courses. Women in that School who were Christians and who showed aptitude for Church Work were singled out and trained by her for such work, and up to a few years ago all the women workers in this diocese came from that school. Her interest in them was not finished when they had completed their training. She was always ready to help them, in temporal as well as spiritual matters, and they looked up to her as their mother. She was sorely missed on her retirement a few years ago, and repeated invitations reached her in England to come back and spend the closing years of her life in this country. When I last saw her in 1939 she was still bubbling over with energy, so that it came as something of a shock to hear that she had passed on. But she is not dead. Her youthful spirit is with us still; and from the place where she is now—the land of eternal youth—we feel sure that she is able in some way not yet understood by us, to help and inspire us in a greater measure than before.

E. L. Stewart
Thirtieth Anniversary of Nanking College of Agriculture

On February 5th and 6th, the College of Agriculture and Forestry of the University of Nanking, celebrated its 30th Anniversary, on the campus of West China Union University, to which it came in the spring of 1938. The College has been enjoying a steady growth since its establishment by the late Joseph Bailie, professor of mathematics as a result of his effort for colonization work in Nanking and vicinity. Up-to-date the college has graduated 14 students from the Graduate School with W.S. degrees, 664 from the College with B.S degrees, and 622 from the Rural Leaders Training School, and 547 from various short term courses, making a total of 1347 graduates altogether. About 130 of our graduates have received advanced training in the United States and Europe, constituting about 40% of all China's students who have such training in these countries. Practically all of them are now engaged in agricultural work. There is hardly any agricultural organization in the country that has no Nanking graduates. The demand for them is always great.

Before the war, the college operated five crop improvement stations in Nanking, Anhwei, Honan, Peiping and Shensi, and cooperated in about a dozen more stations with other institutions in different parts of the country, 36 strains of 8 leading crops have been improved and 27 of them have been used in extension. Nanking wheat 290 is now in wide application in Szechwan Province, growing in 30 hsien. Just recently, a Chinese cotton, known as "Million Dollar Cotton", improved by J.B.Gilling in Nanking, has been found growing very profitably in the eastern section of the Province, averaging 45% higher than other varieties of cotton grown in that section. At present the college is supervising the agricultural improvement work for Penghsien and Hwayang-hsien the two model hsien for the new hsien government system.

It was at 8 o'clock on the morning of February 5th (the first day of the first moon), that the ceremony of the anniversary celebration took place in the Administration Building. Pres. Y. G. Chen presided, and Governor Chang Chu gave the address. Representatives from the School Board, the faculty, Alumni, and student body, all made speeches. This inspiring ceremony lasted two hours.

At this time the college received congratulations from all parts of China; among them might be mentioned congratulations from Pres. Lin Sen of the National Government.
Generalissimo Chiang Kai-shek, Dr. H. H. Kung, Minister Chen of Education and Minister Shen of Agriculture and Forestry.

The exhibits were divided into four groups:

(1) Citrus Fruit Improvement, which tried to show a complete picture of orange production as an industry. It occupied the entire space of the gymnasium and included such exhibits as: world production, selection, propagation, cultivation, insect and disease control, harvesting, washing, packing, storage, marketing, processing and utilization. In all of them we tried to show what is being done by the college to improve the various methods. All of the exhibits were nicely arranged and attracted much attention from the many visitors.

(2) 2905 Wheat. This wheat is not only a good yielder, but it also has good milling qualities. This exhibit also included all the steps, from seeding, down through cultivation, insect and disease control, harvesting, and even down to baked products, such as bread and biscuits, which were on sale at the time.

(3) Penghsien Agricultural Survey; showing land classification, types of farming, models for the demonstration of soil and water conservation, and a soil relief map of the hsien. The Penghsien government had collected specimen products of rural industries, which were also on exhibition.

(4) Publications of the College. This included about 354 different publications, 75 of which are in English. There were 308 copies of Research Bulletins, and 46 copies of books. Among the publications might be mentioned:—

Land Utilization in China, 3 volumes, by J. L. Buck.
A Text Book on Dendrology; by Y. Chen
Farm Economy in China by J. L. Buck
Biometry by S. Wang
Cotton Culture by C. M. Heh
Agricultural Extension by C. W. Chang, & H. Y. Li
Plant Breeding by S. Wang
Vocational Education in Agriculture by C. W. Chang & R. T. Sing.

By request the exhibition was extended another day. The total number of visitors was about fifteen thousand.

The graduates of the college are helping to raise $310,000.00 as an endowment fund for the following purposes: $300,000 for graduate scholarships in memory of Joseph Baillie, T. S. Kou; and in honor of A. J. Bowen, J. H. Reisner, and K. S. Sis, $20,000 for allowances for staff members who are on leave of absence; and $10,000 for scholarships for the Rural Leaders Training School. It is encouraging to report that the goal will soon be achieved, judging by the gratifying results to date.

C. W. Chang,
A Brief Report of the Famine Relief Work—
carried on in Shensi Province.

Beginning with the war relief work in North Shensi—
refugees from places in Shansi where the Japanese had
ravaged—continuing with the relief for the victims of the
Yellow River flood which occurred in August 1942 and
then taking on the care of the refugees from the famine in
Honan, the Shensi International Relief Committee has been
continuously busy for more than half a year to date and has
distributed more than three million dollars. This committee
is a sub-committee of the American Committee of Chung­
king from which it obtains most of its funds.

The American Advisory Committee specializes in disas­
ter relief and the Shensi Committee has given aid to many
of the victims of the different disasters of this area. As the
money is insufficient to care for all the victims of disaster
the committee has favored work projects and rehabilitation
schemes in the granting of relief funds. Sometimes direct
relief is necessary to carry the victims over to a work project
or rehabilitation scheme. In carrying out this work a great
deal of voluntary service has been given. Were it not for the
cooperation of the missions, schools, YM&YWCA's, hos­
pitals and civic organizations the work could not have been
done with so comparatively small a sum of money. Even
then the number of people thus aided is small compared with
the huge number of victims of war, flood and drought. The
National Government has given large sums of money for re­
liel and there are untold numbers of private charities
and individual kindnesses which will never be known, but
all have helped to save a great number of sturdy and self­
reliant people for China.

The American Advisory Committee has sent many
times the amount of money to Honan that it has sent to
Shensi. It was hoped that people could be subsidized to
stay in their homes where they could plant their crops and
carry on the necessary work of the countryside. It has been
possible to do this to some extent, but great numbers of
refugees began to come west through Shensi Province as
early as October 1942. Due to the prompt action of the
Government and the relief committees in Honan a great per­
centage of the land was planted to winter wheat which is now
nearing the harvest. However, many of the people planted
their fields and then left, planning to return for the harvest.
Many well-to-do farmers left to escape high taxes, prices and
unsettled conditions. These all swelled the tide of people
going westward. As the railway offered free transportation on
some of its trains, this was the favorite means of travel, but many walked all the way from Honan to Kansu and pushed their belongings on a wheel-barrow ahead of them. It was estimated that as many as three thousand a day were going on the trains at one time. Recently the tide has reversed and it is probable that there are more going east than going west, but there are still many coming out and many will not return for their land is flooded or in the war area or for some other reason there is nothing for them to return to.

About the time that the effect of the drought was being felt in Honan, heavy rains in the upper reaches of the Yellow River caused a flood along the west bank of the river before it reaches the bend at Tungkuan. This swept away houses, property, livestock and people as well as destroyed the crops of about 90 villages in which there had been some 27,000 people. The loss of life was comparatively small but practically all of the property was lost and promising crops destroyed. The people of this area are largely refugees from other areas and are a hardy people, but without prompt aid their suffering would have been more than even they could endure.

**Classified Summary of Funds Granted by the Sian Committee, Oct., 1942 to April 30, 1943**

<table>
<thead>
<tr>
<th>Number of projects</th>
<th>Type of projects</th>
<th>Grant</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>Yellow River Flood Relief projects</td>
<td>$765,000.00</td>
</tr>
<tr>
<td>10</td>
<td>Cotton and Wool spinning projects</td>
<td>588,779.00</td>
</tr>
<tr>
<td>6</td>
<td>Other types of work relief</td>
<td>539,000.00</td>
</tr>
<tr>
<td>1</td>
<td>Food station at Tung Ch'uan Tien</td>
<td>340,330.00</td>
</tr>
<tr>
<td>16</td>
<td>General and direct relief projects</td>
<td>263,168.00</td>
</tr>
<tr>
<td>2</td>
<td>Transport and settlement schemes</td>
<td>232,000.00</td>
</tr>
<tr>
<td>6</td>
<td>Appropriations to orphanages and schools</td>
<td>133,000.00</td>
</tr>
<tr>
<td>3</td>
<td>Student relief projects</td>
<td>120,000.00</td>
</tr>
<tr>
<td>3</td>
<td>Travel loans to parties</td>
<td>6,000.00</td>
</tr>
<tr>
<td></td>
<td>Administrative expenses</td>
<td>23,000.00</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>$3,010,307.90</td>
</tr>
</tbody>
</table>

During about the same period the National Government has granted more than forty-five millions of dollars for relief work in Shensi and at least twenty-five million dollars for direct relief in Honan. Of the money granted for relief in Shensi about eight millions were for the transportation and settlement of refugees in the Huang Lung Shan and Yen
Shan areas. These are old settlement areas, but special pains were taken to shunt large numbers of refugees to them this last winter. About four millions were spent for food and direct relief along the Lung-Hai Railway. Twenty-five millions were granted to the area of the Yellow River flood mostly for rehabilitation and importation of grain to be sold at cost. Something over three millions were granted for schools and orphanages all the way from Chengchow to Paochi, and five millions was given for the care of Honan refugees, in transit through Shensi. These figures were gleaned from the Sian daily (Hsi Ching Jih Pao) of April 22, 1943.

The rehabilitation in the Yellow River flood area is about completed and the people there are about to harvest their wheat. Had it not been for the prompt and vigorous work of the super-magistrate for that area, General Chiang Chienjen, this would not be possible. Commandeering help from the neighboring, unaffected areas he first saved the people and such property as was possible and immediately helped them to plant their fields while they were still muddy. Wheat and root crops were planted, the people have been eating the root crops all winter and the wheat is now turning ripe. Following that, the matter of rebuilding the washed down houses, distribution of clothing (thousands of old uniforms) organization of cooperative societies, stocking a health clinic and importation of grain to be sold at cost—all these have been done promptly and efficiently with the result that the whole area is now in good condition. The people do not look prosperous but there is little complaint and no begging. One of the fortunate results of the flood was that a great quantity of coal was washed down in the silt so that it was possible for some of the people to make a fair living by digging out the coal and selling it in the nearby towns. A cooperative was organized to implement this by Mr. Wang, the Magistrate of Ping Min Hsien. Besides this a number of spinning and weaving cooperative societies were started which also gave the people some income to carry them over until their crop matured. On an appeal to the Friends Ambulance Unit, Mr. Eric Westwood was sent with a Chinese assistant to help in the medical work in the three worst effected hsien, centering at Ping Min Hsien. Beside looking up sick people through out the area, earing for some and sending others to the clinic in Ping Min, these two men have carried on a great deal of preventive medicine with vaccinations and inoculations.

Any estimate of the value of the different relief projects is difficult to make as they vary in length of time, numbers
of people affected directly and indirectly and in the nature of the work done. There are some that are exceptionally good and others that are quite poor from the point of view of relief for social rehabilitation. To keep a person alive for a few months and then let him die before he has been reestablished in society again may be humane, but it is not constructive relief. It is difficult to compare the keeping of sixty old women from starving during these times with the training of some fifty teen-age boys in some trade which will enable them to be economically independent—a contribution to society. The cost is about the same in each case.

It is difficult for some organizations and persons to avoid giving some direct relief. People need help to get on to the next place, some one is sick in the group and needs attention and the rest cannot go on; a wheel barrow or a spinning wheel may help the individual sufficiently to carry on; a loan may finance a business sufficiently for it to continue. These and many others like them are daily problems in some areas. About $25,000 was distributed to a dozen persons to use in these ways at their discretion.

One of the best projects for direct relief was that of a food station at Tung Ch’uan Tien—the first station on the Lung-Hai Railway west of the T’ungkuan gap. This was conducted by the National Christian Service Council for Wounded Soldiers. They offered hot water, hot, porridge and advice to the refugees as they first entered the province. In some cases groups stayed for a few days while one of their number would make inquiries about the possibilities for work at Huang Lung Shan or on west. In that case the whole group would be fed a meal a day while they stayed. Most of the people went right on through, however. During the month of March this station gave 47,800 meals to 30,032 persons of those who got more than one meal, and 28,600 meals to as many persons who went right on through. That is nearly two thousand a day and it is all done with good order and a complete record kept of every one and everything. This station has been a wonderful blessing to the refugees, especially during the winter and cold spring.

The cotton spinning and weaving projects offer work relief to woman refugees almost entirely. There is a great difference in their efficiency, but probably all of them could be combined together to the advantage of all. One uses three employed supervisors for eighty women at spinning wheels while another uses one woman inspector for one hundred women spinning all in one room. In other places the refugee women take the wheels and cotton to their caves or dug-outs and do the spinning there which makes
it necessary for the supervisor to go a lot of places to see a few spinners. Of course the thread is of uneven quality, but it all has to be paid for as the spinners are depending on this money for their food. It is not possible under the present conditions and prices for a woman to pay for her food for a day, so in most places they are subsidized. However, this is good relief practice for the woman retains her self respect and the relief funds are stretched to cover a longer period.

Of the schools and orphanages aided in this relief work the best examples are the Tai I Kung Orphanage at Tsui Hua Shan near Sian and the Baillie School at Shuangshihpu. The former is an old institution conducted by Pastor Wang Tze I. It always has a large number of orphans, but during this winter they took in more than three hundred Honan refugee children, who are given regular schooling under the direction of a dozen teachers and also do considerable hand work. The Honan children will be kept until they can return to their homes, but ordinarily, as the children have no homes to which to return, they are kept until they are old enough and of sufficient training to take their place in society. The training at this orphanage is good and the environment is healthy and wholesome.

The Baillie School is conducted in cooperation with the N.W. Chinese Industrial Cooperatives. There are several of these schools in different parts of China and they are named for Joseph Baillie who started the Department of Agriculture and Forestry of the University of Nanking. This school at Shuangshihpu under the able direction of George Hogg specializes on the training of underprivileged boys of the early teen-age. They are taught different trades and the operation and functions of cooperative societies so that they may take their places as members of society in some cooperative enterprise. Just now the school is made up almost entirely of Honan boys. They are learning to take care of themselves, how to get along with each other and, best of all, that some one cares enough about them to help them to get a start in life. One new departure in their training is the operation of a wool working unit which will enable them to prepare wool yarn and weave woolen cloth.

The fact that Sian is on the railway and the highway from occupied China to Chengtu and Chungking means that there is a constant stream of people coming over from the occupied areas. Many of these are students of both middle school and college grade. They usually arrive in a penniless condition, but with a keen desire to get on to Chengtu and
Chungking, not realizing that the cost of transportation only is over a thousand dollars from here. Some universities have made arrangements to help their students along and the National Government has given some assistance to students of college grade, but middle school students are in difficulties. The YMCA and YWCA of Sian have each made arrangements for a student hostel maintained by grants from the A.A.C. Students may stay at these for short periods without cost and the secretaries are very helpful in helping them to get along or find some employment.

Time and space prevent the recording of the irrigation and road building scheme at Pinhsien, the water wheel and mill at Huhshien, the settlement scheme under Christian auspices near Huang Lung Shan, the "walking-out schemes" of Mr. Rewi Alley which is now under way, and many other projects. With these, as with all of the real work of the Committee, the purpose has been not simply to save life, but to play the Good Samaritan and return the victim of disaster to society as soon as possible and as well prepared, if not more so, to make his contribution therein. The funds at the disposal of the Committee have been pitifully small as compared with the need, but as is frequently the case under such circumstances the results are a great credit to the donors and administrators.

J. A. Hunter

CHENGDU NOTES

There has been a steady stream of distinguished visitors to Chengtu during recent months. Among the foreign visitors have been the British Ambassador Sir Horace Seymour, whom the whole community had the opportunity of meeting at a reception given by Governor Chang Chau at the Officers Moral Endeavour Society; Prof. E. R. Chadwick, Regius Professor of Greek in the University of Oxford whose lectures on Plato, on Recent Trends in English Thinking, and on English and German Universities were greatly appreciated by all who heard him; Mr. Drumwright of the American Embassy in Chungking who has been spending several months in Chengtu; Dr. Lowdermilk the American expert on soil conservation; Dr. Johnson American advisor to the Chinese government on Animal Husbandry, and many other Chinese and foreign friends. Among more permanent residents who have come to Chengtu of recent weeks have been the personnel of the Royal Air Force Training Mission under the leadership of Air Vice-Marshal L. A. Patonson. We have also had visits of longer or shorter duration from members of the U.S. Army Airforce.

Those who have not been in Chengtu for a long time, would find many changes if they visited the city now. Many of the main streets have been widened. In fact there is street-widening being carried out throughout almost the entire city.

At the big gathering at the Officers Moral Endeavour Society in Feb in celebration of the signing of the New treaties, the speakers were Governor Chang Chau, Rev. Lewis Smythe representing the American Community, and Rev. A. F. Lathey the British.
The cost of living has continued to rise steadily, and by April 14th the cost of living index figure stood at 8086; in other words, the cost of living was 80 times what it was in July 1937. The foreign exchange, however, remained fixed at $20 N.C. for U.S.$1, and $80 N.C. for £1. The fact that the exchange remained fixed while prices continued to soar has made things very difficult for all missions.

**Continued from P. 3**

**CHINA’S DESTINY**

Mongolia, Sinkiang and Tibet are everyone of them ‘forts’ essential for the defence and security of the nation”. (所以臺灣，澎湖，東北四省，內外蒙古，新疆，西藏，無一處不是保衛民族生存的要塞 p.7)*

From the point of view of natural resources “the coal and iron and agricultural produce of the north-east, the horses and wool of the north-west, the copper and iron of the south-east, and the tungsten and tin of the southwest, are each of them fundamental for our national defence and security”. (東北的煤鐵與農產，西北的馬匹與羊毛，東南的鋼鐵，西南的銅鎳，無一處不是保衛民族生存的要素 p.7)

Mongolia and Sinkiang, he says, have belonged to China for more than two thousand years, and Tibet has been governed by China at different periods, while the trend of her culture has been Cai-towards for more than 1300 years. (p.8).

The Generalissimo ends the chapter by saying that the last hundred years nearly destroyed China completely. Politically, economically, socially, ethically, and psychologically, she was reduced to such a condition that it became very nearly impossible for her to rise up again, a condition unprecedented in her long history. That was why Dr Sun Yat-sen set as “the first goal of the National Revolution the abolition of the Unequal Treaties”. (p.10).

He then proceeds to discuss these treaties, and so the next chapter is entitled ‘The Causes of China’s National Humiliation and the Origin of the Revolution.” This second chapter traces the history of the past hundred years from the Opium War on, and shows how the different treaties came to be signed that gave foreigners extra-territorial rights and concessions in the “Treaty Ports”. The third chapter deals with the effect of the “Unequal Treaties.” The Generalissimo says among other things that the stationing of foreign troops on Chinese soil ruined China’s national defence; and that gunboats were used to “force government and local officials to accede to foreign claims”.

Re the refusal of the foreign powers to restore China’s judicial authority owing to the backwardness of China’s legal and prison system, the Generalissimo maintains this was an excuse and writes: “For 100 years China’s judiciary had no authority in the concessions, and so the concessions became the haunt of criminals. In this way confidence and respect for Chinese law was destroyed, and the law-abiding habits of the Chinese adversely affected.”

After discussing the effect of the “Unequal Treaties” on China’s government and law, he turns to the economic field. The fixed tariff and extra-territoriality were “the two wings of the economic exploitation of China by the Powers”. The Salt Gabelle, the important railways and shipping facilities etc., were all in foreign hands, while the whole of the Postal system was under foreign supervision.

Turning to the question of foreign banks he says: “Our own people owing to the harmful effects of foreign economic oppression had confidence in foreign paper currency, and so foreign banks were able to exchange their paper notes for Chinese goods”.

He closes this section by saying that the “Unequal Treaties” “produced the dangerous condition of a state with no self-defence and a people with no means of livelihood.”

In the next section the Generalissimo discusses the effect on society. Owing to the “oppression of the Unequal treaties during the past hundred years, the standard of living in the country has steadily declined, while in the towns the mode of living has become more and more luxurious;” “the social atmosphere has grown steadily worse, and the ordinary life of the people has been submerged in evil habits and customs.”

The Generalissimo follows this up by discussing the effect of the treaties in the ethical realm. “The concessions and extra-territoriality”, he maintains “have had an even worse effect on Chinese morals.” He first deals with opium. Following the Opium War, he says, the transport of opium was effected through the concessions and under cover of extra-territoriality; and though the government forbade the smoking of opium, the law was ineffective as the concessions were outside its scope. “The concessions were not only the base from which the opium evil
spread, but were also the haunt of harlots and gamblers and thieves and robbers. (P. 66)

"China's historic tradition, preserved through five thousand years, of diligence and hard work, of economy and thrift, of simple food and clothing, of the woman weaving and the man ploughing, has been completely swept away under the evil influence of the concessions with their opium and gambling and harlots and robbers" (P. 66)

In the last section of the third chapter the Generalissimo discusses the psychological effect of the "Unequal Treaties". In this section he has a page on Christianity in China, in the course of which he says: "The coming of Christianity to China at the close of the Ming and the beginning of the Manchu dynasties was helpful to Chinese thought and art... inculcating scientific knowledge and in changing social customs the influence of Christianity has been good... Christian principles also sowed many of the seed thoughts of the National Revolution. But during the last hundred years the Christian Church because of its special privileges under the Unequal Treaties, and because of its failure to pay attention to China's national spirit, has been regarded by many as a form of cultural invasion and therefore suspect, and so has been looked on with hostility and has met with opposition. This is the effect that the Unequal Treaties have had on the Church in the past, with the result that the Christian faith has suffered very severely. That is why I always say that the Unequal Treaties have done untold harm to the Christian Church without conferring one single benefit". (P. 69)

Chapter IV covers the period from the Northern Expedition in 1926, when the Revolutionary Army started its march from Canton, to the outbreak of the Sino-Japanese war on July 7th 1937. The first section of this chapter deals first with changes in the organisation of the Kuomintang, which had as their object the overthrow of the war-lords, and the abolition of the unequal Treaties, and secondly with the stages in putting into effect the Three Principles of the People. Summarizing the programme of the Party, the Generalissimo says: "The method and stages of the National Revolution are as follows: first, military government, secondly political tutelage, and thirdly constitutional government." (P. 78)

In dealing with failures in the past the Generalissimo...
quotes at one point Dr Sun Yat-sen's words to the effect that the inability of the Party to establish itself in a strong position was not due to the attack of a strong enemy, but was "entirely due to our own self-destruction, and the immaturity of the ideas and experience of our comrades which produced terrible mistakes". (p.77.) He adds that if only there was a realization that all are responsible for the present condition of affairs, and if men really acted on the principle that the "hunger of others is my hunger", and always put themselves in the other fellow's place, then a constitutional government based on the Three Principles of the People could be realized" (p.80). Re the attitude of the Party to the political ideas of individual members, he writes:" The Kuomintang only requires of its members that their actions should be in conformity with Party discipline and the principles of the San Min Chu I, and places no rigid restrictions on the liberty of thought of the individual. So within the Kuomintang, there are those who were formerly 'Statists', or Liberals, or Communists, or Anarchists". (p.81). Within the Kuomintang "there are no distinctions of sex or profession, or creed; or class". (p.82)

In the second section it is stated that the Kuomintang and the National Revolution nearly came to an abrupt end owing to the divisive action of Wang Ching-wei and the Communist Party within the Kuomintang. Whether Wang Ching-wei was using the Communists or the Communists Wang Ching-wei, or each making use of the other, the Generalissimo says is not clear. He complains that they led the youth of the nation to discard the old national virtues and to regard propriety and justice, integrity and honour as reactionary. (p.83). More than that for several years from 1931-36 the Communists were fighting the National Government due to the split that Wang Ching-wei engineered between them. This civil war naturally greatly weakened China, and as he points out China would have been in a vastly stronger position but for these seven years of civil conflict, and the whole position in the Pacific and in the world would have been different.

In the third section the Generalissimo deals with the period following the moving of the capital to Nanking, the period of internal conflict and external humiliation. With regard to the internal civil strife, he emphasizes the point that it was the Chinese themselves who suffered, millions of people and millions of square miles of territory being affected. (92). The government's plans for economic deve-
lopment were seriously hindered by the interference of imperialists and forces opposed to the Revolution. Ideologically economists in China at that time were equally divided between liberalism and communism (p.94). But despite all difficulties China in certain directions continued to make progress, e.g. in communications and finance. (p.95). The success of the Northern Expedition meant that the imperialists felt that the time had come for a final reckoning with the Central Government, for "if the Revolution was brought to a successful conclusion, the power of the imperialists in China would be gone for ever" (p.96) The Generalissimo then traces briefly the stages in Japanese aggression and the steady encroachment of the Japanese armies, especially after the invasion of Manchuria.

Section four of this chapter is concerned with the internal effect of China's War of Resistance, following the Marco Polo Bridge Incident on July 7th 1937. The Generalissimo shows how it has helped to unite the nation. An indication of this was the Communists Party's manifesto in 1937. The war has given a new spirit to the people, and differences of opinion "have all been submerged in the realization that 'the state is above every thing; the nation must come first'". (亦泯滅於「國至上，民族至上」的認識之中 p.105).

The guiding principle in China's resistance, he says, is the San Min Chu I. "Without the Three Principles of the People there would be no war of resistance; without the Kuomintang there would be no revolution. Any party or force that is not linked to the Kuomintang and the San Min Chu I can be of no help in our resistance to the enemy, nor can it be of any assistance in our task of national revival. This patent fact ought to be clearly recognised by the whole nation, especially by all educated people". (p.106)

The next section deals with the effect of China's resistance on her position internationally. The Generalissimo points out how China's resistance has surprised the world; that the way she has held Japan in check has a vital bearing not only on the Far East, but on the whole international situation. Japan, he maintains, has everywhere lost the initiative. (處處陷於彼動的地位 p.111).

The result of China's heroic struggle is that today "China is one of the four Great Powers". The victory at Changsha, he continues, dealt Japan a mortal blow, "It was for this reason that Japan did not dare after the capture of Malay and Burma to invade India." (因此則於
China's long-term resistance has been "the only hindrance" in the way of Japan's further advance north, south, east and west, and the realization of her dream of Greater East Asia. (p.113). "Whereas previously England and U.S.A. and other powers were mainly concerned to see that their own interests in China were not adversely affected by Japan, and in trying to secure the continuance of their position in East Asia after the war", today "England and America, and Soviet Russia have recognised the great strength of the Chinese people, and have realized that China's resistance has been not merely the result of the desire for national independence and the continued existence of the race, but is also the stabilizing force in Asia, and a strong link in the system of world security and permanent peace". (p.114)

This completes the historical section. The last four chapters and the conclusion deal with the future. Chapter five deals with first, the content and significance of the New Treaties based on equality and reciprocity, and secondly the guiding principles of the task of National Reconstruction. The Generalissimo begins by saying that the signing of the new treaties is the result of the diplomatic efforts of the National Government. (p.115). He says that China's independence and continued existence as a nation is inextricably bound up with the restoration of world justice and peace and the winning of liberty and freedom for all mankind. China's independence is a fundamental condition of world peace and freedom. (p.116). After summarizing the special rights that the British and American governments have surrendered under the new treaties, (e.g. extra-territoriality, the Concessions, the right to station troops in the Legation Quarter, the right of warships to use China's territorial waters, special rights of foreign pilots, special rights of coastal shipping and on inland waterways, etc.) the Generalissimo goes on to say that in some respects China is still not satisfied. He specially mentions the question of Kowloon, and points out that when the new treaties were signed, China made it clear that she reserved the right to take back Kowloon. (聲明我國保留有收回九龍之權 p.121.). He adds that the question of Kowloon is closely connected with that of Hongkong, and that was obviously why the British Government did not include the question of Kowloon in the New Treaty. But he expresses the hope that Britain will not allow this "small bit of territory" to prejudice permanent friendly relations between the two nations. Similarly he hopes that
the question of the frontier between China and Soviet Russia will be justly settled in the spirit of the traditional friendship that has existed between them.

Turning in section two to the question of National Reconstruction, China's leader says the task is two-fold: 1. internal 2. external (in the realm of international affairs). Internally the task of reconstruction depends on the successful carrying out of the first principle of the San Min Chu I viz. that of nationalism. When this has been completed their task will be to carry into effect the other two principles—Democracy and the People's Livelihood. (p.127). With regard to the latter point he has a few pages before emphasized that production must be the task of the whole nation; that it must not degenerate into a class struggle, or an unplanned economy, for such an economy would be unable to maintain itself in a world of trusts and state capitalism (p.124). He points out that it was in the task of reconstruction that the Revolution of 1911 failed. (p.128). Turning to the future he says that there must be reconstruction in five realms of human life: in the realms of psychology, ethics, social life, politics, and economics.

1. "Psychologically the effect of the Unequal Treaties on our people," continues the Generalissimo, "was loss of self-confidence, a reliance on and a blind following of others, fear and flattery of foreigners, hypocrisy and self-deceit, and the destruction of China's ancient system of culture". (p.130). China's reconstruction therefore must start from a consciousness of independence, and a realization on the part of her citizens that they are their own masters. The greatest responsibility for China's psychological reconstruction rests on the shoulders of the teachers in middle and primary schools. They are China's "unknown heroes" who will by their patience and hard work determine China's future—who will secure internal peace, and her continued existence as a nation. (p.132)

2. Ethically the task will be the development of character as a basis for national reconstruction. Here there is no need to seek help outside. What is needed is the cultivation of the "four cardinal principles and the eight virtues" (四維 八德), and of these loyalty and filial devotion are basic. Turning to the duty of youth he says: "The whole of the youth of the nation in time of war must be at the front; in the opening up and development of the country they must direct their steps towards the border areas; in
the matter of social service they must enter deeply into the life of the rural community; in national service they must emphasize what is fundamental, that we may get rid of the present evil habit of living a life of ease in the towns in time of peace, and in time of war seeking safety far away in the rear". (p.134). "Every young man ought to make up his mind to be a soldier or an airman. In this way we will be able to change the attitudes of fear and weakness, and the atmosphere of decadence and extravagance of the past three hundred years, revive the grand old spirit of our race handed down through fifty centuries, and lay the foundation of a new and modern ethic on the basis of 'The State above everything; the Nation comes first'; thus China will be established in the character of a free and independent nation, the continued existence of the Chinese Republic in the world will be secured, and China will never again be enslaved or destroyed by an alien race" (pp.134-5).

3. Turning to the social aspect the Generalissimo asserts that the New Life Movement is the basis of future social reconstruction, and that it includes all five aspects of the task of reconstruction (p.135). At the end of the Manchu dynasty it was forgotten by people in their interest in things foreign that the rural community is the basis from which to start rebuilding the nation. (p.136). The Generalissimo emphasizes that recreation and education are as important as food, clothing, housing and communications; (p.136); and he urges that those who plan to go into public life first gain experience in local government. (p.137).

4. Politically, the Generalissimo says that reconstruction should aim at laying the foundations of the 'Five-Power' Constitution (with executive, legislative, judicial departments, civil service examination, and censorship), and government by the people. But to do this the whole nation will need to bestir itself and develop a spirit of independence and initiative (p.138).

5. The basis of reconstruction in the economic field will be the development of industry, and the carrying out of the principles of 'equalization of land-ownership' and 'control of capital'. This will now be possible as the signing of the new treaties has done away with all kinds of economic fetters by which China has in the past been bound (p.140).

The Generalissimo then sets out in detail his plans for the future economic development of China. This section is too long even to summarize here. The problem is clas-
sified under a number of different heads:—civil engineering, mechanical engineering, electrical engineering, air transport, river conservancy, housing, clothing, public health, mining and metallurgy. To give some conception of his plans let us take a few points from the engineering field. The figures tabulated below give some idea of his ultimate goal, and of what he hopes to accomplish in the first ten years:

<table>
<thead>
<tr>
<th>Types of Undertaking</th>
<th>Ultimate Goal in 10 years</th>
</tr>
</thead>
<tbody>
<tr>
<td>railways</td>
<td>140,000 kilometres</td>
</tr>
<tr>
<td>high ways</td>
<td>1,500,000 kilometres</td>
</tr>
<tr>
<td>harbour construction</td>
<td>186,000,000 tons</td>
</tr>
<tr>
<td>locomotives</td>
<td>24,000</td>
</tr>
<tr>
<td>automobiles</td>
<td>7,677,210</td>
</tr>
<tr>
<td>merchant ships</td>
<td>14,417,400 tons</td>
</tr>
<tr>
<td>telegraph lines</td>
<td>36,000,000 km.</td>
</tr>
<tr>
<td>radio stations</td>
<td>3,000</td>
</tr>
<tr>
<td>radio receivers</td>
<td>18,000,000</td>
</tr>
<tr>
<td>civil aviation</td>
<td>120,000 planes</td>
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These figures afford some idea of the Generalissimo's plans for the future. The plans are all set out in tabulated form on pages 142-152. He closes the chapter by quoting Dr Sun Yat-sen's words to the effect that the thing that must be put first in all plans for reconstruction is the question of the people's livelihood. "In relation to the four great needs of the whole nation—food, clothing, housing, and communications,—the government in cooperation with the people must plan for the expansion of agriculture to ensure that there is sufficient food for all; together they must plan for the expansion of textile production to secure adequate clothing for the people; they must have a comprehensive plan for the building of various types of houses that the nation may be comfortably housed; and they must construct roads and canals to facilitate communication". (p. 156).

The sixth chapter is entitled “The Fundamental Question in Revolutionary Reconstruction”. In the first section of this chapter the Generalissimo discusses the question of a satisfactory revolutionary philosophy. He says that on the destructive side the Revolution of 1911 was successful, but on the constructive side it was a failure. (p 158). But he goes on, somewhat paradoxically, to quote Dr Sun Yat-sen's words that in a revolution "nothing is more difficult than destruction, and nothing easier than construction", (莫難於破壞，而易於建設  p.159), adding that
the reason for the failure of the revolution on its constructive side was due to the failure to realize that revolutionary methods were equally essential for the task of reconstruction. (p.160). This leads the Generalissimo on to say that the basic trouble is that people have not realized that the true philosophic principle is that 'Action is not difficult; it is knowing (how to act and what to do) that is difficult'. People have unfortunately been unduely influenced, he feels, by the old proverb: 'Knowing is not difficult, it is doing that is difficult'. (知之匪艱，行之惟艱 p.160). The rest of the section is taken up with a discussion of this fundamental principle of Dr Sun Yat-sen's philosophy, viz, that 'Knowing is difficult, Doing is easy' (知難行易), and an attempt to show that this (and not the old Chinese proverb) is in line with China's best thought. He quotes extensively from the Chinese classics in an endeavour to prove his point.

The next section is concerned with the problem of changing the spirit and tone of society and the educated world. The Generalissimo begins by saying that "previously under the fetters of the Unequal Treaties, it was impossible for our work of reconstruction to be developed freely. Our failure in the past can therefore be laid at the door of the Unequal Treaties. But now that these treaties have been abolished, our task of reconstruction is no longer hampered and restricted. If therefore we fail again, the whole nation will have to bear the responsibility itself". (p.164). After a further historical survey of China's past, continuing the search for a basic philosophy, the Generalissimo states that China's ultimate fate "will not be determined by any post-war international conference, but is being decided to day—today when the war has reached its final crisis". 不決定於戰爭結束時期的國際會議，乃決定於戰局發展至於最後關頭之今日 p.173). He then points out that if there is to be a change in political life, there will have to be a change in society. The power to change society, he says, is education. He pleads with Chinese scholars realize that the fate of Chinese culture is being decided today. He complains that too often they have merely considered their own interests and called that 'freedom'. (175), If China is to pass safely through this crisis and reach a position of stability, Chinese scholars must put the state and the nation in the forefront of their thinking. (p.177).

The third section discusses the problem of law and
freedom. The first paragraph points out that the life of the individual depends on the life of the group. The Generalissimo then stresses the emphasis that Chinese political philosophy has always laid on character. "Altruism is the foundation of the Revolution, and love the basis for world salvation. These ultimate principles of 'helping the other fellow,' and of 'saving the world' are summed up in (the old Chinese saying) 'the world is one great commonwealth'". (天下為公 p.178).

The Sun Min Chu I he maintains is based on this last thought, and is an attempt to express and carry out in the legal forms of government these basic principles. A little later he says the Three Principles of the People combine the emotional, intellectual, and legal aspects of life. "The principle of nationalism is based on emotion; that of democracy on law; that of the people's livelihood on reason". (p.181).

Coming to the question of freedom, he quotes Dr Sun Yat-sen's words to the effect that "the Chinese people from very early days have had very great freedom; there was no need for them to fight for it". (中國人民老早就有 了很大的自由不須去爭 p.182). Dr Sun felt that the object of the Chinese Revolution was the opposite of the revolutions in Europe. He wrote: "Because in Europe in the past there was too little freedom, revolutions took place in order to secure freedom. We on the other hand had too much freedom, and so had no corporate life, no power of resistance, and became just a 'sheet of loose sand'. This was why we suffered invasion at the hands of foreign imperialists. If we are to resist foreign oppression, we must destroy 'individual liberty', and organize ourselves into a firm and strong unit. We must, as it were, add cement to the sand and make it strong as a rock". (歐洲從前因為 太沒有自由，所以革命要去爭自由，我們是因為自由太多， 沒有團體，沒有抵抗力，成了一片散沙，所以受外國帝 義的威脅，要抵抗外國就要打破「個人的自由」，結成 很堅固的團體，像把土敏土參加到散沙裏頭，結成一塊堅 固石頭一樣。pp. 182-3)

Commenting on this passage the Generalissimo says: "Whether in war-time or the post-war period the 'individual liberty' that is like a sheet of loose sand cannot continue to exist". (p. 183). He then goes on to say that if each of China's 450,000,000, inhabitants is to have liberty, then the liberty of the individual will have to be curtailed within certain prescribed limits, or that liberty will impinge on the rights of others. He uses the Gypsies as an illustration of freedom run to seed,—freedom which in his view
has become licence (p. 184). It is essential, he adds, that the whole nation regard it as its sacred duty to obey the government's orders and regulations. "The most important cause of the development in China during the past hundred years of the attitude of contempt for law, and of the spread of the spirit of lawlessness, has been the existence of the concessions, the quartering of foreign troops on Chinese soil, and the division of the country into feudal principalities. The concessions and the area where foreign troops were stationed have been outside the control of Chinese law, and so the people there could live a life of lust and licence outside the sphere of the Chinese legal system; and carry on illegal anti-national propaganda and activities. Since this condition continued for many years there was produced on the one hand a negative attitude of irresponsibility, and on the other hand an active habit of breaking the law, and these became widespread among the people with no consciousness of their heinousness. In fact they not only did not realize the evil, but thought it was something good. The feudal system of the war-lords had further ill effects, and completed the destruction of any concept of law or any law-abiding spirit" (p. 185). The Generalissimo ends the chapter by saying that every citizen of China must understand the true meaning of liberty, and have a respect for law, if China is to become a state governed by law, and develop into 'a strong national defence unit', and "in co-operation with other free and independent countries undertake the responsibility for the maintenance of peace, and the emancipation of mankind". (p. 186)

Chapter seven is entitled "The Artery of our Revolutionary Reconstruction and the Crisis that will Decide our National Destiny". He begins by remarking that it is clear from what he has previously said that the success or failure of national reconstruction depends on changing the tone of society. But if the present habits and attitudes are to be transformed, there will have to be a new spirit, he says, throughout the whole nation from the province through the county right down to the smallest country district. The youth of the country, the Generalissimo says, "accomplish nothing" (百事不成), and "fritter away their lives" (混到一生 p. 186); and the reason for it is their unsatisfactory education. That was the reason why "I organised the San Min Chu I Youth Corps. It was to meet the urgent needs of our nation's youth, and to give the Kuomintang new life, and be a source of new strength for the Chinese people" (p. 189). These two organizations will guide and direct the prosecution of the revolution and reconstruction.
Continuing, he says, it is not only everyone's right, but it is their duty to join the Kuomintang or the Youth Corps. (p. 189) "China's fate in the past depended on foreign diplomacy, i.e. it was in the hands of foreign imperialists. But in the future our destiny will depend on our own internal government, i.e. it will be in our own hands." (p. 191). Everything will depend on whether the nation can be really united. China's independence and liberty depend on "genuine unity and co-operation, and the observance of law by all in public office". (p. 191) "We have reached the watershed in China's destiny, which will be decided during this war period, and that within two years time"; (p. 191) and it will be decided by the people themselves. (p. 192) He says that China's youth is fortunate to be alive at the time of this second world war, and take part in this great and ever-changing drama. They are fortunate to be able to join in the task of reconstruction, unprecedented in its magnitude, and help to write the first page of the history of China's liberty and independence (p. 194). Of the San Min Chu I he says: "It is not only the cream of China's age-long culture, and of her lofty national character, it also epitomizes the inevitable trend of the present tide of world thought." (p. 194). Later he calls it "the nation's soul". (p. 196).

In a very important passage the Generalissimo emphasizes the supreme importance, in his opinion, of the Kuomintang and the San Min Chu I Youth Corps in the life of the nation. He writes; "If China today had no Kuomintang, there would be no China. If the Kuomintang revolution fails, it means the failure of the whole Chinese nation. To put it briefly: the destiny of China depends entirely on the Kuomintang. If the Kuomintang ceases to exist or fails in its task, the Chinese nation has nothing on which it can rely; not only will China not be reckoned as one of the four great world powers, but it will be subject to the control of all the nations of the world, and the name of the Chinese Republic will disappear for ever from the world's maps". (p. 196) Later he adds; "The Kuomintang is the great artery of the nation, the young men of the San Min Chu I Youth Corps are the artery's fresh blood corpuscles". (p. 196). He pleads with people to join the Party, and not stay outside and criticise it. If they continue like this to the point of destroying the Kuomintang, they may find they have destroyed China and themselves in the process. (p. 198). After referring to the war-lords of the past, he asks if the activities of the new style feudal war-lords are to be considered the true revolution. If this recrudescence of
carving out territory for themselves and opposing the revolution continues, there can be no unity of China nor any true progress (p.189). He adds that "the Great Powers, Soviet Russia, Great Britain, and U. S. A. all hope for the emancipation and progress of China, and the independence and freedom of her people, and so they have now of their own initiative one after the other given up the limitless powers and boundless rights they have had in China for the past hundred years under the Unequal Treaties—powers once so deeply entrenched". (p. 199). He then asks why cannot war-lords and other groups similarly give up their powers in the cause of national unity. How can you call these people a 'political party', he asks. In what nation is there any political party that tries to maintain its position by military force, and prevents the unity of the nation? (p. 199). — a reference apparently to the communists in the north-west. He pleads with every one whatever their party or their attitude, whatever their actions may have been in the past, to abandon their own prejudices and mutual divisions, that the nation may be truly united, and make progress in the right direction, and so avoid giving foreigners any opportunity again of ridiculing China as a backward nation and an inferior race. (p. 200).

The title of Chapter eight is "The Destiny of China and the Future of the World". The Generalissimo begins by saying that one obvious reason for China's weakness in the past has been her lack of scientific knowledge and technical skill. This has led the Chinese during the past hundred years, as he puts it, 'to worship foreign culture as a whole' (崇拜外國一般的文化), and forget China's national virtues and the good points in her own cultural heritage. (p. 203). One noteworthy feature of China's culture has been her political philosophy, which has always sought to make the material world minister to the needs of man, and avoid making man its slave. (p. 203). Because of her national virtues China has never been afraid of the strong, or insulted the weak, but has always put herself in the place of others in accordance with her traditional principles of 'loyalty and filial devotion'. This has made her for many thousands of years the strong friend of the peoples of Asia; helping the weak and raising up the fallen. (pp. 238-4). Even when China was at the height of her power, there is no record of her exploiting economically or politically the peoples of Asia; there is no trace of imperialism, or of the seizing of territories for colonies. (p. 204). Europe, says the Generalissimo, has despised our political philosophy and virtue. European capitalism has made
human life the slave of productive technology for its own profit, and imperialism has made men the slaves of the war machine to satisfy its desire for colonies. So recent European history is full on the one hand of class wars inside nations, and on the other hand of wars between peoples in the world at large. (p. 204). For this science cannot be blamed. Science is man's tool. The real reason is that "China's lofty political philosophy is not well known". (pp. 204-5). If there is to be permanent peace after the war, then there must be an end to the present system of making man the slave of his tools. Otherwise our struggle against aggression is without meaning or value. (p. 205).

The Generalissimo then proceeds to emphasize that China has never set high store on military prowess; that 'to support the weak and check the strong' is her conception of the duty of the soldier, and that 'war to stop war' is the only reasonable objective in fighting. (p. 205). Turning to the causes of war, he says, they are to be found in all ideas or actions that savour of political, economic, or military exploitation and the systems connected therewith. In other words "the cause of war is imperialism". (p. 205). China's urgent demand and appeal for the freedom and independence of her own and other lands grows out of her own long period of suffering. It is not that she wants to be "leader of Asia". China has never fought any war against her neighbours that was not a 'righteous war' — that was not fought for her own existence. She has never fought aggressive wars, and she has no intention now of taking over the mantle of Japanese Imperialism. (p. 206). China's desire for her own independence and the emancipation of all nations arises from her sense of duty, and responsibility, and not from any desire for selfish gain. He adds that a strong independent China would be a great stabilizing factor in Asia. (p. 207).

Turning to the post-war world the Generalissimo says: "The principles of the freedom of peoples and the equality of states must be embodied in the organisation for international peace after the war". (p. 207) The failure to do so was, in his opinion, the prime cause of the failure of the League of Nations. (p. 208) This principle must also be followed in the post-war development of economic and cultural relations. Unless every nation has equal opportunities for the development of its economic resources, he feels that political independence and liberty will be lost under the pressure of economic exploitation. In addition, the idea of 'superior races' must disappear from the world, if there is to be any permanent peace. (p 208). The co-
operation, however, of the United Nations in all these fields holds out hope for the future; but as far as China herself is concerned, if her goal is to be reached, there must be a determination on the part of all her people to continue the bitter struggle to the end. (p.209)

In the “Conclusion” which brings the book to a close, the Generalissimo makes two points: - 1. History has proved that the method of national revolution is the most thorough and the right road to take, and along this path China must continue to travel till the goal of her reconstruction has been reached. (p.211). 2. The co-operation of the peoples of Asia, whose spirit has been aroused by China’s resistance to Japan, is essential for final victory. Any attempt after the war to secure permanent peace and freedom for mankind must begin with the freedom and equality of Asiatic states and peoples (p.211). “The stability of Asia is a guarantee of world peace; the emancipation of the peoples of Asia will mean the freedom of the world". (亚洲的安定为世界和平的保证，亚洲人口的解放亦即为世界人类的解放 p.212)

With a final peroration the Generalissimo brings the book to a close: “Fellow-countrymen! The Unequal Treaties have now been abolished! While we look back over the sufferings of the past hundred years, we must determine to continue to show the same spirit of courage as the revolutionary heroes of the past, and the soldiers and civilians who have laid down their lives for their country. We must recall the spirit of our fore-fathers who during five thousand years have been building our nation. We must strengthen our resolution, and deepen our determination, ever seeking to be more and more real and practical, ever reaching forward for some thing better than we have known before. We must put into actual practice the revolutionary philosophy of Dr. Sun Yat-sen, summed up in his words ‘Knowing is difficult, but Action is easy’. We must each in our station and profession, according to our wisdom and abilities, work to change the habits and attitudes of society, to create a new spirit in public life, and to develop a respect for law and order. We must together as one body move towards the goal of national reconstruction in its five fields; psychology, ethics, social order, politics, and economics. We must make every effort to put into practice our comprehensive plan of reconstruction, which combines into one whole questions of culture, economics, and national defence, in the hope that in conjunction with the United Nations we may take our share of responsibility for changing the world, guaranteeing peace, and securing the freedom of all mankind”. (p.213)
There is one passage which should perhaps have been included in the quotations from the first chapter given at the beginning of this article, as it describes the area of the Chinese state in terms of certain principles, which it would seem the Generalissimo regards as those on which the delimitation of frontiers should be based. It is a passage which precedes his description of the natural boundaries of the Chinese Republic. He writes:

"The area of the Chinese state is determined by the needs of national security (國家的領域以民族生存所要求為界限 p. 5), and the limits of the bonds of Chinese culture (亦即以民族文化所維繫為界限 p. 5). The territory of China up to a hundred years ago, comprising more than 10,000,000 square kilometres, included no area that was not essential to China's existence as a nation, no area that was not deeply influenced by Chinese civilization. (中國在百年前的版圖，一千幾百萬方公里之內，沒有一個區域，不是中華民族生存之所必需，亦沒有一個區域不是中國文化之所浸潤 p. 5) The breaking up of this territory meant the ruin of national security, and the decay of national culture. The whole nation must, therefore, regard it as a national humiliation, and until the whole country has been recovered, we cannot relax our efforts to wipe out this humiliation and save ourselves from destruction". ((p. 5)

As was said at the beginning of this article it is important that all missionaries should be familiar with the contents of this book, as it is sure to be a very important factor in moulding the thought of the younger generation. In the official summary issued to the foreign press it is stated that "the book will be used in Chinese colleges and schools as the most important extra-curriculum reading matter". If, therefore, we are to understand the viewpoint of Chinese students and young people, with whom we come in contact, it is essential that we have some knowledge of its contents. An official English translation, we understand, is being made by Dr Wang Chung-hui, which presumably will be available shortly for English readers. In the meantime it is hoped that this summary may be of some use to such of the foreign community as are unable to read the original.
PRAYERS IN WARTIME

1. Lord, make me worthy of victory. Amen
2. For the high courage of those who fight,
   For the quiet patience of those who wait,
   For the great love of those who give their lives for their friends,
   We thank Thee, O Lord.

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