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MARCH 1941

Let us agree to differ, but resolve to love, and unite to serve. T. T. Lew
Important Announcement

The Canadian Mission Press greatly regrets to announce that owing to the abnormal and still rising cost of production together with increased postage rates it has become impossible to continue the practice of sending out samples of new publications as at present being done. Rather than attempt to carry on under greatly increased charges it seems better at any rate for the present to discontinue this service.

The utmost that can be done under present conditions is to issue periodic announcements—these will be sent out to all addresses on our present mailing list. If any friends desire to add their names for receiving such announcements we shall be glad to receive at any time.

We announce herewith four of our most recent issues—all reprints.

"Victorious Living" by Dr. Stanley Jones (C.L.S. reprint) price $3.50

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11342 Scripture Passages for Unusual Times, prepared by Luther Shao .15

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

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This is a story for youth based on the struggles of the Israelites as found in the early books of the Bible. It has many lessons for these times about the power of God to help and deliver individuals or groups who trust him in times of trouble.

11338 Before the Altar, compiled by the Rev. Robert J. Wilson, D. D., trans. by the Rev. Y. Y. Huang, Malacca, S. S. .35

The Bishop of Singapore says, “Reverence and intelligence in the observance of our Lord’s own service must always be amongst the chief aims and work of Christian people, and this little manual with its simple, clear and sound teaching gives the right approach to these solemn and precious mysteries.”

11336 Joy in Sorrow, by Margaret H. Brown, trans. by Ruth Hong .10

These stories, which appeared first in the Woman’s Star Magazine, are all based on actual incidents. They are given in book form to encourage all who are suffering and to help them to see that in and through all their troubles a loving Heavenly Father cares for them and sustains them.

11334 Holy Living (Part One) by Jeremy Taylor, trans. by T. M. Chen and Z. K. Zia. 18.

“Holy Living” is a classic which is too well known to need recommendation. This first part will furnish much spiritual food to its readers.

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The above books can also be secured in C. L. S., Kunming Depot: 78 Pei Men Kai, Kunming, Yunnan
Notice: All listed prices are in Shanghai Currency. Local selling price is to be fixed by the local agent.
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The Kingdom of God And The Present Situation

By C. H. Dodd

"The Lord is king for ever and ever."
"The Lord reigneth; let the earth rejoice"
"The Lord hath established His throne in the heavens, and His kingdom ruleth over all."

That is an affirmation fundamental to any real belief in God. Christians are committed to it by their confession: "I believe in one God, the Father almighty, Maker of heaven and earth, and of all things visible and invisible." Earth no less than heaven is the sphere of God's kingdom, where His will is done.

When, however, we consider the actual state of the world, the question arises whether this is what we believe, or only what we wish to believe. The world does not look like a kingdom of God at the present moment. No doubt this generation has struck a bad patch; but a great deal of history is not inaptly described as "a record of the crimes, vices and foibles of mankind." Is God's will done in such a world?

We shall do well to remind ourselves that the affirmations of the Bible and the Creed are made in full view of the fact that mankind is a "fallen" race. That is to say, man is estranged from the purpose of his creation. The fact is set forth in the old story of Adam and the forbidden fruit: man, God's creature, sets himself up in defiance of the will of his Creator, and "brought death into the world and all our woe." For the essential truth of the story we need look no farther than the history of the last twenty-five years: defiance of the divine law has brought death into the world, on a large scale. If God is King, he has rebellious subjects.

*being the Supplement to the Christian News-letter for May 29th 1940 by Prof., C.H. Dodd, Norris-Hulse Professor of Divinity at Cambridge University.
In face of all this, however, we continue to affirm, "His kingdom ruleth over all." By that we do not mean merely that some day and somewhere God's kingdom will be a reality, and that "it will all come right in the end." Certainly we Christians believe that the end of our troubled career (for individuals and for the race) lies in a world very different from the one we know. But we do not intend to defer the Kingdom of God either to heaven or to Utopia. Both lie beyond history as we know it. If our belief in the Kingdom of God is to be a living faith, and our prayer for it a prayer that expresses an urgent need, then the Kingdom of God must be a reality accessible to us now, within history. God himself is eternal. In His ageless being there is no past, present or future. In "heaven," the eternal world, the Kingdom of God just is. But we pray that it may come. History is made up of movement, of coming and going: in history the Kingdom of God "comes." History is made up of action: God acts in history. He acts in relation to the evil things we men have done and continue to do. He acts as King—that is to say, He deals effectively with the evil things which challenge His rule. The Kingdom of God, therefore, as a reality in history, is a matter of movement, of action, of conflict and of victory.

Judgment and Redemption

The action of God towards "fallen" humanity is to be seen in two aspects, a negative and a positive: in the language of the Bible, judgment and redemption.

It was the work of the Hebrew prophets to interpret the calamities which befall their people as the judgment of God upon their wickedness. We may think that the prophets sometimes unduly simplified the matter. But it is true that a persistent course of evil actions, upon the large stage of history, leads to disaster in the end. The disaster may involve those who are innocent of the evil: it usually does. It appears to be a law of history that crime leads to crime, and the whole situation goes from bad to worse, until all who stand within it are overcome by calamity. That, said the prophets, is how God's judgment works upon the situation. That is not to say that God sets out to make men smart for their sins to His greater glory. The judgment is the inevitable and even automatic working-out of evil courses. The calamity which follows upon continued wrongdoing shows that sin is an undesirable alien in God's realm, and lies under His ban. But within the disastrous situation God is working for the redemption of His people.

By redemption the prophets commonly mean God's deliverance of His people from oppression, and a new opening of freedom and opportunity for them to serve Him in
their corporate life. The greatest and most spiritual of them, Jeremiah, describes it as a "new covenant" (that is to say, a new set of relationships between God and men), in which He forgives and forgets their past sins, and writes His law in their hearts. To this Ezekiel adds that it will work out in a practical reconstruction of the national life sanctified by obedience to the law of God. This actually happened, in part, for the Jewish community after the Exile is a new thing in history, both from a religious and from a sociological standpoint.

Whatever the prophets may say about the divine action towards men in assertion of His kingship over them, is governed by the maxim, "Behold, I create a new thing in the earth." The evil that has been done, with its disastrous consequences, is overcome through the grace and power of God, and a new field of opportunity is set before men. Given the world as it is, the new departure would not have been possible, but for the disastrous situation out of which it emerged. At the same time it is not in any direct sense a development out of that situation. There is an incalculable factor, which is the act of God.

The interpretation which the prophets offered of the history of their people is in substance borne out by the actual course of events. But we are always conscious of a certain gap between the terrors and splendours of the prophetic declarations and the things that actually happened. Indeed the prophets virtually confess that they have had only an incomplete experience of the Kingdom of God, since they always point forward to a great act of judgment and redemption yet to come: a conclusive judgment and a radical renewal of relations between God and man—the coming of His kingdom in power.

**What the New Testament Asserts**

It is this that the New Testament declares to have happened. The crucifixion of Jesus Christ was an immeasurable disaster, in which the rebellion of men against God came to a head, and sin wrote its own condemnation indelibly on the pages of history. His resurrection made out of the disaster itself a source of altogether new spiritual possibilities for men living in this world. By that twofold event, the death and resurrection of Christ, the available range of communion between God and men was enlarged to a point beyond which it is impossible to go. A new era was inaugurated. There was, in fact, a conclusive act of divine judgment and redemption in history. It was the coming of the Kingdom of God.

To say that would seem absurd if we were thinking of the Kingdom of God as a sort of Utopia, or heaven upon

(continued on p.p.99)
Story of The Conversion of Generalissimo
Chiang Kai-Shek*

Though I had lived in Shanghai for the past twenty five years, moving in Christian circles, had been present at his wedding and had dined with him once, yet I had only a very hazy idea of how Generalissimo Chiang Kai-shek, the great leader of China, became a Christian. I knew that somehow he had become a Christian because of his wife's being a Christian, but I was without accurate information about it till this past June (1940) when in New York City I met Pastor T. Z. Kuang, who baptized him eleven years ago.

History throughout the ages contains the records of many remarkable conversions, but this conversion of the leader of China's five hundred millions strikingly reveals the hand of God guiding the destinies of nations. The Generalissimo's conversion has been referred to as the most important event in Christian annals since the conversion of the Roman emperor Constantine.

Be this as it may, let the facts as related by Pastor Kuang speak for themselves:

"One night in 1928 I dreamed a dream, that Chiang Kai-shek sat on my right hand and his wife on my left, and across our laps lay a dark green steamer rug. We were out motoring somewhere. When I awoke I told my wife of this dream, but at the same time I reminded her not to believe in dreams since dreams sometimes come from overeating.

"About three months later I received an urgent telegram from Madame Chiang asking me to come to Nanking immediately. I arrived there early the next morning. The Madame wanted me to talk salvation to the General, but he was too busy with state affairs, his office crowded with people waiting to see him. At about 4 o'clock Madame Chiang suggested that we should go out for a motor ride as it would be almost impossible to talk anything there except national affairs.

"Three motor cars were used: the first and the last for bodyguards. When we entered the middle car, the Generalissimo urged me to take the middle seat. Thus he was on my right and his wife on my left. Up to this time I had not remembered the dream of three months before. But, as soon as the servant spread a steamer rug over our laps—and, behold, it was of the same deep green color—the dream immediately flashed vividly into my mind.

*The following story of how Generalissimo Chiang Kai-shek became a Christian was told by Mr. K. S. Lee before a large gathering at the weekly meeting of the Hongkong Y's Men's Club on January 16.
"While riding around Nanking Madame Chiang strongly urged her husband to accept the Christian faith by formal baptism, clinching the argument by saying, 'Pastor Kuang, our good friend, is going to America soon and will not be back for some months.' " The Generalissimo refused to be pressed into the Christian Church. He said, 'I have just finished reading the New Testament through for the second time, and now I am just beginning to read the Old Testament. I want to learn more about this Christian religion before I join the Christian Church.' There were some arguments for a moment, then I finally took the side of the Generalissimo, saying, 'The Generalissimo is right; he should know more of the truth. I shall only be gone for the next few months, and if he is ready upon my return, I shall be very happy to baptize him then.' So, I took my train back to Shanghai, and thence sailed for America to attend the Methodist Conference.

"In the meantime, while I was in America, a civil war broke out in China between a warlord and the Central Government represented by Chiang. The Generalissimo was trapped near Kaifeng by his enemies, surrounded, with practically all the ways of escape cut off. His headquarters were in a railroad siding. In this predicament, he went to a small country church and prayed earnestly for God's help, promising that he would accept Christ as his Lord if he were delivered. The Lord answer his prayer, sending a heavy snowstorm which held up his enemies' advance. Within the next two days his own reinforcements arrived by rail. Thus, God not only saved his life but actually turned his apparent defeat into a victory. Then it was that he made up his mind to accept Christ as his Lord.

"Upon my return from the United States I was asked to baptize this leader of China into the membership of the Christian Church.

"In my opinion his mother-in-law, Madame Soong, has more than anyone else influenced the development of his Christian life, because it is her advice that he has consistently followed of beginning of each day with Bible reading and prayer. His faithful observance of his morning devotions has been the primary cause of his growth in Christian knowledge and faith, which has changed him from a self-seeking Chinese politician into a Christian world statesman. Upon his leadership at this critical hour hangs the destiny of five hundred million Chinese, one fourth of the human race."

THE TIME OF TESTING

In December 1936, when he was kidnapped by his political enemies near Sian, he asked from his captors only one thing, a copy of the Bible. To the Methodist Conference
which was held the following spring he sent a stirring message witnessing to the power of Jesus Christ in his life, telling how much the Lord had meant to him during those thirteen days of captivity. The following is part of that message:

"I have been a Christian for nearly ten years, and during that time I have been a constant reader of the Bible. Never before had this sacred book been so interesting to me as during my two weeks' captivity in Sian. This unfortunate affair took place all of a sudden and I found myself placed under detention without having a single earthly belonging. From my captors I asked but one thing—a copy of the Bible. In my solitude I had ample opportunity for reading and meditation. The greatness and love of Christ burst upon me with new inspiration, increasing my strength to struggle against evil, to overcome temptation and to uphold righteousness."

How many of us are constant readers of the Bible? Generalissimo Chiang, though carrying the heaviest portion of the burden of an invaded China is not too busy to read the Bible and to pray.

**His Prayer Life**

Recently a Canadian friend was invited to share this family evening devotion right after an air raid on Chungking, the capital of China. The following is what he wrote to his Canadian paper:

"The Generalissimo began by reading some scriptures, then the three joined in prayer. I never expect to hear such a prayer again in all my life. The Generalissimo began with a simple expression of thanks for their personal safety. Then he added thanks for the courage of the nation under fire. Then he prayed for strength for the men in the field and along the firing lines; he prayed for strength for himself, and added a most earnest plea for guidance and wisdom, that he should not fail the people.

"But the most amazing thing in his prayer was a plea that God would help him, and help China, not to hate the Japanese people. He prayed for the Japanese Christians, and all the suffering multitudes of Japan whose impoverishment was making the war on China possible. He prayed for the people who were bombed, and for forgiveness for those who dropped the bombs.

"In the simplest and humblest terms he laid himself at the service of the mighty God, and begged that he might know the Divine Will, and do it on the morrow."

How God used this Chinese widow to change the course of history is a challenge to us Christians in every land. It is with the desire that the transforming power of God's love-
may reach millions of other lives in China that the China Christian Broadcasting Association has launched its program of establishing broadcasting stations in each of the eighteen provinces. With the cost of living, in China, skyrocketing and with an American dollar now more than sixteen Chinese dollars, we cannot count on large financial help from friends in China. We believed this to be the quickest and most effective way to win China’s millions to Christ. That 80% of her people are illiterate strengthens the argument for the use of radio broadcasting for spreading the “Good News.” To manufacture and distribute the crystal sets with ear-phones without electricity or battery, so poor farmers can listen in, is a wonderfully thrilling possibility.

Wont you help by sending a contribution however small to the China Christian Broadcasting Association, Shanghai. *

“With God all Things are Possible.”

KUNG-SAM LEE

*or in America to 4714 N. Spaulding Ave. Chicago, Ill.

Baptist “Retreat” Becomes Advance

Sometimes difficulties become assets. This year it seemed impossible for members of the West China Baptist Mission to gather in annual conference. So, instead, members of the various stations are meeting in brief retreats. On Friday and Saturday, January 24 and 25, the members of the Baptist Station Council in Chengtu met together for a delightful and inspiring two-day conference. Dr. and Mrs. Earl Cressy, of the East China Baptist Mission, were welcome guests. Mrs. Anna Salquist turned Past into Present with her vivid portrayal of 42 years of living history of the West China Baptist Mission. Carol and Raymond Schaefer led the morning devotions, illuminating James’ recommendations of Faith AND Works. The program began by going around the circle, each recounting features of his own work and experience; and ended by each describing Why I Came to China, and Why I Stayed.

But this brief account does not aim to tell all the stirring things of these two days, but only to share with other friends some of the suggestions which came out of the discussion of “The Students and the Church.”

Our thought was directed first of all to the experience and mind of Jesus: the striking light thrown always when one places three such passages as the following side by side:

“At that time, when all the people were being baptized by John in the Jordan River, Jesus came from Nazareth in
Galilee and was also baptized. As he was coming up from the water, praying, the heavens opened and the Spirit of God came down as a dove upon him.

And a voice came from heaven:

"You are my son, dearly loved; today I have brought you into life."

"Early the next morning, long before daylight, Jesus rose and went away to a lonely place. He was praying there when Simon and his companions found him, and said.

"Everybody is looking for you."

But Jesus replied,

"Let us go elsewhere to neighbouring country towns so that I may preach there also, for this is the purpose for which I came."

So he went throughout Galilee, teaching in the meeting-halls.

Once a Pharisee named Nicodemus, a leader among the Jews, came to Jesus at night and said to him:

"Master, we know that you are a teacher who has come from God, for no one could do the things that you do unless God were with him."

"I tell you truly," Jesus answered, "unless a man is born anew, he cannot see the Kingdom of God."

Jesus making it the purpose of his life to share with others his own discovery of God.

Each of us was then asked to write out, in a brief sentence or two, our missionary purpose, apart from our professional vocation, as regards Chinese students. Here are the statements:

To train students who work with me for greater usefulness to mankind. One cannot be of greatest service if he does not have the Spirit in addition to technical training.

To enable students (1) To acquire first class technical training; (2) To be prepared to live a good life in relation to God and man; (3) To have the spirit of service, and if necessary, sacrifice.

To help develop in them the highest possible standards of attitude, thought, action.

To share in opportunity for students to become related to God and to the Christian forces in China that are seeking to bring in his Kingdom.

Our purpose is to provide opportunity for Chinese students to know the mind of Jesus so that they may find life by making the supreme religious decision; and then that they may provide further opportunities for others to do the same.

To give them a clear picture of the purpose and life of Christ, and to show them the effect of an acceptance of Christ by our own Christian living.
A missionary's purpose in his relation to Chinese students is to have him find for himself the pulsating life of God working in him and driving him forth to be an incarnation of that life before others.

My purpose: To get students to see and understand that God rules over all, and that Jesus His son came to redeem all men.

To bring students to an understanding of God so that they will choose His Will for their lives.

To teach them that the highest good is not gratification of self but unselfish service of mankind and that they need and should seek spiritual power for its accomplishment.

To lead them to know, love, and obey Jesus.

Our purpose regarding Chinese students (as missionaries) is to make them followers of Jesus so that they may be doers of His will in their contact with others during life.

1) Develop personality in fellowship. 2) To this end stimulate creative thinking both individual & collective. 3) Give fellowship projects.

To reveal to them through friendship and teaching Jesus’ Way of Life—and to help them to understand and follow in their own lives the Laws of God—which are—Loving God with All and loving others as oneself.

Well, how to achieve these ends? We were asked to suggest all the ways we could think of, and these were written down on a blackboard, then classed as: A) Most effective; B) Fairly effective; C) Mediocre. Here they are. Take your own pencil and classify them.

| Foundation-laying Work with key people |
| Intimate interviews Christian homes |
| Distribution of Lit. Example of living |
| Personal letters Remembering individuals’ names |
| Helping them to help others: Take them to church |
| active service Acting as “go-between” |
| Delimit curricula You’ve got to “boil” |
| First class professional work Loving one another |
| Keeping appointments Consideration of Chinese manners & culture |
| Pressing for personal decision Bible Classes |
| Friendship Calling on students |
| Sermons in their rooms |
| Pictures Discussion groups |
| Conferences Worship services |
| Chapel Music & singing |
| Conversations Social contacts |
| Special religious celebrations Teaching English |
Sympathetic
listening

Anti-rush complex
"Concern" for students
Participation in religious services

James warns us: "Do not be eager, my brethren, for many among you to become teachers; for you know that we teachers shall undergo severer judgment." But most of us are teachers, and, according to James himself, "If a man knows what it is right to do and yet does not do it, he commits a sin." We teachers stand, not between the devil and the deep blue sea, but under God and before a compelling opportunity.

D. L. Phelps

West China Methodist Conference

By ricksha, dilapidated motor bus or wheezy truck, the delegates began to reach Chengtu a week before the opening date of West China Annual Conference of the Methodist Church. Just in time for the pre-conference Tea, the Chungking delegation arrived, in the smart blue-and-white ambulance of the Chungking Methodist Hospital. This ambulance was the gift of the Women's Division of the New Life Movement. Its equipment for emergency treatment of air raid victims had been removed for this trip, and replaced with seats for the delegation.

Since his arrival in China last October, Bishop Ward had visited North and Central China, Shantung and Shanghai areas. He brought word of the valiant way in which the churches are carrying on under their difficult circumstances. Missionary mothers with children have returned to America within recent months, but the single ladies and the men of the mission are carrying on as usual. A warm welcome was given to Dr. J.C. Hawk, of the former Southern Methodist Church. He has had long experience in evangelistic work in Chekiang, and is well equipped for work in Chungking during the coming year. Further reinforcement has come in the new Secretary of Religious Education, Mr. Daniel Li. While his headquarters will be in Chungking, he will have supervision of the Religious Education work of the conference, with special emphasis upon work with young people and lay training.

Last May the final steps were taken in uniting the Methodist Protestant, the Methodist Episcopal and the Southern Methodist Churches, so the annual conference in January in Chengtu was the first one in this area under the new regulations. However until the all China Central Conference meets in Shanghai in April, there is no official Chinese name for the new Church, no final designation of the Stand-
ing Committees to function in China, or any number of other decisions which must come from the Chinese Church. Much time and thought went into preparation of recommendations to be presented by West China delegates to the April meeting.

It was a high hour of each day when inspirational messages were brought by the following leaders of other denominations: Bishop Sung, Dr. Wu I Fang, Dr. Peter Shih, Dr. Luther Shiao, Dr. Frank Price and Mr. J.M. Endicott. A committee from each of the three types of the Church's work,—evangelistic, educational and medical-public health—brought in a composite report of the year's activities. It was a record of real achievement in the realm of the Spirit, despite losses incurred through bombing of eight of the sixteen hsien cities where there are Methodist churches, and the heavy damage to the Institutional Church and Hospital in Chungking.

The music furnished by Methodist men and women students of the Theological College, the play given one evening by a number of the students, the afternoon spent at the College, the address on "The Church and Theological Education" by Dr. Peter Shih, the ordination of two of the recent graduates, were evidence of what a hopeful factor the development of the Theological College is, in training new leadership for the Church.

On Sunday afternoon a Youth Rally brought together young people from the four Methodist Fellowship groups in Chengtu schools and representatives of similar groups in four other places in the province. Plans have been made for two summer Institutes of Training for service in the Church,—one near Lung-ch'uan-yi and one near Chungking. They will be under the direction of Dr. Daniel Li.

An Evaluation Study of the Methodist work for Women and children in West China had been made during the months preceding the conference. A Committee with Chinese and missionary members had constructed questionnaires and succeeded in getting them filled out with amazing cheerfulness. The following recommendations indicate the trend of the mission policy along the lines represented:

1. That the Womans Industrial School at Tzechung-hsien be changed into an Adult School of Christian Homemaking, receiving as students women who have finished Higher Primary School. This will be as nearly self-supporting as possible, training women between the ages of 18 and 35 to be lay workers in the Church.

2. That the number of mission primary schools should be further reduced, changing the method of work for children into a Church-centered program of religious education. Experimentation in such a program will be started as soon as leadership for it can be found. It is hoped that one or two places may be started in the
coming months. An urgent request was sent to the Theological College to offer in their Refresher Course the training necessary to equip successful day school teachers for conducting such Church-centered religious education for children.

3. That the church employ as Bible Women only those whose preparation is not below that of Junior Middle School grade. All others of lower grade should be partially or wholly volunteer workers, or employed by the local church and not supported by general funds. We favor developing local women to take greater responsibility for the evangelistic work which has formerly been done by paid workers.

4. That a Rural Demonstration Center be established for training women workers and research in Christianizing the Home work, under the direction of Dr. Irma Highbaugh. This is to be near enough to Chengtu that it can be used for the rural field training of women students of the Theological College if the College so desires.

5. That a Study of the total work of the Methodist Church in Chungking be made during the coming year, and program for the future be made in the light of such Study.

National Christian Council News

Dr. W.Y. Chen, General Secretary of the National Christian Council expects to be working in Chungking until his return to Shanghai about March 15. On Christmas Day he broadcasted a Christmas Message to Christians of the world, over XGQY. In the conclusion of it he said, “The success of building up a new world order depends on having a sufficient number of people who of themselves desire peace and possess good will, and are willing to make the choice ever at a great sacrifice. In a word, this chaotic world of ours needs a change of heart. It behooves the Christians who represent almost one half of the races to unite and usher in a new world order, the Kingdom of God, in which justice and righteousness shall reign, good-will prevail and everlasting peace be proclaimed.”

Mr. Ronald Rees, who has made his way northward from Hongkong by the overland route via Hsakwan, spent Christmas in Changsha recovering from malaria contracted en route. He will spend part of the spring months in Szechuan, helping in the promotion of The Christian Forward Movement.

Dr. and Mrs. E.H. Cressy of China Christian Education Association spent January in Chengtu. After being in Chungking during February he will return to Chengtu for a
longer period. Dr. Cressy and Mr. Pao visited each of the four mission conferences of Executive meeting that convened in Chengtu during January.

Principals of ten Christian Middle Schools of the province met with the Executive Committee of the Education Association and the secretaries, in two sessions during January. The critical problem of securing and keeping good teachers for schools was discussed at length. Petitions have been sent both to America and to responsible groups in the missions, appealing for funds sufficient to pay the teachers a living wage. A special committee of the Association is studying such policies as Group Insurance, more permanent residences for teachers and other plans which, over a period of time, would induce teachers to remain in the schools more continuously.

Dr. S.L. Lautenschlager has recently returned from a Student evangelism campaign to the North west. He was welcomed wherever he went, and found there as great eagerness to hear the Christian message as he has found in Szechuan. He will give full time this spring to teaching in Cheloo University until he leaves for furlough in the summer.

Szechuan Christian Council held its annual meeting January 3 in Ssu Sheng Tze Church. As the Council’s members reported on the large amount of work now going on along the lines of Christian Education, Religious Education, Public Health and Literature production and distribution, one was aware that a useful function of the Council is to call just such meetings once a year to learn what is being carried on by the Christian forces. It was a distinct loss that time did not permit of hearing from each denomination as to outstanding enterprises of the year. There is so much we can learn from one another that we need to avail ourselves of the opportunity for doing so. A committee was appointed to go farther into the matter of what more could be done by the Council members in closer cooperation in the tasks common to all. Officers for the ensuing year are the following:

Chairman: Mr. Yang Shao-Ch’uan
Vice-chairman: The Rev. Hu Chin Pei
Secretary: Miss Liao Hung-Ying
Treasurer: The Rev. Chu Chi-Ch’ang

The following were elected Chairmen of the Standing Committee:
Life and Work of the Church Committee:
Rev. A.H. Maxwell
Education Committee - - - Mr. Yang Li Chih
Health and Medical Work - - - Dr. Jessie Parfit
Literature Work - - - Mr. Yang Han Shan
Christianizing the Home - - - Mrs. Lo Chung-Shu
Rural Church Committee - - - Dr. Frank Price
Chengtu M.E.M. Girls Middle School

Jan. 1940 to Jan. 1941

Hwa Mei is still at Tsung Ni Chiao where we find the girls growing and developing into stronger and better people because of the country life.

In the spring of 1940 we felt the need of an assembly hall, as there was no place to meet in bad weather, so a large straw building was put up in the field outside of the school. This is used for all sorts of occasions, music, athletics in bad weather, parties, plays, and many other purposes. One of the regular uses aside from the daily assembly is the Sunday morning student church which has been very helpful to many of the girls. Dr. Peter Shih, dean of the Theological College has been a great help to us in this work. He dedicated the building the Sunday after Easter, although we had hoped to use it on Easter, but because of heavy rains the carpenters were not able to finish it in time. Dr. Shih has spent a lot of time and thought planning for weekly speakers and doing many things to help the school mean more to the religious life of the girls. Every Sunday after flag raising at eight, you can see the girls march quietly into the assembly hall for the student church service, at which one of the girls presides. Because of the distance from Chengtu and city interests, our cooperation with the Canadian church in Tsung Ni Chiao is far better than the cooperation we gave to our own church at Shensi Kai, before we moved to the country. Some of the girls attend the town church regularly after the student church, and about 20 help in and take charge of the children’s Sunday School between the two services. As our girls are the choir, and the music teacher is the organist it is easy to see that denominations make no difference in our work.

On Easter Sunday 41 of our girls were baptized in the church, and 8 more a few weeks later. On Dec. 15th there were 30 more, this making a total of 79 for the year. The number of Christian students is not so large as we would wish, probably not more than 125, only about one third of the student body, but most of the girls are interested in Christian activities because of the influence of those who are Christian, as well as other reasons.

At the beginning of the term we planned for a Bible Study group for each of the eleven classes in the school, with an attendance of about 200. Many of those baptized got their start in the Bible classes, and quite a number of them come from non-Christian homes. 15 or 20 of the girls served in the summer Daily Vacation Bible Schools at various places.
Christmas was of course a happy time. We had quite a few girls who knew nothing about Christmas, and at least one teacher, so we were very glad to share the Christmas Spirit with them. The girls were busy making things and decorating classrooms in various ways, representing snow mountains, bamboo woods, etc., thus making the whole place very attractive. Many of the girls started a new industry this year, making purses out of seeds which we call Job's tears. There are many that grow along the river. The farm children have really started an industry, selling these seeds to the girls who are not allowed to go as far as the river very often. Many of these bags were used as Christmas presents, and the girls were so happy to be able to give something they had made themselves.

The Christmas program prepared by the student government, but in charge of the religious committee, was held on December 21st, starting with supper on the playground, followed by the entertainment in the assembly hall. There was music, an old fashioned dance (very pretty) and Christmas plays. There were about 50 guests and we all had a fine time together. Although a small group of the girls do not favor Christianity, and do not show a nice attitude toward Christians, still the Christian atmosphere in the school shows many results in many unexpected times and places. This was especially so during the teachers' strike, and later on when almost one half of the teachers left the school. (Nov. 4 to Dec. 3)

Student activities included rural service, school for poor children, night school for servants, Sunday School for children, choir and many other things. At Christmas time the girls contributed about $65 for these purposes and to help the poor. The student government has 15 departments including barber work, athletics, religion and many others. In the spring we had a big athletic meet after the girls shoveled and swept the water off the field and rolled it more level. There had been very heavy rains.

In the spring we enrolled 333 girls and in the fall 383. The Sr. graduating class had 23 in the summer, while this term we had only 19 graduating. The Jr. middle had 15 graduate in the summer and 11 this term. Twenty of the senior girls who graduated this summer went on to college, and 8 of those who graduated from the junior have been studying in senior first year of our school.

Several things should be mentioned concerning the attitude of the government toward our school in the past year. In the summer the Department of Education of the Central Government sent a notice of appreciation for the work the former principal, Miss Olive Fan had done for Hwa Mei. Then in memory of the 70th birthday of Lin
Sen, President of China, a scholarship was given to the student who passed the government examinations with the highest standing, after graduating from Senior Middle in the summer of 1939. This went to Dsang Su Bao, one of our girls. The Provincial Board of Education has given us special money for laboratory equipment and library books ($1900 received and $1900 more to come,) as well as bonus on teachers' salaries for Oct., Nov. and Dec. ($1375 received and $1925 more to come).

One Sunday a patron gave a gift of $50 to the school, remembering that the principal had told her that the school had been supported by churches in America where Sunday contributions had supplied part of the funds. Some of this was used to buy a gift for the two best all-round girls in each of the two graduating classes this term. We hope to get more from other patrons to add to the remainder, and use it in the same way to encourage girls to be the best they can, not only in their studies, but in their conduct and attitudes toward others.

The first term we had 22 teachers and staff, while the second we had 28 including 3 part time teachers. About half were Christian, or so-called. Most of them were young and energetic, so that several types of activity sprang up among them such as, a singing class twice a week and a volley-ball team to play against the girls. We had a fine time together at the beginning of the fall term, but as the cost of living became higher the teachers became dissatisfied and restless. On Nov. 3rd they joined the Chengtu Teachers' Association which had been organized for 2 or 3 years, and the majority of our teachers followed the decision of this association, and had a strike from Nov. 4th to 11th. Then they rather half-heartedly came back for a short time, and on Dec. 3rd a group of 10 left the school without giving any reason for doing so. Two had already left a few days previously (one with consent of the school, and one without saying anything). We still do not know really why they left, but it is thought by many that they did it to break up the school, as they thought we could not hire other teachers in the middle of the term. However, within a week we had found all the teachers we needed to add and have been able to continue to the close of the term. We appreciate the fine attitude of the students during this difficulty, and are more than grateful to all those who helped and are helping. Some have put aside their research work to come and teach, while others have dispensed with part of their leisure time in order to help us. Mr. Bao Wen Nien, general secretary of the Szechwan Christian Educational Union came to us 5 days a week as acting dean and took 15 hours of Senior High English. He has been most helpful and words fail to ex-
press our appreciation for all he has done. The girls were even better during the period following the departure of the teachers than they had been during the strike. It is so encouraging to see a group of over 300 girls be as reliable and helpful as these girls have been, tending to their affairs and going to the classrooms for study as if the teachers had all been present.

Board has gone much higher, so the girls paid about $120 this term while they had paid around $50 the first term.

There are several plans for the future but we don't know how many can be carried out. We hope to be able to secure money: 1. for another piano (partly from an entertainment); 2. for scholarships for the best students, as well as for those who are really not able to pay tuition; 3. for rooms for sick, self-help work room, reading room, etc. The present budget does not allow for all this, but we still have hope.

The greatest problem at present is teachers' salaries. It is difficult to hire teachers now, or keep the old ones if our salaries are lower than those of the government schools in this district. The Chengdu Middle School Principals' Association has held several meetings to discuss this problem. One suggestion is to raise tuition to $56 a term for Senior Middle, and $40 for Junior, also that the W.F.M.S. grant a larger appropriation for education, especially for middle schools near or in the larger cities where they must practically abide by the salary scale of the majority, or not be able to get and keep good teachers.

In looking over the whole year we are not discouraged, though there were and will be difficulties. We hope to put more effort and spend more time on real Christian Education in the coming year when everything is more stable, and both teachers and students are able to concentrate more fully on their work and opportunities.

Faith Fan—Principal
Maud Parsons—Counsellor

Religion

Religion in the best armor a man can have, but the worst cloak. —D.L. Moody

Christ sends none away empty, but those who are full of themselves. —D.L. Moody.

We cannot all "apostles", but we ought all to be "epistles", love letters from Jesus to the world. —D.L. Moody
The Challenge—What About The Home

The home is the foundation of the nation. What do we mean by a Christian Home? Again and again we've been brought face to face with this question during the last few years as we have been going about from home to home trying to help the home makers solve some of their problems.

Among the many thoughts that have been uppermost in our minds is this: Can a home be truly Christian when the environment is a place that breeds disease, where light and sunshine is shut out, where drains are stopped with all kinds of disease-laden filth, where the surrounding area is a breeding place for T.B., Diphtheria, Typhoid Fever etc.? Where little children living or playing in these homes get sick and suffer for years, sometimes for life, and where many of them die from preventable disease, where the mother is so dragged down by existing conditions that life is always a burden?

We are inclined to believe that no matter how much one goes to Church, no matter how much one professes Christianity, a home is not truly Christian where these things exist. 'I have come that they might have life and have it abundantly'. We believe the whole of life should be included.

We have asked ourselves again and again,—Has the Church no responsibility regarding the housing conditions and the way the people live, among our Christians? Is the Chinese pastor's responsibility ended as far as home and family are concerned when he preaches on Sunday, conducts prayer meeting, marries the young people, visits the sick and buries the dead?

We are pouring money into hospitals. It comes from Chinese as well as from the home churches. Though the hospital is one of the greatest blessing that has come to China, though they heal the sick in both body and mind, yet they've not sufficiently reached out and tried to work at the source of infection. Patients go home. They have been healed and given a certain amount of instruction, but they go back again where there are disease-breeding surroundings and they become re-infected. The home-makers do not realise that dirty, stopped-up drains, windowless bedrooms where no sunshine can penetrate, congested compounds etc. are some of the ways in which disaster is brought to mankind.

We need a home-visiting group of spirit-filled, love-impelled, well-informed Evangelistic workers with a knowledge of home hygiene and sanitation, who will patiently, sympathetically, and systematically visit and revisit the homes, working with the home-makers seeking gradually to change the whole environment.
We are not suggesting the investing of mission funds in building model homes. "The common problem, yours, mine, everyone’s, is not fancy what were fair in life provided it could be, but finding, finish what may be; and make it fair up to our means."

It might be of interest if we would tell a little of what we have been trying to do along this line in Junghsien during the last three or four years, and what it has led up to.

During the famine in the province four years ago we were brought in contact with all sorts and conditions of people. We visited many hundreds of homes as well as working in camps provided for a large number of famine sufferers. Our eyes were opened as never before to the great ignorance (even with those of some education) about the most elementary rules of hygiene and sanitation.

We were brought face to face with facts that will not down. We realised that the church was scarcely touching these problems. We had already organised a child welfare centre, mothercraft club and classes for illiterates, but we were soon convinced that we were not getting at the source of the people’s troubles by just treating babies and little children outside the home, and teaching mothers in classroom or club.

These were necessary, but we felt that we must get at the source of contamination. We found this in the Home-environment, with the Home-makers.

We also realised that we must first establish a basis of friendship with those in the home. Sometimes we worked for days, weeks, and months, before we were really reckoned as friends in the homes. We were fortunate in having as our co-worker a very fine Christian Chinese nurse, and two local Evangelistic women workers who gave without stint of their strength and love.

Our contacts were made largely (after the famine) at the Baby Welfare station. We ministered to hundreds of babies during the year and followed up this work in the homes.

During the famine we had opened an industrial or self-help department. We still keep this going so we can give work to the needy mothers and so help them solve some of their economic problems.

The Dorcas society (Christian women of our Church) meet weekly to sew for the poor and helpless, especially little children. By inviting them to join this society we endeavour to give the people with whom we are working a vision of service. Our watchword is ‘Give’. If they haven't money or old clothes they give of their time. Some give old clothes, money and time; but all give, and are happy in this form of service.
In the mothers' club we teach everything that has to do with the physical, moral and spiritual development of the child.

In the Club kitchen, (which is a model Chinese one) we teach and demonstrate the sanitary preparation of proper food for children. There is also a course in plain sewing, making of garments for little tots, knitting, rugmaking and other hand-crafts. We also teach the mothers games so they can teach their children.

During all this time we are visiting the homes, suggesting changes here and there, teaching the mothers to sweep down dusty walls, clean drains, use methods to exterminate flies, and sanitary preparation of food in their own kitchens. When there is space for a garden we give flower seeds, young trees and shrubs, tomato and other plants. Where there is no garden, we give out plants for pots. We are trying to help them beautify their surroundings.

When there are dark rooms with no windows or provision for ventilation we go to the landlord. Sometimes the fathers in the homes are quite willing to make the alterations themselves, but often it is a question of the small amount of money needed for material. Then the landlord is asked to see about it. So far we've had no refusal. We thank the landlord for having the change made, but he always thanks us for taking an interest and in wanting the house thus improved.

A foreign member of the National Christian Council, visiting one of these homes during a conference here, was amazed at the order and cleanliness of the home. For months we had worked without any success with this woman, and then when she realised that someone cared and that we were her friends, her whole life seemed to be changed. Her husband is only a coolie, but one would never think now that the home belonged to one of the coolie class. This was all done without any expense to the family or to us.

One mother with twins three months old, underfed and covered with infected itch, as she was herself, came to our Welfare Centre. She had a most untidy home, and was so discouraged with the wailing unattractive looking children that she would gladly have given one or both away to anyone who would take them. Inside of a year one would not have recognised her home, her babies or herself, and though she cannot read very well yet, and does not understand much of the Bible, she prays, and takes pride in keeping a clean home as well as keeping herself and her children clean. She is a new creature. Her face shines with the joy of living. She graduated this year in mothercraft and demonstrated before a church full of people the proper way to give a baby a bath.

We had six mothers graduate the first year and thirteen
last year. There are twenty-six in this year's class. One of the requirements before graduation is a clean, tidy house.

At first glance one would think this has to do only with the physical improvement of the home and environment; but has it no bearing on the spiritual? When we first started on our present programme we decided not to ask any one of the home-makers to come to church, and we have kept to that, but a great majority of them come without being asked. Our Bible women go into these homes and talk and pray with the women and teach them. We never fail as occasion arises, to offer a prayer in any of these homes, and we always point them to our Heavenly Father as one who hears even the humblest and simplest prayer and who is willing to help. We feel that the very fact of our interest in all that concerns their physical condition helps to break down barriers so that we can without giving offence speak of things spiritual. It is true that we do not see a great number of sudden conversions in an emotional way. We think this is almost impossible with the people with whom we are working and with their religious background; but there is a steady growth upward and we know that lives are changed. There is a reaching after higher and better things along spiritual as well as physical lines. This is shown in the interest they take in clean homes, and the appearance of the children and themselves and the interest they take in the health of each member of the family. There is an entirely different expression of the faces, which radiate happiness. It is also seen in their desire to come to Church and bring their children, and their willingness to pray and to help others.

Now what about the fathers? Many of them are away part of the time. Some are coolies who carry back and forth. Some are soldiers. Some are merchants, and some are in government employ. Others are farmers, carpenters, masons, or in some other trade. There are enough permanently at home to form a fathers' club. Some have said they have nothing against Christianity, but that they don't understand it and would like to know more about it. We hope soon to start studying the Life of Christ in such a club. One must realise that these things cannot be rushed in China. Perhaps a little slower growth taking in the whole environment makes for a more permanent foundation on which to build the Christian Home.

A Conference of the Szechwan Home Committee of the National Christian Council met in Junghsien in January 1940. Our motto was "Establish Christian Homes as the basis of a Christian China". At this conference we were asked if we would open an institute for the training of Christian Home Leaders, taking as the foundation of the Institute the work which we have already in operation. After much thought and prayer we decided to do so.
The Institute is to provide a one-year course for Evangelistic women who have had previous training and experience. Four different missions are co-operating financially. Two of these Missions are sending two students each this fall, and the others one student each.

The curriculum is as follows,—

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<tr>
<th>Subject</th>
<th>Activities</th>
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<tr>
<td>Child-welfare work</td>
<td>Gardening</td>
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<td>Mother craft activities</td>
<td>Budgeting</td>
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<td>(including everything having to do with the child)</td>
<td>Co-operation Handcrafts</td>
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<tr>
<td>Dorcas Society activities</td>
<td>Music</td>
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<td>Recreation and games</td>
<td>Spiritual and Moral</td>
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<tr>
<td>Bible Study</td>
<td>training of children</td>
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<td>Home Worship</td>
<td>Teaching of Illiterates</td>
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<td>Home Visitation</td>
<td>Paternal responsibility for</td>
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<td>Home Hygiene and Sanitation</td>
<td>Christian Leadership in Homes</td>
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This is to be a twelve months course. After eight months of practical and theoretical training each student will spend four to six weeks in a small village less than a mile from the city, or in a city compound where there are a number of families, and put into practice what she has learned. She will carry out the above programme in the community where she will live. Each candidate must have at least a High School education, must be vitally interested in the spread of the Gospel and the establishing of Christian Homes. She must have a great deal of love in her heart for all classes and conditions of men. In other words, she must be a true follower of Jesus Christ. After a year she will return to her own mission and establish a centre some what like we have in Junghsien, from which the young Evangelistic workers after some training in Christian Home work will go into the homes of Church members and seek to establish true Christian Homes.

The Christian Home Leader in each community will supervise these Evangelistic workers of lesser experience in their work in the homes.

Truly the time is ripe for this new venture, but as has been pointed out, we need Christian Home Leaders. The opening of this Institute is an attempt to supply this need. Readers, Christian workers, will you pray daily for this work, for the students and teachers? We do not enter upon this work feeling we are all-sufficient. Only as we are led by Jesus Christ our Master can the work be a success. We are following where we believe He has guided, but we need patience, strength and power from on High to carry on this work and make it a success.

Yours for Christian Homes in China
Sincerely

Margaret C. Burroughs
Membership Training Conference
at Si-er-tung-chiao, Hoehow County

Church members and Probationers and a few enquirers, living mostly in the country surrounding Si-er-tung-chiao, registered on November 29th for a two-weeks period of training in the Christian life and the work of the church. Soon there were eighty men and women wearing the badge of registration and coming more or less regularly to the daily classes and worship periods. Many of them came bringing baskets of vegetables, sweet potatoes, etc., for their noon-day meal, rice and one vegetable for which we provided from mission funds.

The daily program began at ten o'clock with a half hour of singing of hymns and choruses while waiting for the late arrivals. By ten-thirty, all were present for the devotional period. At eleven o'clock we divided into five classes for an hour of Bible study before dinner. After dinner, at one-thirty, the whole group again met for an hour's consideration of the Christian home in all its aspects. Interest ran high as they discussed the care and training of children, the engagement and marriage of youth, etc. A number of goals were decided upon towards which to work during the year in making their homes more Christian. This period was followed by a half hour of playing games. Some difficulty was encountered at first in getting the women to enter games with the men, but with care in selecting the games, and with a little persuasion, many of them did enter in and enjoyed the games.

The subject for the last period was "Co-workers with God" and various phases of Christian voluntary service were presented with the view of getting every Christian doing something for the Master. The idea of Stewardship was emphasized throughout. As a means of keeping them reminded that they and all they have belongs to God, and as a means also of self-support, "church chickens", "God's Acre", etc. were recommended. The response was quite gratifying. Practically every woman agreed to set aside a little chicken next spring and raise it for God, taking special care to make it a worthy offering. A special service for the dedication of these chickens will be held next fall. One man set apart a field of rape, the next crop on this field to belong entirely to God. Another set aside thirty cumquot trees. Five others set apart orange trees, averaging five each. In each orchard or field, a special service of dedication was held and a marker stuck into the ground, or, as in the case of the orange trees, a maker was hung on each tree, bearing the words, "For the Lord's Use" (爲主所用) and the name of the donor.
There was already at the church an Adult Sunday School and a Children’s Sunday School, each led by a lay member. Others have now become interested in helping in these, and a neighborhood Sunday School is to be organized in a country school where the numerous children of a large Christian family attend.

The first Sunday of the Conference was “Little Christians’ Day”. Invitations were sent to all baptized children, twenty-six in number, and they were our guests for all day, including a simple meal. Red paper badges and place cards added to the attractiveness of the occasion. The theme for the day was “Belonging to Jesus”. We tried through the use of many stories and games to make them feel the honor of belonging to Jesus and to give instruction in how to live as belonging to Him. In the afternoon a playlet was enacted by the children in which the little ones on whose heads Christ placed his Hands in blessing came down from the picture and talked with a child in his dreams and played with him, illustrating and re-enforcing the teachings of the day.

The second Sunday was Youth Day, and all the young people of the church and of church families, a total of twenty-five, received special invitations to an all-day meeting with dinner. The morning service was preceded by a half hour of learning new hymns. The sermon was on “Youth and the Church”. A young man presided at this service, one led in prayer, and another read the Scripture lesson. A choir of young people sang. In the afternoon, after a devotional period, they were divided into two classes for Bible study. The two or three illiterates and those of primary education were in one class, and those of more than primary education were in another, men and women together. As we learned later, the questions and doubts of some in the latter group found satisfactory answer during this hour. The afternoon closed with a pageant in which the young people dedicated themselves to spreading the Light throughout a darkened society. Every member of the congregation (all the church people were present) had a candle. It was an impressive moment when those in the pageant passed through the aisle, lighting the candles of those nearest, who in turn lighted their neighbor’s until the whole church was aglow with light, and the meaning of the pageant was made to live. On the following Wednesday, a Young People’s Society was organized with twenty-four charter members. Regular devotional meetings, Bible study, wholesome recreation, and service, are all included in the purpose of the society.

The evening meeting each day was a general evangelistic service planned especially for outsiders. The crowds attending gradually increased both in numbers and in interest,
and at the close several new names were added to the list of enquirers.

On the last afternoon of the Conference, a spirited witness meeting was held. More than half of those present stood one after another with no lagging and witnessed to the grace of God to them. Then followed a quiet, dignified, impressive Communion Service, which closed the Conference.

One day most of the regular program gave way to a memorial service in memory of an old man, an earnest Christian, who died in August. It was a very meaningful service and so impressed his youngest son, a youth in the twenties, that he stood up and said, “This day have my father’s prayers for me been answered. Hereafter I will follow in his footsteps and be a Christian. This young man, though a member of the church, had not attended the meetings and took little interest in the church. Thereafter, he attended the Conference, and when the Young People’s Society was organized, he was elected president.

A young widow of independent means felt the call of God to prepare for effective and intelligent lay leadership in her church and has applied for admission to a Bible School where she hopes to receive the desired training and experience.

Thus we look forward with joyful anticipation to the day when the church in Si-er-tung-chiao will become a self-supporting, self-propagating church.

Orvia Proctor

A Visit To Marshal Yen Hsi Shan

The Road to the “City of Overcoming Difficulty”

Marshal Yen Hsi-shan has long been known as the model governor of Shansi province. Now he is Commander-in-chief of the 2nd War Zone, including the provinces of Shansi, Suiyuan and North Shensi. His new capital, which is still in process of being built, is called “The City of Overcoming Difficulty Slopes”. Recently it was my very great pleasure to be invited to his new cave-capital and to visit the Marshal himself. A day before reaching his capital, which is across the Yellow River in Shanxi, one reaches his new headquarters west of the river in Shensi—“Autumn Forest City”. The whole journey from Sian, the capital of Shensi, takes three days by truck, travelling only about 70 miles a day, over rough roads, and then another three days on horse-back.

Autumn Forest City is a cave-city and has only been
built during the last two years. Here 10,000 people live, all in caves, mostly young people. On entering the city gate one ascends to a lovely plateau, a mile wide and several miles long, with a little river running through it. It is fit to be a garden of the gods. Out from it, running deep into the mountains, extend five great gorges. All lead to steep precipices which reach up and up till they end in towering mountain peaks. In these gorges are caves, streets upon streets of them, each street higher than the other, a city invisible and invincible. After dark, lit up with hundreds of vegetable oil lamps it reminds one of Hongkong at night. In the morning at daybreak thousands of people swarm out of the caves and down the gorges. From our guest-cave below they looked like long streams of ants. Across one of the biggest gorges is a new auditorium which seats thousands of people. Here in the caves is a radio station and a printing-press. Here scholars write books. Here are scores of offices, shops, restaurants. Here a newspaper is printed and carried daily to the city.

Overcoming Difficulty across the Yellow River into Shansi

Here is the Marshal's headquarters in Shensi.

On the one evening we spent in Mountain Forest City they were celebrating the entry of Shansi into Sun Chungshan's revolution to overthrow the Manchus, which had taken place just 29 years before on October 29th, 1911. The great assembly hall was filled for three nights in succession. A real old-time Shansi play was being given and thousands of youth sang patriotic songs and shouted anti-aggression slogans.

The next day we travelled about twenty miles on horseback to another of Marshal Yen's headquarters, nearer the Yellow River, about ten miles from the Shansi border. Our guest-room was again a good cave, and about 2,000 people were living in caves in this place.

During our two days on horseback we saw thousands of men cutting down mountains and filling up great valleys, extending the auto road to the Yellow River. Before the war this whole area had been bandit-ridden and unsafe, but villages are growing up and factories are being built. We passed a big paper factory built along a street on a mountainside. Some forty caves housed the workers.

At noon we came to the Yellow River. After a descent of several hundred feet we crossed on a hanging bridge made of wire cables. This bridge is used only by the military. The Yellow River here is an inspiring and awesome sight. Coming from the Shensi mountains above it looked like a little muddy stream, but when we reached it it really was what we knew it to be, one of the mighty rivers of the world. After spreading out over a thousand feet in the plain the river here is suddenly compressed into a deep gorge of only about
100 feet in width. Through dozens of narrow gorges from both sides the great river roars and leaps, thundering like a dozen Niagaras. Rainbow colours flashed from scores of high waves as the sun shone through the leaping, roaring flood of muddy waters. It was a sight worth travelling weeks to see. Twice the Japanese had reached this river at this point. Neither time could they maintain themselves and they never crossed to the western side. Now the nearest point they hold is a city 100 miles from its banks and even in this city Marshal Yen has men and from it he draws taxes. As I sat on the rocks and watched the roaring brown waters I thought of the Japanese armies which had twice stood here and looked across into the great mountains of North Shensi, only to leave their dead on the river's banks. I said to my companions, "China's Sorrow has become China's Salvation!"

Along the river we passed several deserted cave cities. They had been trade centres formerly, for boats had stopped above the cataracts and for centuries goods had been carried here and re-loaded a mile below. When the railways came these trade centres were replaced by others. These deserted cave-cities should be revived after the war as summer resorts and tourist centres. Here the West could get new thrills. Here China could come to see her great natural glory. Here the Japanese could come and see where nature helped the Chinese to say, "You shall not pass".

Then we began to climb up into the Shansi mountains. From a mile above we could see vast gorges and range upon range of mountain peaks, and down below a lovely village surrounded with gardens and fruit trees in the midst of treeless mountains. The village was there because the horse caravans passed that way. It was called Horse Manure Village, its name indicating the source of its wealth and beauty. Just as we began to descend again we suddenly saw forts and found ourselves in the midst of another cave-city on wide mountain-slopes. Hundreds of men were still at work building the city, or rather digging it. It was the City of Overcoming Difficulty, Marshal Yen's new capital in Shansi.

The City of Overcoming Difficulty

The whole city had been excavated during the last twelve months, but several thousand people were already living in it. With the exception of half-a-dozen government buildings everything was in caves. Here we saw caves 80 feet long, dug right through a mountain. These were used for dining-hall or for meeting places. Buildings of stone are also in cave style. This is because of the scarcity of wood. A long, narrow cave-like building can be arched over with stone,
thus making wood unnecessary for roofing. Slabs of slaty rock are used for floors and walks. Here our guest-house was again a fine cave. We were always glad when we were entertained in a cave for it is always warm and comfortable. I was even provided with a good camp bed. These caves are really dug-outs or bomb cellars, but they are whitewashed, clean, comfortable and cheap. They are cool in summer and warm in winter and one can be dug in a week for $100 (66 gold) and will last 100 years.

At the City of Overcoming Difficulty we were royally entertained. Marshal Yen is a wonderful host. There are no villages near by: to get food is another one of the difficulties to be overcome; it has to be brought from five miles away, but I had some of the most delicious Chinese food I have had in my twenty years in China. Mr. Tsai, who had charge of our entertainment, Mr. Chang, who came with us from Sian, Mr. Tu, a returned student from Germany, and others, made our four days at Marshal Yen’s headquarters a delight. Marshal Yen and Governor Chao overwhelmed us with courtesy and kindness. Governor Chao of Shansi, who is over 70 years of age, chatted for an hour with us. He is keen and courteous, a typical Chinese gentleman. He is a Buddhist but well-versed in world affairs. He said he hoped for the federation of Europe and the world as the result of the present wars. America, Great Britain and China, he said, should unite to achieve socialism and democracy in the world, and should lead in the reorganization of the world along lines of cooperation and peace. In spite of his years he presided over the biggest meeting at which I and my fellow-traveller, Peter Shih, spoke, a meeting attended by a thousand people and held at 6 o’clock in the morning. Governor Chao in his response to my address especially referred to my remarks about religion, and said to the great audience: “These are the things we also believe, do we not?” Hundreds shouted back, “W-o-men hsin”—“We believe”

**Marshal Yen and Socialism**

After a night’s rest our days were filled with interviews and meetings. I had an hour with Marshal Yen discussing the relation of the war in Europe to China’s War of Resistance, and the second morning I spoke on this subject to over a thousand people, including many political and military leaders of Shansi. I was impressed with the Marshal’s keenness of mind, determination and sincerity of purpose. He is about 60 years of age and has a long-standing reputation as the model governor of Shansi. He modernized the province, sent scores of students to England, has over 1,000 students in a great school in Hancheng, southern
Shansi, and several hundreds in Shansi University in San Yuan, Shensi. I gave two lectures in his university in San Yuan, one on the way to Shansi and one on the way back.

Marshal Yen is not only thoroughly loyal to Chungking and to the War of Resistance, but also to a new social order for China. I had two meetings with several hundreds of his leading young men, at which I lectured on social policies, democracy, capitalism, socialism and fascism. The Marshal's young political and military leaders are not only unusually well-informed, but are convinced socialists. They wish to put the San Min Chu I (three people's principles) into effect into effect and not just shout them. They are loyal to the Kuo Min Tang (National People's Party) and to the one-party idea, but they want to get along faster with the third principle of the San Min Chu I, namely that of the people's livelihood.

At my second meeting with the Marshal, he explained his socialism to me. His form of socialism is described in a book "Distribution according to Labour", which consists of a series of lectures the Marshal gave several years before the war. It has been translated into English. The Marshal is in favour of commodity banks and the abolition of metal money. Part of the economic confusion and injustice comes from silver and gold having two values, he says one as metal and one as money. Like everything else they should have only one value. Credit-money should be issued for work. Work consists of either manual labour or mental work. Private property should continue as well as private business. But the government should try and sell anything and everything through commodity banks and stores. Thus no private capitalist could sell at an excessive profit nor get a monopoly over any line of goods. The government would sell at a small profit and should fix prices. The capitalist could not undersell the government for then he would make no profits. He could not compete with the government for the Government would do bigger business than he and be more powerful. The capitalist also could not charge an exorbitant price for then people would buy from the government and not from him.

Marshal Yen opposes the socialism of distribution according to need and would substitute for it distribution according to work. The average man, he says, must be paid more for more and better work. Only a few will do their best if not paid accordingly. Therefore pay according to need and work according to ability is not practical. Men should be rewarded according to the worth of their work. The comparative value of work is difficult to judge but work that takes more skill and more education must be better paid. Salaries should be graded and there should be a maximum and a minimum. Marshal Yen believes that the service motive can never
entirely replace the profit motive, but the profit motive, while it must be recognized, must be controlled. Soviet Russia, said the Marshal, had to abandon equal pay and go back to better pay for better work.

Marshal Yen also repudiated confiscation and class war, and recognizes the need for religious faith and purpose. He admits that if government officials are not honest, his system of government control and commodity banks would not work.

Marshal Yen’s socialist leaders also agreed at a discussion I had with about forty of them, that wages must often be increased for less skilled but more important work if not enough workers are available. Factory workers and auto-drivers might become more important for a time than college professors.

On our return trip we spent another night at Autumn Forest City on the Shensi side of the Yellow River and had an evening with Marshal Yen’s leading exponent of “Distribution according to Labour” Socialism, Mr. Liu Kuo-chieh. He strongly repudiated the “distribution according to need”, idea, but admitted that a social system must be found in which all men’s needs can be met by honest work and in which better work would be rewarded by better pay. If a person cannot get work or is unable to support himself or his family by his best efforts, that is a problem for relief and not one for distribution, he said.

Marshal Yen’s socialism has another side, which he is already putting into effect. He not only would distribute wages according to work, but he is already distributing costs according to wages. At the political and military headquarters all living expenses are pooled and paid at the end of the month according to the salary received. The one who receives ten times as much salary pays ten times as much or even more, as the lower paid officials, and even the servants get the same food at less cost, and the higher paid men pay more than the actual cost to make this possible.

A Discussion on Dictatorship

At a dinner at which we were guests and Marshal Yen and nearly a score of his political and military leaders were the hosts, they asked questions about dictatorships and the one-party system. They favoured the one-party system for the present in China, but they claimed that the one-party system as practised in China was not a dictatorship. They asked the following three questions and insisted on answers:

(1) Would not a dictator government in England have rejected appeasement sooner? (2) Would not a dictator government in America have come to England’s help sooner? (3) Why is it always easier to know what the democracies
will do than the dictatorships. I agreed that the one-party system in China did not make China a dictatorship like Germany, because in China the one party was not ruled by a tyrant nor by a clique of tyrants, and also that the Kuomintang stood for three ideas similar to the main principles of the three parties in England. The first, or race principle, I said, was equivalent to the Conservative party, the second, the people's power, to the Liberal party, and the third, the principle of livelihood, to the Labour or Socialist party. If these principles are really practised China will have both democracy and socialism. It is always more difficult to know what dictators will do because a dictator or a group of them can make a change in policy over-night, as Germany did when she made her agreement with Russia. Although dictators create public opinion they need not obey it. Democracies must obey public opinion as well as guide it. Therefore democracies must have a clear, long-time policy and continue it. "But", they asked, "isn't the one-party system or even a dictator better than parliamentary democracy in a crisis?" I answered. A nation which allows other parties to exist as an opposition and a legal part of the government is generally stronger, because in time of crisis the free opposition rallies to the government, while the hidden opposition is driven underground and will naturally be tempted to use a crisis to overthrow the deniers of freedom. A dictator in time of crisis may be necessary and even advantageous, if he is democratically chosen for a definite and limited period to meet that crisis, but a would-be permanent dictator like Hitler, must create crisis after crisis to keep in power. Finally the recurrent crises end in war, which generally ends the dictator.

Marshal Yen and his men have fine ideals. They are willing to fight and sacrifice for them. Their outlook and spirit are in harmony with the Christian aims for the world. Their cities, armies and schools would welcome the Christian evangelist and social worker. Here is a wide-open door and a great field, and no-one to enter in and to occupy it.

S. LAUTENSCLAGER
CHEELOO UNIVERSITY
CHENGTU, SZECHWAN.
Feb. 1, 1940.

BIRTHS
To Dr. & Mrs. Allen B. Crunden Jr a son, Robert Morse born Dec 23rd 1940. Mrs Crunden is the daughter of the late Dr and Mrs W.K. Morse formerly of Chengtu.
To Mr and Mrs Amos of the C.I.M. Pengshan, Szechwan, a girl Alisen Constance, born Jan. 26th at Fang Chen Kai Hospital Chengtu.
Ginling College Learns Rural Work

Irma Highbaugh

A locally prominent educator in the United States held the view that everyone should stop out of school between high school and college to get some experience so that their college work would be less theoretical. In line with this, he went with his eldest daughter as she started to teach a little country school. "Now, daughter, the children in this school will probably learn very little this year, but you will learn a great deal," he advised her as he left. Since radicals in rural work believe that little results of lasting value are to be had inside of five years, and conservative experts agree that ten years are needed before any permanent statements can be made of a piece of work, Ginling College, during this first year and a half of the existence of its rural work can be said to be almost wholly in the learning stage. We doubt whether the local people have learned much during this first period, but the staff has learned a great deal. So we shall make this account in the form of what we have learned and that may be of as great value to the readers as any other way. With one or two exceptions, our staff has been Down-River people. And this statement embodies one of our first learnings, namely that nothing is ever positive but only approximate about Jenshow. You have six or eight children according to the statement of the parents. The child is three or five years old, they have lived here four or six generations and so on.

I

Health and Medical Work. Almost from the beginning, we have had a mid-wife who was a Szechuanese, and therefore interpreted many things of local life to other members of the Staff. Some things we have learned are:

1. Jenshow women usually deliver their own babies, calling for a mid-wife only when in extremity. However, they respond very well to having a mid-wife available, and all classes come for pre-natal examination. Many of them when they find they are normal do not invite the mid-wife for delivery though a promising number do.

2. People here are vaccination-innoculation conscious. Over four thousand small-pox vaccinations in one year with hundreds of cholera inoculations are not a bad record for a town of seven thousand, where there has been no western medicine for several years.

3. An afternoon clinic draws from ten to ninety people regularly for a year. Skin diseases head the list, trachoma is a very close second. But the commonest
condition is mal-nutrition, especially for small children,
for the farmers with their ever-green fields of vegetables
feed their chickens and pigs very well, but their
children not very well.

4. Sanitation is an unknown term in Jenshow and vicinity.
It is the rarest bed-room that has any window at all.
The large open vats which serve as toilets are designed
with no thought of the needs of people, but only what
is good for fertilizing fields. In town they are pretty
universally next door to the kitchen with no covers,
and in the country a little removed from living quarters
but within the house-wall. Small children not in-
frequently fall into them and flies find them conveniently
near the family food. There seems to be no arrange-
ment either in town or country home for boiled water.

II

Economically Jenshow Hsien is supposed to be one of
the poorest in the Province, but it seems very rich to the
Down-River Staff. Restaurants and tea-houses flourish every
day and every evening up and down this one long street
which makes our town. Both men and women seem to
transact their business and hold social gatherings in them.
Our industries include salt wells, spinning and weaving in
every home, with a few shops which have two or three looms
and so count as an organized industry, "mien" making,
silver and pewter, and tin shops, leather tanning and candy
making. The last includes the sesameum for which we are
famous. Ginling College has one venture in this line, namely
embroidery. Started with two objectives, 1) perpetuating
the beautiful old Jenshow massive patterns, and 2) helping
to supply an income for needy women. In working with
forty women in this line we have learned several things: —

1. One third of the women and older girls who do the work
are earning pin-money only; one third are supplement-
ing the family income, while a last third are supporting
the whole family. In the latter group are those
with husbands who find work distasteful, and happily
encourage their wife to produce beautiful embroideries
for others. Another husband is insane, and the little
girl always comes to the center for materials remember-
ing with accuracy patterns and instructions for her
mother; another has an idiotic child, while still others
have husbands who have not been seen for many years.
In the first group are prospective brides working toward
a dowry or bridal chest, and teachers trying to pay off
some family debt.

2. The biggest problems in this connection are cheating.
One third of the women regularly cheat on thread or work. One foot of embroidery will be the most perfect that an individual can produce, and adjacent to it is a strip which she has farmed out to someone else, so poor it must be ripped out. Since they are paid by the number of threads embroidered, every pattern must first be done at the Center, so it is not possible for women to exaggerate their number when being paid. One third of the women are quite reliable as to work in quality and quantity. All work is done in the home.

3. After a year and a half of contact which included teaching in the home, the women are getting ready to become a "cooperative".

4. After a year and a half, at the last public exhibit we heard many comments to the effect that truly the old patterns are most beautiful, and "We shall make something this year with an old pattern on it."

5. There is great need of wide looms in the community to produce both the creamy-white cotton and the khaki-"yellow" cotton for bedspreads and tablecloths, as well as providing single widths for dresses.

III

Rural Work. In two rural centers located six and twelve li respectively from the city we have learned several things about farm people.

1. There are no villages in Szechuan, and the most homogeneous group of rural people is a clan or a closely knit "pao" with its center in the Ancestral Hall.

2. In Jenshow Hsien where Market Towns are twenty li apart, the farthest you can get from town, is ten or twelve li. In the nearby center, six li from town, the men seem always to have one foot in town, while their wives and daughters carry on the farm work except for the unusually busy seasons.

3. There are no really free seasons on the farm, such as one finds in a climate where a cold season provides free time for farmers. Three times a year there is an unusually busy time, planting seed, transplanting rice and harvesting sugar-cane. These provide the natural time for vacations for Staff Members.

4. Women and girls have much more freedom than one has found in other parts of China. They go to market frequently and have an economic value in the family with corresponding freedom. They are free to go out at night to class even three or four li from home. They may be released to stay over night at the rural centers or to attend functions in the town center.
5. The "pao" provides leaders, the "pao chang", and "chia chang", who are usually young men with real leadership ability and eagerness to back up a program of work.
6. Every "pao" has little schools which should be used much more widely for the development of the people.
7. The rural people are very friendly and respond manyfold to interest and work invested by Staff members.

IV.

College Students need a laboratory for rural work, and so Ginling College placed this as the second aim of the Rural Service Station. Some things we have learned are.—

1. That rural people receive happily what the college girls have to give. Almost from the first moment they arrive till they leave, people feel them as friends and long after they have gone back to school, ask after one or another and when they will come again.
2. That students respond to the call for service in rural areas, and give gladly their time during vacation periods, returning to school to inspire their fellow-students to want to help at the next opportunity.
3. That they are able to evaluate clearly the work they have done in a situation where they come into a piece of on-going work, and to recommend valid next-steps in that work.
4. That they make specific plans for taking rural needs back into the classroom and working there to help meet them. They work on such things as posters, songs and dramas for rural people, clothing for children etc.

V.

The Religion of this community is a mixture as elsewhere, but it is more strongly Taoist than anywhere we have been,—the sort of Taoism which is very slightly removed from Animism. Some things we have learned about the religious situation in Jenshow;

1. People express themselves in many animistic forms with incense and candles lighted at cross-roads to keep off evil spirits; wells sealed at China New Year time and opened the next day; elaborate ceremonies at stoves and wells and shrines and graves during funeral times.
2. Antagonism to Christianity has arisen from two sources, ignorance of what it is, and from knowing or hearing about some church members who were not very Christian in their way of life. Knowing a Christian personality whom they come to trust, they are willing
and eager to know the Christ who is responsible for that personality.

3. Staff members have found a way actively to express their religious life through serving as Sunday School Superintendent, as Chairman Advisor or department heads in the Young Peoples Christian Fellowship, and through a Sunday Night Song Service at the Center. This has provided worship, fellowship and recreation for Nanking University Agricultural students, as well as for staff members which resulted in cooperative work for the community.

VI

Big Meetings serve a real need in a community which has no wholesome recreation. Christmas programs have been attended by invited guests with whom we were already in contact, and the program has included numbers from these various groups. An interpretation of Christianity in daily living has been given, and definitely changed attitudes have been found as a result of Christmas plays. Chinese New Year is the time when the whole of the Jeshow world plays. We have learned:

1. That the first three days of the First month, people will come to see us to the number of 16,685, which would indicate that they are free and that they like us.

2. That exhibits of the work done by people help to place a higher value on their own work. Poultry, vegetables, embroidery, children’s clothing all are more important when they can be shared in a larger way.

3. That Mass Education can be done through these exhibits of clothing, toys, new ways of using old embroidery patterns.

4. That programs at big meetings must be seen and not expect to be heard. Fashion shows, folk dances, or singing by large groups, or short songs taught to the community, are some ways of meeting this need.

5. That many people are interested in helping in such a project, through giving prizes, providing numbers on programs, helping to put up, explain, and watch exhibits, as well as contribute to them by bringing their own things to exhibit. College students, Normal School students, Agricultural students, and local people all work with the staff on these.

6. That a large number of people come to know something of our aims through large meetings, and that rural centers have their beginnings here.
Co-operative Work is one of the finest outcomes of our work. Often it has seemed that the co-operation was largely on the part of others toward us, but on the whole, it has been mutual working together. We have learned that people like to co-operate.

1. That any piece of work which we do, reflects glory on the hsien as a whole, and is correspondingly appreciated by the local powers-that-be. Our residence was provided by the hsien, and so it has been recognized by rural groups that their Ancestral Halls were proper residences for those who would serve their communities.

2. The hsien government feels free to invite our staff to help with any piece of work, and we have provided teachers for the Hsien Teacher's Institute, provided Nursery Play Groups and Summer Schools as an observation school. We have provided a teacher for the 'pao chang' training Institute. We have attended meetings too numerous to list, of greater or less value to help decide local issues.

3. We have provided Club leaders for local school groups, teachers of Home-Making Courses in local schools, and advised in starting kindergarten in one school, and methods of pre-school work in other schools.

4. Local Sixth Grade girls of the Canadian Mission school gave their time during the summer as Little Teachers, who taught Nursery Play Groups and Summer School while Ginling College girls acted as supervisors.

5. The Nanking University Agricultural College, the Extension Bureau, the Canadian School, the Canadian Mission and Mission School, the Union Normal School all have cooperated in this effort at serving rural communities. And numerous individuals have made possible exhibits and programs through the loan of articles of clothing or household furniture.

6. Finally the Provincial Health Bureau has provided the salary of the Mid-Wife on our Staff.

Some Learnings Of Special Value To Church Leaders in addition to those already mentioned, are:

1. People are afraid of being asked direct questions for they think we are government inspectors, and later that fear must be overcome.

2. It is very easy to begin work in Jensihow. There is always an immediate response which is very heartening, but it is not easy to sustain that interest, and carry a large enough proportion of people through to more lasting work.
3. You get results in about the same measure as you put in effort. If you relax and tend to rest, the work immediately shows the result.

4. Rural work differs from school work in that you have to make your own schedule, ring your own bells and hold yourself to the task. The schools have not trained people to do this and it must be learned on the job.

5. There is a terrific down-pull of rural life, which college trained people must learn how to meet. The Jenshovr community is probably richer in fellowship than the average small city. Vacations and periods of refreshment through institutes, which gather rural workers together, are needed every year. Vacations do not coincide with school vacation times if the work is put first. Chinese New Year and summer time are the richest times for rural work. Other people than rural workers can often help to make vacation a rich and profitable time for the rural worker. If this is not done, the college trained worker soon feels that the loneliness, the physically uncomfortable experiences are not worth what they cost, and hunts a "better" job in town where the pay is as good or better, and life seems easier.

6. The rural work will be just as Christian as the people who are doing it. It is far easier to preach than to get at the lives of people through a service project, and often bears more immediate results. Any rural project must be carried through a long period until whole families, and communities are changed, to be lasting value.

7. The schools must serve the community and the community work must be educational if the three fourths of Szechuane8e who are farmers are to be reached.

And finally we have learned after a year and a half that one central aim in our work (with all other things secondary) is needed, if we are to get the best results. That aim has been selected as Leadership Development, while Literacy, Club Work, Family Life work etc will take their place as helps towards developing this rural leadership.

IRMA HIGHERBAUGH

LOVE

Truth often separates;
Love always unites.
"Love me," says Augustine, "and then say anything to me or about me you like".
And Richard Baxter's people were wont to say; "We take all things well from one who wholly and always loves us".

Alexander Whyte
Spring Conference at Kintang.

"Come ye apart and think awhile" might well be the motto in the minds of those Student Christian Movements that hold Spring Conferences. Every year in a number of countries students—examinations over—take their beds and their leaders, and are off to some quiet place where the air is clear, and where, freed from the ordinary distractions, they can face the deep and all-important problems of living. Many a leader in many a land can point back to a Conference or Camp of this sort and say, "There was a turning point in my life." The Spring Conference at Kintang, January 20 to January 24, is to be thought of in its proper setting as one unit in a large and widespread movement of students among whom are some who will shape the future. It was a gathering where Chinese students grappled with great issues; where they were led to see those issues through Christian glasses. That process begun, who dares predict its end?

Not in every land can the Spring Conference be a National Conference, as this was. The enforced trek of institutions to China's west has made it possible for students of widely separated provinces to rub shoulders and brush minds. Reflecting the situation, the Conference numbered among its hundred-plus of students and leaders, representatives of nearly all the provinces of the republic. Such a gathering provides a unique opportunity for Christian leaders to share with Chinese students the higher statesmanship of the Kingdom of God.

One whose grasp of the Chinese language is limited must not ask that too much weight be given to his impressions, but one did have the feeling that the Conference was dealing with really vital questions of the day, that the leaders spoke with authority, and that the students, for the most part, gave their minds up to deep pondering. To be matched against questions like "The Source of Power", "Religion in Personal Living", "The Christian Movement and Social Change", "A New China in a New World", "The Christian Student's Mission for a New China", means that you are facing fundamental things. When you have leaders of the calibre, of Dr. Frank W. Price, Dr H. L. Chang (of the Christian Farmer), Rev. Newton Chiang, William Hsu (of the Friends of the Wounded), Rev. Andy Roy, Rev. J. Endicott, Rev. C.Y. Kwoh, Earl Willmott, Rev. Daniel Lee, Miss Lestrice Hwang, Miss Phoebe Ho among others, you have strong leadership. The students and advisors who worked out the program for the Conference knew the need for clear guidance on the issues that people must meet, and they chose wisely those who could give it.

In one discussion group at least, and it was represent-
ative, it was abundantly evident that students are thinking very seriously about China's problems, and about their own problems as Chinese young people. The discussion method inevitably reveals that not everyone comes to the same conclusion, but in this case it also revealed that students are coming to conclusions, and further that those conclusions are being tested by Christian principles. Even non-christians are unconsciously taking attitudes which, if they be traced back, are rooted in Christ. One cannot but wonder if that process is not taking place in the whole life of China.

The setting for the Conference, but a day's walk from Chengtu, would have been difficult to better. The Oberlin Memorial School's converted 'Castle' provided adequate facilities for meeting, sleeping, and eating, while the gentle rolling nature of the surrounding farm-land with its fields and groves provided atmosphere. More important, however, than these was the attitude of Principal Chia, his staff, and the students of the school. They gave us a welcome that will long be remembered, and they continued all through the Conference to give the impression that they felt honored by our presence. It is the sort of place, and they the sort of people that you would like to visit again next year.

A newcomer to China comes with a keen curiosity about the Chinese, along with some preconceptions. Questions like these are always in the back of the mind: 'What are the differences between the Chinese race and my race?' 'Do these people, who look a bit different from us, think the way we do, and react the way we do?' A student gathering of this sort provides a splendid opportunity for first-hand observation of one element in Chinese society. Perhaps a longer experience will not bear out the first impressions, and perhaps a keener observer might be able to discern some fundamental characteristics that distinguish the Chinese student from his Canadian fellow, but this one found himself right at home with him,—and with her too. Indeed, one of the pleasant surprises of the week was the Chinese women students' demonstration that they can hold their own with anyone.

It is a far cry from the bespectacled, long-fingernailed, physically under developed scholar that one had heard of in his youth, and half expected to find here, to the modern university student with his fine physique and his skill in athletics. These young people can walk seventy-five li (twenty-five good miles) without acting as if it were anything out of the ordinary. They are as up-to-date and modern as students anywhere.

One activity of the conference that rejoiced the heart was the 'Dramatics.' The student-hosts presented a 'concert-of-welcome' that would have done credit to professional
performers. A few nights later the Conference students put on a stunt-night that was really good. They are born actors.

A few suggestions might be made for another time. More regard might be given to the physical arrangements of the Conference site when the program is being prepared, and time be allowed for walking back and forth from one building to another. When the time has gone a little ahead of the program it is better not to penalize the main speaker of the morning by cutting him off in the middle of his talk. The loss of time should be shared around a bit. The values of group games like volley-ball for developing a group spirit could be more appreciated and appropriated. Finally, if someone would undertake to make the students familiar with more "graces" and "table-songs" they could fill out one of the little lacks of the Conference. These are some of the details that taken together make the difference between "good" and "better".

Let us conclude with our thoughts again focused on the central thing. The students at Kintang were part of a mighty movement that has its parts in many lands; a movement of students who sit at the feet of fine leaders to think through the great issues of living in the light of Christian principles. It is a movement through which the Spirit of Christ can flow with life-giving power. They and their fellows offer the biggest challenge and opportunity that the Church has in China, for they will make the New China.

ALFRED DAY

Yaan Notes

Miss Becky Brodbeck, having just returned from furlough, spent several days in Yaan collecting her belongings for shipment to Suifu. Various local residents were surprised and delighted with the gifts that Miss Brodbeck's magic wand produced. Nylon hose and a Mickey Mouse clock were among the articles that aroused the most admiration.

A mass meeting was held at the church to hear Miss Brodbeck speak of her experiences in Japan and on the Burma road. Later a full report of her speech appeared in the local paper. It has been very encouraging to Yaan citizens to obtain such a favorable report of the economic strength of China as compared with the growing difficulties in Japan.

Mr. Fred Smith took advantage of the New Year's holidays to entertain the foreign community at dinner at his residence on the school hill. Mr. Smith expects to leave for furlough early in May.

Mr. Wu Yu-chie, on his return from a trip to Ch'in Chiang Yuan, told us that the Christians there on their own initiative, have organized a fellowship that might well serve as a model for other rural Christian groups. Ch'in Chiang Yuan has no resident evangelist but on the eighteenth of every month a meeting is held in the home of a church member. Dues are collected at this time and the money goes
into the church treasury. The meal served at the meeting is contributed by the host. Ten men who attend these meetings have books in which they write the names of prospective members. Each month these men are supposed to introduce ten new inquirers. The result has been that while there are only thirty bonafide church members in this village these members have sent us a list of seventy inquirers.

Money in the church treasury is to be used to buy livestock which will be raised and sold for the benefit of the evangelistic work. The animals will be cared for by people who have no money to contribute. One of the phases of this animal husbandry will be the raising of cats.

Thirty homes have family worship every day, and these families follow a prescribed reading course in the Bible. Twice this past year services have been held during which family idols were removed from these homes that had recently come under Christian influence. Several religious magazines are subscribed to including five copies of the Christian Farmer.

One elderly church member has given three rooms on the main street to serve as a chapel and living quarters for an evangelist. The next step is to find a man to work there who would conserve what has already been done, and at the same time lead these people to a fuller understanding of the cause to which they are giving their enthusiasm.

Among the building developments of the past month in Yaan have been the completion of the new jail near the Law Court, and the widening of the main street outside the East gate to make room for the new motor road.

Miss Esther Nelson arrived in Yaan just in time for Chinese New Year. She is to take over Miss Therolf’s responsibilities as the latter expects to leave for furlough in a few weeks.

Clarence G. Vichert, Yaan, Jan. 28, 1941

Suifu Notes

Louis Jensen spent the Christmas holidays with his parents in Suifu, leaving for Chengtu with his father January 2nd.

Mr. and Mrs. Patchett and little daughter, Nancy, were in Suifu for Christmas and have been up twice since to consult with regard to Nancy’s Health.

Mr. Pape and Mr. Cuningham have also been guests at the China Inland Mission, coming up from Luchow, while Mr. and Mrs. Tweter and daughter, Ruth, Miss Jesperson, and Miss Machin, came down from Chengtu. Later Mr. Toliver spent a few days in Suifu on his way through.

Mr. and Mrs. Liversidge were fortunate in visiting their bungalow at exactly the opportune time to find two military students breaking in.

We hope that Miss Jesperson and Miss Machin will remain in Suifu and make a very welcome addition to the Missionary community.

The Suifu Girls’ Middle School has suffered a great loss in the transfer of Miss Esther Nelson from that institution to the Yachow Hospital.

Miss Emma Brodbeck has returned from America to undertake the Women’s Evangelistic work which Miss Peterson is leaving in order to supervise the Girls’ Middle School, in place of Miss Archer who is one for furlough. Miss Denison is also going on furlough in the near future.
Miss Brodbeck made a quick trip to Yachow to get her furniture, dog, etc., all of which she brought the whole way on a raft, arriving the day before the Chinese New Year.

Hundreds of the Tong Chi students and faculty are spending several months in Suifu while accommodations are prepared for them in Lee Chwong, a little farther down river. However, the Hospital and part of the Medical School will be located in Suifu.

Dragons are unusually active and popular this year. It is expected that the Lantern Festival on Saturday night will be the most elaborate for years.

L. B. JENSEN
Feb. 4th, 1941

Kiating News Notes.

The union services, held two Sunday afternoons a month, for English-speaking Chinese, continue to be well attended. A committee composed of missionary and Chinese men arrange for each meeting. Last Sunday a Mr. Robert Clark addressed the group. He is teacher of English in the Yale-in-China Middle School down-river. After the service a tea was given for Mr. Clark and other Yale-ites in the Brininstool home. Two professors in Wu-Han University are alumni of Yale, and some of the students are graduates of the Middle School in which Mr. Clark is teaching. And Professor Joses Cheng, son of Marcus Cheng, was at one time science teacher in the same Middle-school.

The Canadian pastoral workers, Chinese and foreign, gave a week of concentrated work recently to the town of Meng-Tzi-Chiang. They own property and used to have a primary school there. Since Kiating’s bombing in 1939, a goodly number of Chinese and a government Middle School moved across the Min river to this same town. Mr. Copeland and Chinese pastor, Mrs. Hockin and Mrs. Tong, and others helped in the special meetings for adults and children. Also a doctor went over to hold a clinic for a short time.

A group of four Wu-Han Christian students plus the Baptist pastor, Mr. Chu and the young Biblewoman, Miss Hwang, are spending a week at the Baptist Rural Center in Kan-Kiang-P’u. This market-town is 50 li up the bus-road en route to Chengtu. Several of the Christian families are farmers in good circumstances. This Christian group together with the local evangelist plan to use these homes as nuclei from which to reach other people.

Recently Mr. Jeffery of the C.I.M. visited O-Mei-hsien. On the 8th of the first Lunar month he and some local Christians went to an interesting temple called Fei-Lai-Tien. Before the temple is a stream with a bridge representing the one in Hades. Many ladders of light bamboo were in the water to help the souls of dead relatives to climb back onto the bridge. Crowds of watchers gave splendid opportunity for preaching the Gospel. Mr. Chen Ie Chen of the Kwanhsien Bible School is holding special daily meetings at the C.I.M. church and street chapel.

Wutongchiao, 15 miles south of Kiating has become one of the big industrial centers of Free China. A large and wealthy community of down-river people is growing in that city. The Christians and their friends meet every other Sunday for Sunday-School and a service. They have sought and welcomed the missionary men from Kiating as speakers for these services. It is a very fertile field for Christian work.

BEULAH E. BASSETT, Feb. 14, 1941.
# University Book Club Accession List

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(LOTTIE E. SMALL
SECRETARY OF BOOK CLUB.)
University Notes

At last the Single Teachers' Residence and the 4 family residences on the Tong Hang Tze have been completed and occupied. Eighteen of the Ginling staff have now moved into temporary quarters in the Hospital Intern block, recently vacated by W.C.U.U. men teachers.

Good progress is being made on the new Chemistry Building the south wing of which is now in use. By the end of the Spring Term, it is hoped that all the Departments planning to move into this building will be happily installed, thus enabling the Biology and Biochemistry Depts to spread out comfortably in the Atherton (Biology) Building.

The burnt-out section of the Dental Wing has been rebuilt, and the Dental and Pathology departments have gladly moved back into their former rooms. Work has also started on the new building for the Department of Pharmacy, across the road to the south of the Dental Building.

The Spring term opened on Monday Feb. 10th, and classes are now in full swing.

Inter Alia

Chengtu has had a number of distinguished visitors during the month including the American Ambassador Mr. Nelson T. Johnson and Dr. Laughlin Currie, President Roosevelt's personal representative. They arrived on Feb. 19th accompanied by Mr. Hsu Mo, Vice-Minister of Foreign Affairs in the National Government, Mr. Hsia Chin-hsing, private secretary to Dr. H.H. Kung, Mr. T. Eliot Weil, third secretary of the American Embassy, and Major Francis J. McQuillen, Assistant Naval and Air Attaché. They were met at the air field by Governor Chang Chun and prominent Chinese officials, and also by Rev. Frank W. Price, representing the American community, President Y.G. Chen of Nanking University and Dr. William P. Fenn, representing the Chinese-American Institute of Cultural relations, and Dean Lo Chung-shu and Rev. A.F. Lutley, representing the Sino- British Cultural Association. In the afternoon the Governor gave a big reception in the Officers Moral Endeavour Association, to which the community in general was invited. The following day Dr. Currie was entertained to tiffin by the four College Presidents while the American Community entertained the Ambassador.

Chengtu has also been favoured with visits from Miss Ruth Woodsmall, world secretary of the Y.W.C.A., and Dr. Stanley Smith, Vice-President of Nanking Theological Seminary; Rev. A.R. Kepler, Secretary of the General Assembly of the Church of Christ in China, while it was also a great pleasure earlier to have Bp. Ralph Ward back in our midst or a while. Mr. Maby of the British Consulate in Chungking has also been spending several weeks in Chengtu on sick leave.

We have been glad to welcome back a number of miss-
ionaries from furlough, including Dr Graham and Miss Annie Thexton who have interesting stories to tell of their experiences in Burma and on the Burma road; and Bill Sewell who gave one group a fascinating account of his experiences in England. Rev. and Mrs A. S. Kerry of the C.I.M. have also returned with their little daughter Patricia (born Nov. 10th) after several months in Chefoo.

We have been sorry to say goodbye to Rev. Olin Stockwell who left us by the plane in which the American Ambassador arrived. He will be joined later in Shanghai by Mrs Stockwell who will be greatly missed not only by the Chengtu Community, but by the Canadian School at Jenshow, where she has been teaching music of recent months.

It has, however, been a great pleasure to welcome a number of missionaries from occupied China, including Mrs F.P. Jones of the Nanking Theological Seminary; (her husband is still en route somewhere between Lashio and Chungking); Miss Lamberton who has taught for many years in St. John’s University, Shanghai, and is now joining the staff of Nanking University; Mrs E.H. Cressy of the American Baphtist Mission; and Mrs Terry of the C.L.S. (and her two children) who came via Kaifeng, Chengchow, and Sian; also Dr Greene X-ray expert of Cheeloo University, just come from Tsinan. Several new recruits have also come to join the language school including Mr and Mrs Plitt (and 2 children) Miss C. Funk and Miss B.J. Howell all of the German Reformed Church of the U.S.A.; Miss Beatrice Jackman of Dublin, a very welcome nurse for the C.M.S.; Miss Madsen of Denmark, come to join the Friends Service Council, and Mr Te Winkel Sherwin March, the son of A.W. March of Hangchow Christian College, has also come to take his senior college year in Nanking University, while others will probably have arrived before this is in print.

The moving of the Peking Language School to Manila has also brought to our midst three members of the American Embassy, Major R. Condon (F.A.) at present living with Dr and Mrs Graham), and Capt. L. Freeman (Inf.) and Capt. M. Cahill (Cav.), who are keeping Jim Endicott and his family company.

We have all been delighted too that Dr Struthers has made such a good recovery after his very serious accident. It is good to see him about again.

On Thursday Feb. 27 the American Community held a reception in the faculty Common Room of W.C.U. to welcome the new members of the American Community and visiting guests. Frank Price who is president of the association this year arrived back just in time from one of his periodic flying visits to Chungking; while Mrs Slocum as treasurer mulcted as many as possible of their annual dues. All were tagged with their name and the state from which they came though one at least could only boast the ‘state of
The Kingdom Of God and The Present Situation

If we think of it (as I have suggested we should) as the assertion of God's kingship over this actual world, in effective dealing with sin and the creation of new possibilities of good, then the testimony not only of the New Testament but of centuries of Christian experience justifies us in saying that the Kingdom of God came with Jesus Christ. It was foreshadowed in the crises of Hebrew history, as interpreted by the prophets. But it came in the supreme crisis of which the story is told and interpreted in the New Testament.

The outcome of that crisis, on the historical level, was the Christian Church. A poor enough result, some will think, from so tremendous an event. Indeed, we Christians are a poor lot. I do not know that the first Christians, in the lump, were much better. Yet even when the Church has been at its worst, there has emerged within it a strange power of renewal. The power is God's not men's. The Apostles turned the world upside down, not by their superior wisdom or virtue, but by their testimony to God: what He is, what He has done for men, and what He is always ready to do. That is the task of the Church at all times. The Church is not the Kingdom of God. It is here to testify that God brought His Kingdom among men in Jesus Christ, by an act of judgment and "new creation." In that act the true meaning and direction of human history stand revealed, and its false meanings and directions stand equally revealed and condemned.

Our Own Crisis

In so far as the Gospel lives in the understanding of men, and shapes their attitude to experience, the succeeding crises of history assume the pattern of that supreme crisis, and reveal the presence of God in them. Again the Kingdom of God comes among men. The calamities of history are seen as the judgment of God upon our wicked ways: within and beyond calamity resides the power which makes all things new.

We are living in such a crisis. It is interpreted to us by the Gospel of the Kingdom of God. The Gospel is firmly rooted in a story of that which once happened. The story is familiar, and too long to tell here. But we should observe that the situation into which Jesus Christ came (the outcome of much previous history) was genuinely typical. The forces with which He came into contact were such as are permanent factors in history: government (in Pilate and the Sanhedrin), institutional religion (in the Pharisees), nationalism (in the Zealots), social unrest (in the poor and dispossessed of Galilee). That is to say, they were of the stuff of our own historical situation. These forces aim at good ends—order,
freedom, justice and civilisation. But confronted by Jesus Christ, these representative forces showed themselves to be infected with the inherent vices of a "fallen" humanity, as we know them all too well: pride, ambition and bigotry, cold inhumanity, violence and chicanery, selfishness, greed and spite, and the rest of them. The men who brought Jesus Christ to His death were average men, like ourselves, pursuing (as we do) ends which they thought legitimate, but corrupting their ends (as we do) by the means they used.

The upshot of it all was not only the suffering of an innocent victim. It meant the downfall of a great religious tradition, the sapping of a nation's power to exist, the end of many fine ideals. It was out of the wreck of their faith, their hopes and their virtue that the first believers saw their new world take shape. They confessed, "It is the Lord's doing, and it is marvellous in our eyes."

And now let us look at our own disastrous situation. It would be a false simplification to suggest that it is all due to one man's wickedness. No doubt one man's criminal action released the forces of destruction and precipitated the catastrophe. No doubt some men bear a greater burden of responsibility and guilt than others. But the situation is the outcome of a long course of public actions and policies which in the last analysis represent the attitudes and aims of ordinary men and women in all the countries concerned. These actions could be (and were) defended by their authors in all good faith. They seemed to be demanded by the necessities of the time, and directed to legitimate ends (just like those of Pilate and Caiaphas). But their final result is disaster.

Confronted by the Gospel, this disaster is seen to be the judgment of God upon the way that led to it. Our policies and actions, and the attitudes and aims they represent, have been corrupted by pride, ambition... but why go through the dreary catalogue again?—by just those sins that led to the crucifixion. Not least does the Church itself stand under judgment—like the disciples who denied and forsook their Master in the crisis of His fate.

So far, then, and on this side, the negative side of the divine action, there is no difficulty in seeing how the crisis of the crucifixion is reconstituted in our own situation. On the other side, the positive, it is faith, and not a simple observation of the facts, that gives us assurance. The purpose of God in this disaster is to "create a new thing in the earth." The power to create resides already within the disastrous situation, as the power of redemption lay within the crucifixion. For when we say that the disaster is God's judgment, it is implied that although the situation was brought about by human action, it does not lie outside the divine control. God is present in it, and present as King.
What it is that God means to bring out of this disaster, we cannot forecast. It is not necessarily what we should choose, or expect. We are to wait upon His will. There are many complicated factors in the situation. It is a part of our Christian duty to learn all that we can be taught about them by those who are competent to analyse and describe them. But we know that there is another factor, the Kingdom of God; and this is the controlling factor in the last resort. Upon that we rest our hope.

Fifty years ago it seems to have been confidently believed that we were well on the way to the Millennium. ‘‘Progress’’ would see us through. But all the time the evil things were deeply embedded in our civilization, which have now come to a head. It ought not to surprise Christian people to find that God’s will fulfils itself in a crisis of judgment and new creation, of death and resurrection. We are in at the death. We await the resurrection. Meanwhile we pray, ‘‘Thy Kingdom come; thy will be done on earth as it is in heaven . . . For thine is the Kingdom, the power and the glory, for ever and ever.’’

I have said that we cannot forecast the shape of things to come. But the permanent principle and pattern of God’s dealings with men are known to us, and the proper response on our part. For His kingdom is not some apocalyptic consummation which we can imagine only in terms of fantasy. It came in a series of historical events known to us from the New Testament. The story of Jesus, told in the Gospels and interpreted in the Epistles, lets us know the essential character of God in His dealings with men. The teaching of Jesus, again recorded in the Epistles, lets us know what our response must be. Those who make that response become points at which the will of God acts in the world.

Anything that we can do will certainly bear the stamp of human imperfection. We are not, as Christians, wiser or better than other men. But we have a God who regards not our offences but the faith of His Church, and uses our imperfect actions for the furtherance of His purpose.

There is a concise and authoritative statement of the Gospel which is applicable now as it was first uttered: ‘‘The time is fulfilled, and the Kingdom of God is at hand: repent and believe in the Gospel.’’

All communications and subscriptions should be sent to—

The Christian News-Letter, 20, Balcombe Street, Dorset Square, London, N.W.1,

Brief Comment—National Unity In China

Many of China's friends have been afraid lest the National Government's action in disbanding the "New Fourth Route Army" was an indication that the friction existing for sometime in the "Popular Front" had now reached such serious proportions as to play into the hands of the Japanese. While we are not in a position to judge the rights and wrongs of the case,—the actual "facts" as presented from the two sides being rather at variance—friends of China cannot but hope that in this time of crisis all Chinese who desire their country's victory,—whatever their political creed,—will sink their differences and hold together in face of the common foe.

There is a danger that some may feel, since the democracies are at last giving a measure of effective aid to China, there is less need for serious effort, and that 'insubordination' to use the Government's word, ('conflict of ideologies' according to others, or conflicting lines of action due to differing interpretations of existing agreements, as others would say,) is of no great importance in this year of victory'. But 'Victory Year' does not mean that victory is just round the corner, or will be achieved without strenuous and united effort. Any line of action from any quarter that tends to disrupt the measure of unity already achieved is a grave disservice to the state. The recent incident emphasizes the need for steady progress toward real democracy as well as national unity. We believe that all parties want internal peace, and will support such reforms as will strengthen and not disrupt the nation during the crisis.

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