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The Christian Message in Modern World

(Condensed)

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At the last meeting of the International Missionary Council a statement was made on the Christian Message in relation to the present situation.

The Council made a number of recommendations in regard to further action, the carrying out of which has been limited by the wave of financial depression, by the exacting claims on the time and strength of those both at home and overseas who could best help, and above all by the immensity and complexity of the subject itself. The officers have been able, however, since the last meeting of the Council to do a good deal of exploratory work, and in the light of this experience, it is possible to submit to the Council a more definite and precise statement of the problem than was possible three years ago.

The Present Religious Situation

It may assist the understanding of the practical problems which must engage the attention of the Council to recall very briefly some of the main features of the situation with which the Church is confronted today in carrying out its world-wide mission. While the past century and a half have witnessed a remarkable expansion of missionary activity throughout the world, other forces have during that period, and especially in the latter half of it, been expanding with far greater rapidity and with more revolutionary effects on the ideas and the conditions of life of the peoples of the non-Christian world. These are the forces of western civilization and, more particularly, its main driving forces of modern science, technology and large scale economic organization.

Since science and technology are in the modern world the foundations of wealth and power, modern universities in which scientific teaching and research hold a prominent place are being established in all countries. Science knows no distinctions of nationality or race, its assured results being equally valid for all men, and there is consequently growing up a community of outlook among scientific workers throughout the world, which is a fact of the highest significance. A professor of physics, chemistry or biology in a European or American university has more common ground in the fundamental categories of his thinking with a colleague in the natural sciences in Tokyo, Peiping or Calcutta than he has with a colleague in the theological faculty, or it may

be also philosophical faculty, in his own western university.

Along with the expansion of western science and technology certain ideas characteristic of western civilization have begun to work as a ferment and explosive force in the minds of non-European peoples — the idea of *Progress*, which, as a belief in the perfectibility of man and his unlimited capacity to control both the forces of nature and his own behaviour and social institutions, has been during the past two centuries the real religion of the majority of educated people in western nations and especially of the leaders of industry and national life, and which is now beginning to stir dreams of an ampler future in the minds of the populations of Soviet Russia, Asia and Africa; the idea of *Democracy*, which, whatever reactions there may be against the forms in which it has found political expression, is still, as a conviction of the rights of the under-dog and of the claims of the ordinary man to have his point of view considered and recognized, an incalculable force of revolutionary and world transforming energy; the idea of *Education*, which is the deity in whom multitudes in the West have placed their real hopes and in whom multitudes in Asia and Africa are likewise beginning to put their trust; and the idea of *Nationalism* which in the cold and searching light of the crisis of the war revealed itself with unmistakable clearness as the ultimate loyalty of western peoples, snapping in a moment the ineffective bonds of the labour international and of scientific collaboration and ranging behind the national cause practically all the leaders of the Christian Churches, and which, introduced into the virgin continents of Asia and Africa, may prove an even more heady stimulant and more explosive and destructive force than it has done in Europe.

Any analysis of the present situation would be inadequate which failed to bring out the important fact that at the moment when the forces of western civilization, by which is meant not the political authority or power of western nations but the driving forces of modern science, technology and economic organization, have succeeded in riveting their influence on the whole world, the very foundations of that civilization are being called in question. There is a widespread and deepening distrust of the underlying assumptions on which it has been reared. There is a growing uncertainty in regard to the experiment which at the Renaissance man set out to reach an understanding of the world and of himself solely

through his own reason, to constitute himself the measure of all things and to take his destiny into own hands. No one can attempt to gain even a superficial knowledge of the most significant publications in Europe and America in recent years without being impressed with the increasing expression by serious thinkers of the sense that we have reached a turning-point in human thought and destiny, that the foundations of a whole epoch of history are beginning to crumble, that assumptions which were so universally held that men were unconscious of their existence need fresh examination, and that there may be coming to birth some new form of human consciousness.

Under the influences we have been considering there is proceeding throughout the world a decay of religious belief. There is a danger of the Church failing to realize the full gravity of the situation because of the fact that in professedly Christian countries a minority of the population still remains attached to the Christian tradition, and that those who remain within its influence, if they do not wholly fill the churches, provide a sufficiently large field to absorb the energies of the Christian ministry. Consequently those who move in church circles are in danger of losing sight of the larger part of the nation who have broken more or less completely with the Christian tradition. These secularist and pagan tendencies of life and thought in Europe and America are reinforced in the modern world by the powerful forces of the thought of the non-Christian peoples as this becomes emancipated from the control of ancestral faiths and remains up to the present but little affected by the Christian message.

Yet while the world today is in a state of chaos and bewilderment, and is increasing conscious of its bewilderment, and while serious minds are growingly aware that the anchors to which they formerly trusted are losing their hold and that the very foundations of society are being undermined, there is no widespread or marked tendency to look to historic Christianity for light or help. Our missionary task is so to bring Christ to men's attention that they will recognize God's voice speaking to them through Him and be compelled thereby to a real decision. Yet large numbers of men to-day do not feel that Christianity challenges them in this way. It can so challenge them only if it is felt to be relevant to the situation in which they actually find themselves and to the whole of their experience.

In the situation as it affects the whole modern unified world the work of Christian missions is inextricably involved. The task is greater, more difficult and more complex than we had supposed. We must penetrate to deeper levels. In order that we may be equal to the task, something big and revolutionary is needed. There must be a new leap forward, comparable to the birth of the modern missionary movement nearly a century and a half ago.

Essentially this must be a quickening of new life, expressing itself in a more adventurous faith and more complete obedience. But it must also include among the forms in which it finds expression an intellectual grappling with the dominant forces of

modern life. The assumptions on which the world is trying to create a new society must be challenged in the name of Christ. Our missionary message is directed, and must always be directed, to the common people. But the results of our labours, however encouraging for a time, may be in the end undermined if we permit assumptions regarding the nature of man and the meaning and end of his existence to become established without effective challenge in the intellectual centres of the world's life and from that secure vantage-ground to mould the general outlook, to determine men's feelings and attitudes, and to create the conditions in which their lives have to be lived. No view of the missionary task can be complete or satisfactory which does not include a vindication of the Christian understanding of God, of man and of the world against every competing view. As St. Paul desired, as much as in him was, to preach the gospel in Rome, so we must seek to direct our attack against the central citadels of the world's unbelief.

The Responsibility of the International Missionary Council

The situation which we have been considering is the concern not only of the missionary societies but of the Church as a whole. This must be asserted without qualification or reserve. There are three strong grounds for thinking that the International Missionary Council may have a responsibility of which it cannot lightly divest itself regard to these issues.

In the first place, the questions involved, while they concern the whole Church, are at the same time the direct concern of the younger churches overseas and of the missionary societies. The Church cannot bear its witness in Asia and Africa without grappling with them. We have not fully preached the gospel so as to compel men to a real decision until we have set it in clear opposition to the assumptions and standards by which they are seeking to direct their lives. The formative influences of the modern world which have engaged our attention are determining the beliefs and attitudes of the peoples of Asia and Africa as well as as of those of Europe and America, and the Christian mission cannot be fulfilled without joining issue with them.

A second reason why the International Missionary Council may be regarded as having a responsibility is that it is above all the fact that Christianity today stands over against a situation which embraces the whole world that gives hope that the Church as a whole may be awakened to a true understanding of what is demanded of it, if it is to fulfil its mission in the world today. The missionary societies through their direct contact with the world situation are, so to speak, the trustees of this idea, and it is consequently their duty and privilege to lead the Church in the endeavour to respond to its demands. The Officers of the Council have been assured by leading thinkers that the International Missionary Council, just because it is concerned with the world situation as a whole, is the only body that can bring together those whose help is wanted. Only the world view can lift the questions to be considered out of the ruts of past controversy. Moreover, to relate these questions to the missionary task of the Church and its practical demands is the most effective, and

perhaps the only, means of preventing the discussion of them from becoming academic and speculative.

Thirdly, the International Missionary Council has a responsibility in virtue of the fact that in the quarter of a century of its existence it has been able to establish wide connexions and create bonds of confidence. We have links of personal friendship with a large number of those in different countries who have most to give, and through them it is easy to get into touch with any others whose help is desired. We have conclusive evidence that leading Christian minds in all countries trust us and are willing to work with us. These are assets not to be lightly set aside when there is a great human need to be met.

Exploratory work since the Williamstown Meeting

The best approach to the difficult question of what can be done in regard to questions of such magnitude and difficulty will be to describe briefly the exploratory work undertaken by the officers since the meeting at Williamstown.

Dr. Mott has on two occasions called together a strong group of younger theological teachers in America.

As a result of these meetings effective links have been created between the International Missionary Council and the keener theological minds in America.

On the Continent of Europe I met two years ago with a small but representative international group at Basel. It was decided to form a larger group and to ask about twenty persons to join it. In the membership of the group the points of view of theology, philosophy, psychology, sociology, historical science, literature, medicine and Christian missions are represented. The group unanimously decided to continue as a group and to meet again next year.

Several local groups have also been formed on the Continent, with some of which I am in touch, and since the meeting at Williamstown I have met personally with groups in Berlin, Frankfurt, Paris and Holland.

When Professor Brunner came to England a year ago to deliver some lectures I arranged for a representative British group to meet with him for two days. The desire was expressed for a further meeting of a British group, which took place last April. The points of view of theology, philosophy, science, history, literature and missions are represented in the group. It was unanimously decided to continue, and (with a few additions to the membership) to meet again in the autumn. Paton in his visits to the Near East and India discussed the situation with Christian leaders and missionaries in these areas, and has been in correspondence with other fields. Groups have met from time to time in different parts of the mission field.

Lessons of Experience

In the light of these exploratory efforts we come back to the question, What, if anything, can the International Missionary Council do in the matter? The situation is too serious and desperate for us lightly to reconcile ourselves to a policy of

doing nothing. The experience of the past three year seems to point to four conclusions.

In the first place we must not envisage a *widespread* organization of groups. Any who are disposed to form a group and study the question of Christianity in the modern world from their own angle of interest should be encouraged to do so.

Secondly, we must not expect the groups that come into existence to furnish any common statement or findings. It is far more valuable that individuals enriched by contact with other minds should each from his own particular angle of vision and in his own distinctive way give free utterance without restraint or fetters to what he sees.

Thirdly, it may be questioned whether the time is ripe to formulate any formal programme for the groups. The situation is not yet sufficiently defined. All concerned are still feeling their way and seeking their bearings. We must be content to be led forward step by step and to take only one step at a time.

A fourth conclusion to which experience points is that the meetings of groups must not be regarded as ends in themselves. Experience has shown that if there is to be a real exchange between two thinkers who differ widely from one another in tradition and experience, in their philosophical presuppositions and modes of expression, the transference cannot take place in a meeting of a few days. More sustained contact is necessary and each must read what the other has written.

Some of the groups have decided that their members will try to read at least the more important books of other members, and that in addition they will endeavour all to read a carefully selected list of significant books by other writers, so that when they meet they will have a common background of thought.

Positive Suggestions

What then can the International Missionary Council do positively and constructively, in the matter? The following suggestions are tentatively offered:

(1) The most rewarding thing would seem to be to try to discover the most original, forceful and creative Christian minds which the Church has at its disposal in all countries, to keep continuously before their minds the world situation, and to bring them increasingly into touch with one another.

(2) One means of keeping these thinkers in touch with one another will be the encouragement of one or more small groups, meeting perhaps annually, in America, Great Britain and the Continent of Europe, and so far as possible in different parts of the mission field. But, in addition to this, and perhaps in the total result even more important, there will be the incidental meetings of individuals with individuals, more especially when persons belonging to one country are visiting another.

(3) We have seen that the Christian faith is today set over against the world as a whole. If that is true, then any attempt to reach a deeper understanding of the meaning of the present situation and of the relation of Christianity to it must involve international co-operation.

(4) Any groups that may be formed should be small in numbers. Consequently it is no use to attempt to make them representative. They must be private groups of personal friends, inwardly drawn together to devote themselves to the study of these subjects. Hence there can be no publicity, at any rate in the early stages; otherwise expectations may be aroused which cannot be fulfilled and criticism directed against the non-representative character of the groups.

(5) What may be hoped for in the course of a few years from this quiet work behind the scenes would be a clearer and more convincing interpretation of the relevance of the Christian message to the actual problems today, finding expression in an increasing number of books by individual writers, which are as much needed in the struggle with secularism and rationalism in the East as in the East as in the West.

(6) As a result of closer contacts with Christian thinkers in the West, it will be possible increasingly to furnish help to missionaries and leaders of the younger churches in the mission field by bringing them into touch with those who can best give advice and suggestions in regard to the problems that confront them.

(7) Notwithstanding that the field is so vast and so little surveyed and is so full of baffling problems, to refrain from going forward might be a refusal of the new and enlarged demands of the missionary task, as these have increasingly been made plain to us since the meeting at Jerusalem.

Meeting of the Committee of the International Missionary Council

The Committee of the I. M. C. met from June 23rd to July 4th in Herrnhut, Saxony, Germany, the home of Count Zinzendorf, the founder of Moravian Missions. Two hundred years ago, on August 18, 1732, the brethren and sisters of the *Unitas Fratrum* met in an upper room at Herrnhut to bid farewell to David Nitschmann and Leonard Dober, who had volunteered to go as missionaries to the slaves in the West Indies. "The Lord Himself, when consulted by lot on July 16th, had said in answer to their question whether Dober should go: 'Let the lad go, for the Lord is with him'.....and after refusing several younger brethren, the Savior had designated as Dober's companion, David Nitschmann, and would Himself care for the wife and children of His messenger."

It was, the record states, "a wonderful meeting! There they sat crowded together in the dingy hall with its low ceiling, and sang more than a hundred verses, one after another starting a verse—men and women from Bohemia and Moravia and all parts of Germany; men of Lutheran, Reformed and Moravian origin; and all with few exceptions simple folk and so poor that a ducat meant to them a fortune. Their horizon was limited. Of the world, into which they were about to send the Gospel, they knew little or nothing. They had no idea for what purpose God was about to use

them, or what foreign mission work implied, what sacrifices and problems, what blessing and joy it brought. But in their hearts burnt a fire which Christ Himself had lighted, and they fed the flame with obedience and readiness to follow any sign He might give of His will. Like the two brethren who sat before them, they were ready to go wherever the Lord called them. That is, now they became a missionary Church.

From that day to this, one out of every sixty members of the Moravian churches of Europe and America has gone forth as a missionary.

The daily devotional meetings of the Committee of the Y.M.C.A. were held in the room from which these two pioneers went forth and from which, also, John Wesley, enriched by his fellowship with Count Zinzendorf, returned to combat the vice and spiritual torpor of his native land.

The delegates, forty-two in number, including the officers of the Council, came from twenty different countries. They were the elected representatives of the National Missionary organizations of Europe and America and of the National Christian Councils of other lands. They came together to share their common concerns and to confer regarding the further spread of the Christian Gospel. Not far away, at Lausanne and Geneva, two other conferences of vital concern to the welfare of mankind were in session at the same time, conferences the major objectives of which can be attained only through the triumph of the spirit of Christ, since it is only through reliance on Him and through following in His Way that permanent peace can be attained by our sorely distressed humanity. The German members of the Committee shared with others their deep concern for their country at this critical time. The Committee was conscious of the world's utter need that the followers of Christ in every land should bear a faithful, convincing witness to Him if His cause is to triumph in the earth; and also that the divided condition of the Church adds immensely to the difficulty of doing so.

The subject which received the fullest consideration of all at the meeting was that of the central emphasis in missions. The matter was brought forward in two official communications from the Northern Missionary Council of Europe. "We feel under obligation", they stated, "to declare that the views on foreign missions prevalent in the Northern Countries are in several points at variance with the tendencies which seem to receive increasing support on the part of the I.M.C. and which have been especially emphasized in the resolutions of the Williamstown meeting . . . We cannot help feeling anxious at the growing tendency of making programs for the solution of rural, social and industrial problems in the various mission fields. Naturally we do not object to discussing these important problems from the point of view of missions; but if this is done beyond a certain measure there is real danger of diverting the missionary zeal from its central objective to such social problems as will naturally present themselves when Christianity has had a long period

of development in a nation, but which in no wise need to be put in the foreground at the time of laying the foundation of a Christian church in a nation." Certain misgivings were also expressed with regard to the establishment at Geneva by the I.M.C. of a Department of Social and Industrial Research and Counsel.

The discussion of the above and other related topics at the meeting led to the Actions reported below.

(1) *The General Emphasis in Missions.* This meeting of the International Missionary Council has been held in a time of acute world crisis. The expansion of western civilization throughout the world is proving a disintegrating force in the life of the peoples and of the traditional foundations of their thought and life. Millions of our fellow-men are without the necessities of life in a world in which God has provided an abundant supply. Men, women and youth everywhere are weary of war as a means of settling international disputes, hatreds, bitter controversies and communal strife so characteristic of an untrammelled lust for material things. They are increasingly rebellious against economic schemes which tend to concentrate wealth of the world in the hands of a few and to exploit the masses for private gain. We have been reminded again and again that the youth of today are being captivated by principles of thought and action which do not derive their force and authority from the Gospel and yet are exercising over the minds and conduct of men an influence more extended and often more revolutionary than the preaching of the Christian Church.

For the evils and confusion and error of the present day the Christian Church must acknowledge its share in the common guilt. For ourselves and the Church we represent, beyond all question, the hour demands repentance.

Facing this situation we have been led again to review the aims and conduct of the missionary movement. We have considered afresh what is central in our missionary work and where the chief emphasis should be laid. We are convinced that our missionary task is to proclaim in word and life God's revelation and redemption in Jesus Christ.

If we have anything to bring in the name of God to a world in need, it is certainly not our own piety, our own way of life, our own modes of thought or our own human help. What the Church has to give in its world mission is the good news of a Divine act in history, of the Word made flesh. Apart from this there is no Christian mission. In face of the powerful anti-Christian forces operating in the world today we reaffirm our faith that the revelation of God in Christ is the only way of deliverance for mankind, and that it alone can provide the foundation for an order of society that will be according to the will of God.

We need continually to ask ourselves whether everything contained in the present missionary activity serves the one dominant purpose of making clear the Message of Jesus Christ in all its fulness.

We have no other task; for while there is much that is useful and good, 'one thing is needful.' Yet, while the task is one, the forms in which it has to be fulfilled are many. A living faith must show its effects and fruits in every department of human life. We must not shrink from an uncompromising protest against all that is unchristian in modern thought and life.

For the tasks before us we are wholly insufficient. We take again on our lips the ancient prayer of the Church:

Come Holy Ghost our souls inspire
And lighten with celestial fire.

(2) *Christianity and the Forces of the Modern World.* One of the chief hindrances to the accomplishment of the missionary and evangelistic aim of so presenting Christ to men that they have to make a real decision, is the conflict between the claims of the Gospel and the modern conception of the nature of man and the purpose of his existence. The existing order of society is based on assumptions many of which are wholly contrary to the Christian view of the meaning of human life and destiny. The resulting conflict makes it difficult for men to make the venture of faith in Christ as the total act of their whole moral being. The Committee recognize, therefore, that it is part of the world mission of the Church to examine critically and searchingly in the light of the Gospel the whole system of values on which in the last resort the economic order and civilization rest.

The Committee recommend:

1. That the officers of the Council continue to take such steps as are practicable to enlist the help of the best Christian minds in the world mission of Christianity, with a view to a more direct and effective attack on non-Christian principles of thought and action in the modern world;
2. That encouragement be given to the formation of groups in the different countries for the study of the Christian Message in relation to non-Christian forces;
3. That steps be taken to enable outstanding Christian thinkers in Europe and America, including Christian philosophers, scientists and educators, as well as preacher and theologians, to visit the important fields to lecture on Christianity and modern thought, and in particular to discuss these questions with small groups;
4. That the possibility be kept in view of providing increased facilities for members of the younger Churches who possess the necessary initial equipment to pursue their studies in the West and so avail themselves of the best help that the older Churches can give.

In regard to the first two recommendations, it is recognized that the responsibility for meeting the challenge of modern thought belongs to the Christian Church as a whole, and that much of the work done in this field is being done, and must be done, by other

agencies. Nevertheless, anti-Christian elements in western civilization are everywhere penetrating the mission field and creating serious obstacles to the advance of the Gospel. The International Missionary Council, through its contact with the whole world field, has its own distinctive approach to these questions, and its own distinctive contribution to make to the accomplishment of the task.

We attach the highest importance in the study of these questions to the bringing together of eastern and western thought, and hope that groups may be formed in oriental as well as in western countries. It may be hoped that from the direction of missionary thought to these questions, from international contacts between individuals and groups as occasion permits, and from the the meeting of private informal groups in which the help of leading Christian thinkers is enlisted, there may result a growing clarification of thought which it may please God to use for the vitalization of the whole missionary movement.

Any extensive programme in this field would be beyond the resources of the International Missionary Council, and is not proposed, nor is it intended to create any formal organization.

(3). *The Task of Evangelism.* The situation throughout the world which constitutes the background of all the deliberations of the Committee is an urgent call to a bolder and more convincing presentation of the Christian message. The world is in desperate need of regeneration. Christianity calls men to a complete conversion of the mind and a radically new life. Our evangelistic task is so to present Christ to men that they will be confronted with the necessity of a real decision. We desire to call the Churches and missions to immediate co-operation in a more earnest evangelistic endeavour.

Our aim is the personal conversion of men to a new life in Christ, to complete surrender to God, and to new relations of love with their fellow-men. From a true conversion of heart and mind there must follow a new discernment of ways of living that are in accordance with the mind of Christ, and a new determination to wage war on the evils of society and to redress the wrongs of the world.

We recommend further that the National Christian Councils be invited to undertake, and to encourage the Churches and missions in their areas to undertake, a fresh study of the methods of evangelism best suited for reaching different classes of people; and that the officers of the International Missionary Council include among their major tasks the assisting and co-ordinating of such studies.

(4) *The Department of Industrial and Social Research*

Full report was made by Mr. J. Merle Davis, Director, and Dr. Otto Iserland, Associate Director, of the Department, in regard to the establishment of this Department with headquarters at Geneva, the work already undertaken and plans ahead. The full discussion of the subject led the Committee "to note with

gratitude the action taken by the officers, according to the decision of the Williamstown meeting, in inaugurating the Department of Industrial and Social Research at Geneva, securing the services of a Director and Associate Director and obtaining the necessary financial resources, apart from the regular budget of the Council. The Committee call attention to the fact that the Department is an integral part of the International Missionary Council, and that the purpose of its establishment is that the results of its work should contribute to the progress of the Gospel and remove obstacles to the work of evangelization. The questions with which it will deal will be those related to the accomplishment of the primary missionary purpose."

The more important fields of activity for the Department are stated as being:

"(a) To provide information for the use of the missions and Churches in regard to facts and developments in the social and economic sphere which affect vitally the proclamation of the Gospel.

(b) To secure by scientific research and investigation data which is not available otherwise, and which will help missions and Churches to adjust their work to changing conditions and in regard to specific situations.

(c) To draw the attention of missions and Churches to those evils in regard to which the Christian conscience should be sharpened and public opinion aroused, and to suggest opportunities for action.

(d) To render service, through the Directors, to any missions or Churches, (whether members of the International Missionary Council or not), which will approach the Department directly for help they may need; the Directors should normally approach the missions and Churches through the executive officers of the national organizations.

Plans have been made for the study of conditions created in Northern Rhodesia and adjoining areas by the rapid development of the mining industries. This development is affecting the lives and customs of great masses of people and creating fresh spiritual and social needs. The funds for this inquiry are being generously supplied by the Carnegie Corporation and the Phelps-Stokes Fund.

Missions and the Financial Crisis

The Committee had no illusions in regard to the seriousness of the present economic situation. The retrenchments necessitated as a result of the world-wide financial stringency were regarded as a call not to retreat but to advance "in view of abundant evidences from all parts of the world of immense areas of unmet human need, as well as of ever widening opportunity." The economic depression was regarded as in no wise **diminishing** the responsibility of Western Christians to share their religious inheritance with the peoples of other lands. Rather did the Committee see in it the opening up of new opportunities and an urgent call to cooperate more closely one with the other "in order that in mutual consultation about their plans in these

days of lessened income the Christian witness may be maintained everywhere on the mission field."

"This critical situation," they state, "has led the Committee to consider afresh the whole subject of co-operation implicit in the prayer of Our Lord. While recognizing the marked progress in cooperative effort achieved during the past twenty years, the Committee believe that we stand on the threshold of a new period in cooperation—a period in which the requirements, principles and spirit of missionary cooperation shall be considered more thoroughly, seriously and sacrificially than ever."

In the Far East "the continued financial support, increased rather than diminished, of the central cooperative agencies in each country is peculiarly essential in such times of difficulty as now prevail everywhere."

"The Committee have received from the recent Conference of British Missionary Societies at High Leigh a statement of plans now being made by these societies for a united examination of the possibilities of closer cooperation, in view of the situation. The British Societies raise the question whether other sending countries might not join them in a common study and consultation. It is recognized that in any such consultation the younger Churches in the fields should collaborate in the projects concerned."

The Committee, in the light of these facts and developments, instruct their officers to regard as one of the principal tasks claiming their attention during the next three years, that of furthering, in collaboration with the National Councils, constructive measures of cooperation on the part of board, missions and Churches occupying common fields and vitally concerned in common undertakings. It is understood that such activity on the part of the officers will be advisory, and that the policies or decisions finally adopted must be those of the societies and churches concerned.

Church Union

Conscious, however, that even more is needed than a great enlargement of the area of cooperation between the Christian forces engaged in missionary work, The Committee expressed itself as "profoundly convinced that the fulfilment of the universal missionary task can only be achieved through the life and witness of a united Church, and oppressed by the difficulties in the way of the reunion of the divided Churches, instruct the officers to approach the Continuation Committee of the World Conference of Faith and Order with a view to the establishment of contacts between the two bodies."

Space will not allow in this issue of the Bulletin for reporting other decisions of the Committee on such important subjects as Religious Freedom, the Opium and Narcotic Drug Traffic, the Christian Approach to the Jews, and specific recommendations in regard to different mission areas. These and other matters, including the proposals for the work of the staff of the I.M.C. will have to wait over till the next issue.

All of the officers of the Council were reelected, including the Chairman, Dr. John R. Mott, the Vice-Chairmen, Dr. C. Y. Cheng, the Bishop of Salisbury and W. E. Baroness van Boetzelar van Dubbeldam, and Treasurer, Mr. James M. Speers.

John Wesley

(Copies of two letters, the originals of which are in the Archives at Herrnhut)

John Wesley, after on May 24, 1738, (to use his words) his "heart was strangely warmed" in a Moravian group in Aldersgate Street, London, travelled up the Rhine to visit Count Zinzendorf at Marienborn and on to Herrnhut where he spent some weeks, returning to England in August. The following letters were written by him after his return to England.

*To Count Zinzendorf,
Amsterdam.*

May our Gracious Lord, who counteth whatsoever is done unto the least of his Followers as done to Himself, return sevenfold unto you, and the Countess and all the Brethren the Many Kindnesses you did unto Us! It wou'd have been a great satisfaction to me, if I cou'd have spent more Time with the Christians that love one another. But that could not be now; my Master having called me to work in another Part of his Vineyard. Nor did I return hither at all before the time. For tho a great Door and effectual had been open'd, the Adversary had laid so many stumbling-blocks before it, that the weak were daily turn'd out of the way. Numberless misunderstandings had arisen, by reason of which ye Way of Truth was much blasphemed, and hence had sprung Anger, Clamour, Bitterness, Evil-speaking, Envyings, Strifes, Railings, Evilsurmising; whereby the enemy had gained such an advantage over the little Flock that of the rest durst no man join himself unto them.

But it has now pleased our Blessed Master to remove in great measure these rocks of offence. The Word of the Lord runs and is glorified, and his Work goes on and prospers. What must we do to be saved? Many of them see, that there is only One Name under heaven, whereby they can be saved, and more and more of those that seek it, find salvation in his name. Their Faith has made them whole. And these are of One Heart and One Soul. They all love one another, and are knit together in one Body and one Spirit as in one Faith and One Hope of their Calling.

The Love and Zeal of our Brethren in Holland and Germany particularly at Herrnhuth, hath stird up many among us, who will not be comforted, till they also partake of ye great and precious Promises. I hope, if God permit, to see you at least once more. Were it only to give them That Fruit of my Love. The speaking freely on a few things wch I did not approve, perhaps because I did not understand you. May our Merciful Lord give you a right Judgment in all Lowliness and Meekness, in all Simplicity and Godly Sincerity, in all Watchfulness and Seriousness: In a word in All Faith and Love, particularly to those that are without, till ye are Merciful as your Faither which is in Heaven is Mercifull. I desire your Con-

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stant and Earnest Prayers, that He would vouchsafe a Portion of the same Spirit to your much obliged and very affectionate but unworthy

Brother in Christ,
John Wesley.
Oxford, Nov. 22, 1738.

To Mr. Isaac Lelong

Do not think, my dear Brother, that I have forgotten you. I cannot forget you, because I love you. Tho' I can't yet love anyone as I ought, because I can't love our blessed Lord. My Heart is cold and senseless. It is indeed a Heart of Stone. O when, when will He take it out of the midst of me and give me a Heart of Flesh! Pray for me, and let all your Household pray for me, yea and all the Brethren also, that our GOD would give me a broken Heart, and a loving Heart, a Heart wherein his Spirit may delight to dwell.

May our GOOD LORD repay you all a thousandfold and especially our brother Decknatel, for the Love you shewed to us. How does His Gospel prosper at Amsterdam. Are Believers multiplied? And is His Grace mighty among them. Is their Name yet cast out as Evil (for that must be next), and do Men despitefully use you and persecute you, I want you to say a great deal to me of it. But above all I want you to pray a great deal for

Yr poor weak Brother,
John Wesley.

P. S. Pray write soon. I should be glad to write to, and hear from you at least once a month. Grace be with you all. Amen.

"Convention for Limiting the Manufacture and Regulating the Distribution of Narcotic Drugs"—Geneva, 1931

On May 27, 1931, delegations from fifty-four nations assembled in Geneva and during the ensuing seven weeks drafted a treaty, or convention, the purpose of which is to effect a limitation of the manufacture of narcotic drugs to quantities necessary for the medical and scientific needs of the world, and to establish adequate control over the distribution of these drugs. This is the first international convention to provide specific and mandatory measures for the direct limitation of the manufacture of narcotic drugs. The convention has already been signed by forty-two countries, including all in which narcotic drugs are manufactured for export, with the exception of Turkey. To bring the convention into force twenty-five countries, including any four of the eight principal manufacturing countries, must ratify their signatures.

The Importance of the 1931 Convention

Two international conventions dealing with the traffic in manufactured narcotic drugs have been in force for a number of years: the Hague Convention of 1912 and the Geneva Convention of 1925. Although both of these treaties commit the contracting nations to the principle of limiting manufacture to medicinal needs, both have been found to be fundamentally defective in that they fail to specify mandatory means for reaching the desired objective. The nations assumed that if distribution were adequately controlled, drugs would not fall into

wrongful hands, and that consequently the amount manufactured would gradually be reduced until it was balanced by legitimate demand. Experience has shown conclusively that the apparently logical theory that limitation could be effected by indirect means is unsound. Manufacture during the past few years has far exceeded the quantities necessary for medical purposes. With discouraging regularity these large surpluses have seeped into the illicit traffic. For several years past, amounts of smuggled narcotic drugs seized in the various countries of the world have had a combined weight running into tons, the value of which, in the hands of the peddlers, can only be figured in terms of many millions of dollars. Such amounts are sufficient to debauch whole nations. These facts are fully supported by government reports.

The 1931 convention, providing for the limitation of manufacture of narcotic drugs, resulted from the appreciation by most of the nations of the world that, judged from the standpoint of reduction in the amount of drugs manufactured or in the number of addicts in the world, the Hague and Geneva conventions had been ineffective.

Provisions of the Convention

The convention contains seven chapters subdivided into thirty-four articles and a Protocol of Signature. Chapter I consists of definitions. Chapter II provides for the annual submission by all nations of estimates of their legitimate needs of narcotics, and establishes machinery for examining the estimates and dealing with any that seem unreasonably high. Chapter III provides for direct limitation of manufacture, and in Chapter IV provision is made for subjecting to the convention such new narcotic drugs as may be discovered in the future, as well as for special restrictions over the international trade in heroin. Chapters V, VI, and VII contain articles requiring the establishment of comprehensive measures of control over the manufacture, distribution, import, and export of drugs. Governments are required to make complete statistical reports to an international body in Geneva of all transactions in narcotic drugs. Chapter VII contains, also, provision for arbitration in case of dispute between governments concerning the interpretation or application of the convention, and contains the formal articles which determine when the convention shall come into force, and how signatures, accessions, and ratifications shall be dealt with.

The Protocol of Signature empowers the League of Nations either to call a new conference to consider the situation, or to take such other measures as it deems necessary, in case the convention has not been ratified prior to July 13, 1933 by the number of manufacturing and non-manufacturing countries required under Article 30 to bring it into active operation.

The convention provides for direct limitation of the manufacture of all drugs derived from opium and coca leaves, except those which are neither themselves habit-forming, nor capable of being used in the manufacture of other drugs which are habit-forming. This complete coverage, which is not provided for in previous conventions, is vital to success in the enforcement of narcotic drug legislation.

For the purpose of ascertaining medical and scientific requirements the convention provides that every nation, which is a party thereto, shall submit to the Permanent Central Board in Geneva, not later than August 1st of each year, estimates of its needs of narcotic drugs for the following calendar year. Countries not party to the convention are invited to submit similar estimates.

A "Supervisory Body" consisting of four members, one to be designated by each of the following: the International Public Health Office in Paris, the Permanent Central Board, the Advisory Committee on Opium and Other Dangerous Drugs of the League of Nations, and the Health Committee of the League of Nations is provided for in the new convention. This body is directed to make estimates for any country which fails to submit them to the Permanent Central Board by the date specified, whether or not such country be party to the convention.

Manufacture for domestic consumption in any given country must be limited to the amount specified, in its annual estimates, as needed to supply its medical and scientific requirements, and manufacture *for export*, in any given country, must be limited annually to the total amount of drugs for which it receives legitimate orders during the year.

As a further means of preventing over-manufacture, each country is obligated to restrict the amount of raw materials, etc., opium and coca leaves, in the hands of its manufacturers, to the quantity necessary to carry on business for six months or, under exceptional circumstances, for one year.

Summary and Conclusion

The Geneva Convention of 1931 places definite restrictions on the amount of raw opium and coca leaves, the raw materials from which habit-forming narcotic drugs are made, which any manufacturer may have in his possession. It provides a basis for direct limitation of manufacture of all dangerous derivative drugs to an amount which will vary annually with the world's needs for medical and scientific purposes. It provides a comprehensive system for control over the distribution of these drugs.

The general adoption and enforcement of this convention would give to the world the essential features of the successful system of narcotic drug control provided by the laws of the United States, and would make possible the progressive elimination of drug addiction in this country.

It is necessary that this Limitation Convention should be ratified by not less than twenty-five countries before April 13, 1933, in accordance with the terms of the Convention itself. If not ratified by that date, this Convention cannot come into force, and the Council of the League must either call another conference or take other necessary action. This Convention is a most important step forward in the efforts to establish more effective international control over this evil traffic.

Resolution Adopted by the Committee of the I.M.C.

The Committee recommends that the officers of the Council be instructed to endeavor to find ways and means for the publication of the Memorandum on "Missions and the Opium and Narcotic Problem."

The Committee suggests to the officers that they bring this Memorandum to the notice of the National Bodies in the membership of the Council in order that effective use be made of it in arousing public opinion and the Christian conscience in support of such legislation as may be required in each country to restrict the use of opium and narcotics to medical and other legitimate purposes.

The Committee recommends that especial attention be given by each national body comprised in the Council to the urgent importance of the early ratification of the Geneva Convention of 1931.

The Committee recommends that all national bodies be requested to cooperate with the Department of Social and Industrial Research and Counsel in its continued study of the opium and narcotic problem, especially by supplying material for an annual review of the opium situation to be issued by the Department.

Progress in Religious Education

The National Committee for Christian Religious Education in China (NCCRE) was recognized at the end of July by the World's Sunday School Association executive committee meeting at Rio in Brazil, as the China unit with which it would cooperate in the promotion of religious education.

It will be remembered that this committee was formed in July 1931 following the visit of Dr. Jesse Lee Corley who was sent out by the W.S.S.A. to this country. The two parents of this committee are the N.C.C. and the C.C.E.A. It is the Standing Committee on Religious Education of the N.C.C. and the Council on Religious Education of the C.C.E.A. with its home in the N.C.C. Fourteen church denominations and Christian organizations are now cooperating together on this National Committee. Dr. C. S. Miao and Rev. R. D. Rees are executive secretaries and Miss Mabel Nowlin associate secretary concerned especially in the production of new materials.

New experimental books for Primary Sunday School teachers have been produced for both First and Second year grades. Other material is in course of preparation. A catalogue of 200 recommended books was published in June, and is now in its second edition. Copies may be had for those who write for one.

One of the most important aspects of the work of the new N.C.C.R.E. is its training program. The work of training teachers and leaders is being stimulated in each denomination. More enthusiasm and newer methods are needed, in Sunday Schools, in the Home, in Primary and Middle Schools in church and association work. Those who are responsible for promoting this work of local training and supervision up and down the country are being called together in each region according to a carefully thought out program extending over three years. Last April the first of these advanced regional Institutes was held near Peiping. The second is now taking place in Central China. Next spring plans are being made for three such Institutes in Foochow, Amoy and Swatow. Others will follow. The local training in each region will thus be raised to a higher state of efficiency.

During July and August a number of Summer Schools from Manchuria to Canton and West China

put on courses in religious education. At holiday resorts missionaries and Chinese colleagues conferred together. We have received excellent reports from both Kuling and Kuliang (Foochow) of a program that extended over three or four days. Gatherings were also held in Mokanshan, Peitaiho and Tsingtao. The nucleus of these meetings consisted for the most part of members of the Religious Education Fellowship who are displaying much keenness and enthusiasm.

D.V.B.S. work has now been handed over to the N.C.C.R.E. During the summer much good work was continued, the name "Church Vacation Schools" being used. Mr. T. T. Chiu was acting as headquarters secretary for this work in the NCCRE. He has now sailed for America. During the coming year it is hoped to lay fresh plans to carry on the work still more effectively.

Dr. C. S. Miao who was a delegate from China to the W.S.S.A. convention at Rio in Brazil is spending some weeks studying developments in U.S.A. He is expected back in China in November.

Dr. S. H. Leger has just returned to Shanghai, to resume work as national secretary of religious education for the Church of Christ in China. Members of that church who desire expert counsel and advice should get in touch with Dr. Leger, writing to Room 410, Missions Buildings, Shanghai.

The Chinese Medical Association

Dr. James L. Maxwell has very kindly supplied the following information regarding the development of the above Association through the merging of the National Medical Association and the China Medical Association (missionary). The union of these two bodies already effected by their respective executive committees was ratified at the meeting of the new Association held in Shanghai Sept. 30-Oct. 4.

The China Medical Missionary Association was organized in 1887, practically all western doctors in China being then members of the missionary body. The National Medical Association of China was organized by a group of Chinese physicians within the China Medical Association in 1914 so as to have a national body representing medicine in China.

In 1925 the name 'missionary' was dropped from the title of the China Medical Association so as to be able to take in all physicians of high moral character and full medical standards and thus obviate the apparent possibility of there being one group which was strictly missionary and another group which might tend to be controlled by an anti-missionary element. At that time the missionary interests were provided for in a missionary division which formed an integral part of the China Medical Association. At the same time there remained the two associations, C. M. A. and N. M. A. This could not be avoided as the National Medical Association was not prepared to admit foreign physicians to its membership. In this I think they were wise as their numbers were still small and there would have been a danger of swamping the Chinese in the foreign

element. The rule was not made in any spirit of opposition.

Since 1925 the number of members in the National Association has increased very considerably and the feeling has been growing that the time was coming when the National Association could admit foreign members and there would be no need to have two medical bodies. Negotiations have been carried on with a view to amalgamation for the last two or three years and, we may say, carried on in the most friendly spirit. The result has been that it was agreed that neither body should absorb the other body but that a new association should be formed called the "Chinese Medical Association" of which the existing members of the two earlier associations should *ipso facto* become members.

This new Association was to have been launched at a conference in April but owing to the troubles in Shanghai it was impossible to hold the meetings. As, however, a referendum of both of the original bodies had in each case proved unanimously in favour of amalgamation, the two executive committees were empowered to carry this into effect. This was done in April of this year. The actions of the executive committees and the constitution of the new Association are to be approved and adopted at the forthcoming conference at the end of this month (September).

Perhaps the most difficult problem in such an amalgamation was the position of the Missionary Division of the China Medical Association; but this was made comparatively easy by the declaration of the leading members of the Executive Committee of the National Medical Association that they would favour an official missionary section in the new Association, and such a body is included in the constitution to be adopted this month. It was felt, however, that both with regard to the Council on Medical Missions and the Council on Publication, an old-standing and very important council of our own late association, arrangements should be made to ensure their practical independence within the new body. This is met by making the Councils self-perpetuating; seven members out of ten being nominated by the existing council and three appointed by the Association in conference. Both these Councils have sufficient funds to carry on their activities and such funds cannot be alienated from the respective Councils. In the case of the Council on Medical Missions, capital funds belonging to the original China Medical Missionary Association have been handed over to the Council.

As regards the Medical Missionary body, no plans for its organization have yet been adopted but arrangements for the future are being made. In the Chinese Medical Association Building, 41 Tse Pang Road, Avenue Road, an office for the Missionary Division is supplied rent free by the Association. It is hoped to make this the centre for the collection

of information and, as far as may be, the solving of problems for Mission Hospitals. One of the activities will be the annual publication of the Hospital Prayer Cycle. It is very possible that an effort will be made to publish quarterly a leaflet on medical mission problems in this country. What other activities can be undertaken are still uncertain.

The main subject for discussion in the missionary section at the forthcoming Conference was to be on "Methods of Associating the Local Churches and Community with the Mission Hospitals."

The Prayer Cycle of the Missionary division of the C. M. A. reports 244 hospitals, being seven more than last year despite the fact that a few in last year's list have been cut out as they have already been closed for some time and are unlikely to be reopened. Only a few of the Mission Hospitals in China, and these only of very minor importance, fail to find a place in the Cycle. The total number of such hospitals in this country amounts to probably about 255.

The following table furnishes some interesting general information in regard to the distribution by provinces of missionary doctors, nurses and hospitals.

Province	Population to nearest million	Hospitals	Doctors	Nurses	Beds	In-patients	Out-patients
Anhwei(1)	37	8	21	35	387	5,310	111,203
Chekiang	21	9	51	63	1324	17,692	158,116
Fukien	20	22	61	106	1878	21,403	208,929
Honan	27	8	22	27	554	6,184	180,343
Hopei	32	16	61	80	923	10,802	258,966
Hunan	22	16	42	82	705	7,969	229,743
Hupeh	34	14	42	67	1091	15,255	223,977
Kiangsi(2)	24	5	13	32	278	5,050	68,132
Kwangsi	9	5	13	15	292	2,888	100,423
Kiangsu	27	27	145	204	2566	37,186	692,676
Kweichow(3)	11	2	1	1	10	40	6,000
Kwangtung	30	27	102	84	1995	23,940	321,270
Shantung	38	18	61	77	966	9,713	224,603
Kansu(4)	5	1	1	—	—	—	—
Shensi(5)	13	1	5	2	100	678	21,846
Shansi	10	10	22	39	709	5,646	81,595
Yunnan	9	4	8	7	98	1,689	62,733
Szechwan	77	21	60	77	1325	10,942	335,858
Manchuria	19	20	57	49	1148	8,456	232,242
Total	466	214	788	1,047	16,349	190,843	3,468,645

(1) A printer's error in the inpatients of one of the hospitals is corrected here.

(2) One of these hospitals failed to make a return of the number of beds.

(3) One of these two hospitals is closed.

(4) Hospital closed for lack of staff.

(5) Hospital open for part of year only.

Work in Rural Areas

One of the notable missionary developments of the past four years has been the increased emphasis on a more adequate program for Christian work in rural areas. The attention focussed at the Jerusalem meeting of the I.M.C. in 1928 on the farming communities and the efforts of Dr. Butterfield and others have not only greatly increased interest in rural life, but have led to practical steps being taken to facilitate the carrying out of such a program. The formation of the Agricultural Missionary Foundation, with Mr. John H. Reisner, former Dean of the Agricultural Department of the

University of Nanking, as Executive Secretary, is one such step. Provision by the New York State College of Agriculture at Cornell University of a School for missionaries on furlough whose work is in the country, is another. Three such courses have already been conducted. The fourth will extend from Jan. 23 to Feb. 18, 1933. The College offers the opportunity to attend a four weeks' school, specially organized for this purpose, in which they may obtain a short introduction to studies related to the life of country people.

Each missionary student in this school will be given personal help in dealing with the problems which the student is most deeply interested. Several courses in fundamental subjects will be given in the forenoons, leaving the afternoons for specialized study, round tables, and trips.

That the course was much appreciated by the missionaries who attended in 1932 will be seen in the following statement made by them.

"The group of furlough missionaries attending the Cornell School for Missionaries wish to record their conviction of the unique value and appropriateness of the Course in relation to their work.

"New vistas of opportunity have been opened, and new light has been thrown on many a difficult problem. For instance, our studies in Rural Sociology have brought us to a recognition of the vital need of such a study of oriental rural organization in order to enable us to make our best contribution to the reconstruction of life in our fields of service.

"We would urge that, wherever possible, missionaries in rural work avail themselves of this great opportunity, and we hereby place on record our appreciation of the unstinted service rendered by the College of Agriculture. No pains have been spared to make available every resource which could in any way contribute to our better equipment for Kingdom Service. Appreciation must also be expressed for the cordial interest and mutual helpfulness on the part of the Ithaca City Churches and the Cornell United Religious Work.

"We would like to assure any who may have misgivings as to the value of the school to them, that we have found the courses far more intimately and vitally related to our own problems as we see them in the rural areas in which we work, than we had anticipated. We discovered a contagious missionary spirit prevailing the college and a remarkable sympathy with and understanding of our problems. We were in touch with professors who are actually meeting the problems of rural communities and we saw the extension service, central rural schools, larger rural parishes and demonstration farms functioning in relation to definite rural situations and problems.

"We, therefore, entertain a hope that in the future, the response of missionaries to this opportunity will be more commensurate with the value of the course, and call upon our fellow-missionaries to consider seriously including the Cornell School for Missionaries in their next furlough period."

The N.C.C. Flood Relief Fund

I. Receipts:

Financial Statement, Aug. 25, 1931—Aug. 31, 1932
Contributions to Flood Relief to Sept. 5, 1932

No.	Amt.	No.	Amt.	No.	Amt.	No.	Amt.	No.	Amt.	No.	Amt.	No.	Amt.	No.	Amt.	No.	Amt.
1	\$100.00	65	2.00	130	.34	192	21.07	255	8.37	318	1.60	381	51.00	444	10.00	503	
2	50.00	66	45.80	131	.17	193	27.00	256	100.00	319	802.00	382	1,000.00	445	15.21	504	25.00
3	2.00	67	125.75	132	.17	194	7.00	257	200.00	320	176.20	383	10.60	446	10.00	505	87.63
4	50.00	68	1.00	133	.17	195	200.00	258	40.00	321	4.25	384	1,035.00	447	7.00	506	25.00
5	10.00	69	185.00	134	.25	196	222.71	259	10.25	322	1.88	385	12.00	448	.95	507	8.35
6	20.00	70	1,004.00	135	.17	197	20.30	250	9.70	323	500.00	386	110.00	449	25.00	508	3.00
7	150.00	71	1,050.00	136	.84	198	300.00	261	27.50	324	10.00	387	10.00	450	3.50	509	4.20
8	100.00	72	25.00	137	.17	199	50.00	262	10.00	325	200.30	388	15.89	451	22.00	510	98.20
9	1.00	73	5.40	138	.17	200	10.00	263	.50	326	57.00	389	2.00	452	31.50	511	2,224.41
10	.50	74	259.45	139	.34	201	.30	254	425.00	327	22.70	390	60.00	453	100.00	512	20.00
11	40.00	75	10.00	140	.51	202	.30	265	76.28	328	140.32	391	17.00	454	14.00	513	23.00
12	500.00	76	1.00	141	.84	203	.50	256	98.14	329	2,100.00	392	57.74	455	95.00	514	452.20
13	5.00	77	1.00	142	1.68	204	1.00	257	50.00	330	50.00	393	4.10	456	430.00	515	209.70
14	25.00	78	500.00	143	.50	205	.40	258	91.59	331	5.00	394	193.27	457	50.00	516	195.72
15	.61	79	247.20	144	.42	206	.50	259	24.00	332	130.00	395	25.00	458	£10—	517	55.57
16	100.00	80	3,740.00	145	.51	207	.60	270	50.00	333	160.00	396	7.00	459	148.09	518	55.57
17	5.00	81	5.30	146	.34	208	120.00	271	27.50	334	21.17	397	22.00	460	3.70	519	8.18
18	3.50	82	14.00	147	.17	209	1.00	272	20.79	335	1.00	398	25.80	461	60.00	520	15.40
19	40.00	83	15.00	148	.17	210	1.00	273	9.10	336	2.00	399	13.00	462	45.00	521	15.40
20	1.50	84	5.00	149	.34	211	.50	274	4.00	337	.10	400	14.20	463	23.00	522	44.25
21	258.54	85	22.40	150	.51	212	1.00	275	10.00	338	19.00	401	.50	464	30.00	523	8.19
22	555.55	86	59.00	151	.84	213	.50	276	1,000.00	339	37.00	402	.30	465	71.57	524	32.79
23	5.00	87	15.00	152	.34	214	53.00	277	454.49	340	134.00	403	6.18	466	47.10	525	5.05
24	2.00	88	55.00	153	.34	215	38.53	278	158.36	341	1 00	404	20.00	467	50.00	526	11.48
25	30.00	89	20.00	154	.51	216	11.00	279	99.50	342	10.00	405	10.00	468	100.00	527	57.40
26	11.00	90	25.00	155	.50	217	2,130.00	280	28.00	343	1.17	406	55.08	469	21.41	528	25.41
27	10.00	91	20.00	156	.17	218	1,065.00	281	1,234.09	344	Cancelled	407	Cancelled	470	3.00	529	15.60
28	1.20	92	500.00	157	.17	219	5.00	282	1.00	345	271.81	408	3.00	471	8.84	530	3.30
29	Cancelled	93	43.50	Total	52.00	220	3.50	283	.55	346	75.00	409	105.55	472	10.50	531	11,857.71
30	2.00	94	5.00	158	.51	221	12.00	284	65.00	347	25.00	410	50.00	473	15.52	532	7.20
31	1.00	95	1.00	159	600.00	222	.42	285	28.00	348	6.00	411	50.00	474	1.50	533	40.00
32	17.34	96	2.00	160	65.50	223	1.00	286	.50	349	12.00	412	2.45	475	1.50	534	1.00
33	17.43	97	1.00	161	30.65	224	1.00	287	2.25	350	106.00	413	2.00	476	1.00	535	25.00
34	41.29	98	2.00	162	250.00	225	5.05	288	350.00	351	16.50	414	200.00	477	6.18	536	135.12
35	35.00	99	2.00	163	45.00	226	30.00	289	.80	352	10.00	415	Cancelled	478	40.78	537	G.\$10.00
36	100.00	100	5.00	164	39.75	227	10.00	290	Cancelled	353	34.00	416	30.00	479	5.00	538	45.00
37	20.00	101	.60	165	18.00	228	150.14	291	23.00	354	17.70	417	15.00	480	200.00	539	400.00
38	850.00	102	.60	166	250.00	229	100.00	292	192.30	355	1,050.00	418	28.00	481	10.00	540	5,972.75
39	70.60	103	.30	167	4.00	230	25.00	293	5.25	356	14.20	419	10.00	482	30.00	541	15.00
40	2,000.00	104	.20	168	231.66	231	2.00	294	37.00	357	3.10	420	215.00	483	22.50	542	10.00
41	700.00	105	.30	169	74.62	232	517.15	295	53.66	358	400.00	421	102.24	484	40.95	543	25.00
42	1,000.00	106	.50	170	412.72	233	2,140.00	296	606.61	359	32.30	422	112.55	485	25.00	544	10.00
43	200.00	107	.50	171	206.36	234	1,150.98	297	2.00	360	5.80	423	335.00	486	6.30	545	20.00
44	50.00	108	.20	172	10.00	235	815.00	298	115.26	361	17.24	424	424	487	1,434.87	546	50.00
45	50.00	109	1.00	173	10.00	236	200.00	299	80.19	362	19.80	425	6712.66=	488	1.00	547	76.53
46	11.52	110	1.00	174	35.97	237	10.00	300	187.51	363	4.99	426	934.24	489	10.00	548	65.00
47	1.00	111	1.20	175	3.00	238	530.00	301	125.00	364	8.97	427	10.00=	490	25.00	549	1 87
48	Cancelled	112	1.00	176	4,147.50	239	150.00	302	406.55	365	5.44	428	19.89	491	50.00	550	9 00
49	50.00	113	1.00	177	45.28	240	25.00	303	16.00	366	374.68	429	20.00	492	1,999.50	551	767.03
50	Cancelled	114	3.00	178	52.59	241	10.20	304	200.00	367	54.09	430	12.75	493	40.20	552	5.00
51	20.70	115	.50	179	36.82	242	20.00	305	65.92	368	10.00	431	427	494	53.46	553	10.00
52	131.78	116	1.00	180	15.78	243	1.00	306	100.00	369	222.04	432	22.00	495	40.00	554	£250—
53	25.00	117	.50	181	26.30	244	132.84	307	18.50	370	100.00	433	40.00	496	12.00	555	4,304 15
54	100.00	118	.50	182	31.56	245	5.00	308	6.00	371	20.00	434	8.00	497	8.00	556	1.00
55	20.00	119	.50	183	3.18	246	13.00	309	100 52	372	6.20	435	79.10	498	Cancelled	557	£100
56	30.00	120	.50	184	5.00	247	10.00	310	52.60	373	62.40	436/6	Duplicate	499	112.00	558	791 60
57	146.04	121	.50	185	5.50	248	10.00	311	12.05	374	43.10	437	50.00	500	16.00	559	(£50 for trans-
58	73.00	122	1.00	186	10.00	249	85.00	312	12.00	375	10.00	438	192.05	501	5.00	560	mission to
59	3.00	123	.17	187	10 85	250	51.62	313	378 94	376	10.00	439	25.00	502	50.00	561	Bishop Roots)
60	22.50	124	.17	188	99 50	251	15.13	314	100 00	377	50.00	440	20.00	503	50.00	562	554 = 60.00
61	2.00	125	.17	189	550 00	252	30.00	315	99 50	378	17.00	441	50.00	504	6,073.86	563	£125
62	120.00	126	.17	190	200.00	253	238.13	316	100.00	379	6.00	442	500.00	505	2.00	564	2,050.49
63	80.17	127	.17	191	48 45	254	100.00	317	1.00	380	10.00	443	28.65	506		565	£1-5/-
64	Cancelled	128	.17	192													20 13

II. Disbursements:

Note: A. Direct and Labor Relief

B. Famine rehabilitation, such as purchase of seed grain, farm animals, building materials, etc. Money was given in the form of grants to responsible Christian committees to be loaned by them to needy farmers grouped in mutual aid societies.

1. Kiangsu

A.—Haichow \$ 3,000
B.—Nanking (three different committees) \$ 10,000

Total for Kiangsu \$ 13,000

2. Anhwei

Nanhsuchow 20,000
Hwaiyuan (three different committees) 21,451.29
Showchow 14,000

3. Kiangsi

A.—nothing
B.—Hwang Mei 1,500

Wuhu 35,000
North Anhwei Joint Flood Relief Committee 10,000
Ningkuofu 1,500
Total for Anhwei..... \$101,951.29

B. Nanhsuchow \$ 1,500
Hwaiyuan 4,000
Showchow 600
Wuhu (five different committees) 7,700
Ankiang 3,500
Wukiang 3,000
Hochow 900
Total for Anhwei..... \$21,200

Kiukiang	500
Total for Kiangsi.....	\$ 2,000
<hr/>	
4. Hupeh	
A. Hankow	\$ 1,200
B. Hankow	\$ 7,000
Total for Hupeh.....	\$ 8,200
<hr/>	
5. Hunan	
A. nothing	
B. Yochow	\$ 300
Changsha	6,000
Total for Hunan.....	\$ 6,300
<hr/>	
6. Honan	
A. Honan International Famine Relief....	\$ 2,000
	<hr/>
	\$154,651.29

SUMMARY

1. Total amount for Direct and Labor Relief..	\$108,151.29
2. Total amount for Famine Rehabilitation....	\$ 46,500.00
3. To Mr. Adam Black for refund	1,150.98
4. To Sir John Hope Simpson for NFRC	\$ 2,224.41
5. To overhead charges	501.90
	<hr/>
	\$158,528.58
	<hr/>
Balance in hand.....	\$ 5,831.97

War Relief Fund

Immediately following the "undeclared war" in Shanghai, funds began to come to the N. C. C. to be used to relieve those in Shanghai affected by the hostilities, for wounded soldiers and for sufferers in Manchuria.

Following is a list of the sums contributed with the numbers of the receipts issued therefore, and a summary statement of the distribution of those receipts to October 4th.

March 1st, to October 4, 1932

Total Receipts	\$ 25,624.69
Total payments:	
1. Shanghai Christian War Relief Committee	\$ 11,266.26
2. The Shanghai Red Cross per Dr. F. C. Yen	5,400.00
3. Shanghai Benevolent Bodies-Wounded Soldiers Relief Association	500.00
4. Shanghai Office of The 19th Route Army	1,022.00
5. Relief of 29 Christian Families in Shanghai	520.00
Balance on hand	\$ 6,916.43

No.	Amt.	No.	Amt.	No.	Amt.	No.	Amt.
10066	15.00	10173	1,000.00	10267	400.00	10337	1.00
10074	3,150.00	10192	64.00	10269	200.00	10344	67.88
10108	108.88	10193	79.00	10270	10.00	10347	500.00
10116	3,116.88	10196	4,240.00	10274	1,000.00	10357	100.00
10117	200.00	10212	747.00	10278	500.00	10362	60.00
10119	172.00	10221	5.00	10279	110.43	10385	10.00
10124	234.00	10236	260.00	10280	63.00	10390	1,260.00
10136	100.00	10237	656.37	10303	6.00	10452	300.00
10143	4,150.95	10251	1,039.80	10311	32.00	10477	38.00
10144	5.00	10259	145.00	10324	400.00	10666	31.00
10152	972.50	10266	22.00	10332	45.00	Total	\$25,624.69

Dr. Jones in Moukden

The evangelistic campaign of Dr. Stanley Jones began auspiciously in Moukden August 27 to September 3. Dr. Jones was accompanied by Messrs. T. H. Sun and H. H. Tsui of the N.C.C., the former serving as interpreter and the latter in charge of arrangements.

Ninety-two delegates from all over Manchuria attended (67 men, 25 women). Each morning at 8.30 there was a devotional period of half an hour. At 9.00 Dr. Jones addressed the conference and answered questions previously handed in. Following this Dr. Tsui led discussions on Personal Evangelism, to which came also sixty students from the Theological Seminary.

From three to five each afternoon there were discussions on Rural Work and Literacy, and on Christianizing the Home. From five to seven each day Dr. Jones met various groups; the first three afternoons Christian groups; the next three, non Christian; the last two days students. The conference discussed evangelism, in the afternoon they saw it practiced."

Interest in Manchuria is keenly theological and many questions raised were highly controversial, but the handling of these questions by Dr. Jones proved very helpful and led to a sense of deeper fellowship and understanding between those holding divergent views.

All the 200 sets of Dr. Jones books taken for sale were quickly disposed of and re-orders were necessary to supply the demand.

Large numbers were not sought, yet figures will indicate some of the trends as a result of these meetings. The total attendance at all meetings was 6970. The new enquirers from the afternoon meetings numbered nearly 270. In the personal workers sessions 82 of those present definitely enrolled as personal workers, of whom over 40 are available in Moukden, pledged to engage in the follow-up work with the enrolled inquirers.

Impressions

(Copied from Cheeloo Bulletin)

The contributions below come from representatives of about sixty delegates from churches in Shantung Province, also from members of all the Cheeloo University faculties, and from students. They come from several nationalities and from men and women who, had they been asked ten days ago to state briefly their religious standpoints, would have given us a rainbow of colors. The remarkable thing about these testimonies is that the differences have merged in the white light where the Christ stands speaking to each one of us, and we realize that the great things on which we are united are the central, living truths, which we may face with the open mind, unafraid. Perhaps the testimony which would give Dr. Jones himself the greatest joy is that of the student who said, "his words penetrated to our hearts" Was this not because Dr. Jones made us see Christ (in the words of Paul in the first chapter of Colossians) as "the image of the invisible God," and to pray unitedly "that in all things He might have the preeminence?"

Dr. Jones has succeeded in making his audience distinguish essentials from unessentials. The center of the Christian Religion is not doctrines, creeds, etc. but Christ himself. In him Christians of all denominations can unite and at the same time maintain their unique contributions.

Dr. Jones' meetings have made me feel much clearer in my recognition of the real Jesus Christ, strengthened my faith and brought me into closer relationship to him. I feel now that I have hope of overcoming difficulties in both personal environment and in the sphere of church work through added spiritual force and fresh methods. Hereafter I must grow in life and thought.

Dr. Stanley Jones—What amazing, what delightfully clear exegesis, what evangelical fervour, what fearless facing of truth, what a yearning for unity amongst all Christians! The pivotal point of his message was Christ, the final and unfolding word, the perfect and progressive revelation. He has given the needed emphasis at the centre. One word for our plucky interpreter. He captured the spirit of Dr. Jones and made his message live in another tongue. Mr. Sun, we thank you.

For myself I can say that my life has been strongly influenced by his words, and all my doubts about Christ have been swept away from the very depths of my heart. He showed me the true likeness of our God and Lord. He encouraged me to be more determined in giving everything, even my own life, for his Gospel's sake and for the benefit of others. (A Student)

A man simple, direct, unstrained; remarkable both for the ease, clarity and force of his public speaking, and for his perfectly amazing tirelessness. He showed forth an indwelling power. Those to whose hearts he spoke home of the significance of Christ for China today, heard and saw not Stanley Jones, but Christ himself. And Jesus once again said "Follow me."

Dr. Stanley Jones has brought us during the past week into the Presence of the Living Christ. By word and deed an ideal has been held before us of steadfast, humble and entirely selfforgetful devotion,—an adoring love as natural as springing water. And Christ our Lord, seeking China through such living, loving service is with us still.

"I have been able to attend so few of Dr. Jones' meetings, because of my work, that I am not in a position to write much. I am sure there are going to be lasting results from the meetings on the part of both staff and students." (A Physician)

What impressed me most at Dr. Jones' recent Conference:

The frankness of his handling of great issues; the unexpected warmth of his appeal; his emphasis upon the centrality of Christ; his disbelief in mass appeal and his belief in personal contact and group work; his account of his Ashram in India; and his endurance through all the meetings.

Movements of Secretaries

Mr. *Lobenstine* represented the N. C. C. at the meeting of the International Missionary Council held at Herrnhut June 23—July 4, the other representative being Dr. C. L. Hsia, now a member of the Chinese Legation in London. From New York to Cherbourg Mr. Lobenstine had among his fellow travellers a

number of members of the group on their way to attend "House Parties" at Oxford, Geneva and other places on the continent. This afforded an opportunity of closer touch with the Movement which at the present time is very active both in the United States, in Europe and in South Africa. The return passage across the Atlantic was made in company with Dr. John R. Mott. In New York conferences were held with various board secretaries with regard to educational and other China problems. He returned to Shanghai August 27.

Dr. *Tsui* assigned to make arrangements for Dr. Stanley Jones' Meetings, met him on his arrival in Hongkong August 10 and has been travelling with him ever since, taking part in the conference and other meetings. He expects to remain with Dr. Jones until the latter completes his series of meetings November 20.

Mr. *Cio* went to Foochow late in June to make preliminary arrangements for Dr. Jones' visit there.

Messrs. *F. L. Chang* and *T. H. Sun* left for Szechwan on June 15 and returned August 10, sharing in a Summer Institute at Chengtu for Christian rural workers, attended by the entire summer school at the University and forty rural workers and a three day conference with missionaries on Mount Omei. They were also able to spend an afternoon with the Baptist group of Chinese Christian leaders at Mount Omei. The primary emphasis of their visit was on Literacy and Rural work in their relation to Evangelism.

In August Mr. *Chang* attended the Mokanshan Conference, and has since made visits to Soochow to assist in plans for the Conference there with Dr. Jones. Mr. *Sun* has accompanied Dr. Jones, as interpreter.

Dr. *Han* left Shanghai June 19 in company with Dr. A. J. Fisher of the Church of Christ in China, sharing with him in the Honan Conference on the Five Year Movement, at Changte, June 21-27, visited Peiping June 29-July 3, where he met with the Board of Directors of the Christian Rural Service Union of North China, the Committee on the Stanley Jones meetings, and the Students Summer Conference. He attended also the Summer Conference of the Methodist Episcopal Church at Taianfu, Shantung July 5-12, and conducted classes at the Tunghsien (Hopci) Summer School July 13-19. From August 29 to September 5 he attended the North China Methodist Youth Institute at Peiping and shared in the Stanley Jones Conference at Peiping Sept. 7-16.

Mr. *J. B. Tayler* left Shanghai and the immediate service of the N. C. C. as a full time secretary the first week in July, and has since been in North China. He has accepted the Honorary Secretaryship of the North China Industrial Service Union, which will constitute the North China Section of the N. C. C. Committee on Christianizing Economic Relations.

Miss *Kuan* and Miss *Stallings* spent the summer in the preparation of the materials for the Third Annual Christian Home Week. Miss *Kuan* sailed on August 23rd for two years of study in America, having completed four years of fruitful service with the Council. At the end of August Miss *Stallings* returned to her work with the Methodist Episcopal Church, South, at Soochow, after a year as an "allocated" secretary, in view of the urgent needs of her own church.

Pending the securing of full time secretaries, the General Assembly of the Church of Christ in China, has generously consented to share part of the service of Mrs. Dorothy Mackeown *Fisher*, who is giving three mornings a week to the work of the Committee on Christianizing the Home. Mrs. *Fisher* may occasionally be available for service outside Shanghai where such service can be arranged in conjunction with her work for the General Assembly. The N. C. C. welcomes her even for this limited service.

Dr. *Cheng* has continued on sick leave, by doctor's orders, and has made some progress in the recovery of his strength in spite of a very hot summer in Shanghai.

Notes & Comments

The General Committee on the Union Hymnal met in Nanking 13th to 14th. It was decided that the Committee should select hymns for the present book on the principle of comprehensiveness, i.e., that all the hymns chosen as Essential by the six cooperating groups (the Church of Christ in China, Chung Hwa Sheng Kung Hwei, Methodist Episcopal Church, Methodist Episcopal Church, South, N. China Kung Li Hwei, and E. China Baptist Convention) should be included in this book, provided the total number should not exceed three hundred. The actual number was found to be 309. The final book should thus comprehend the characteristic features of each Church group, as well as Christian hymns of all ages, Churches and lands. It was determined that the hymnal should contain from 425 to 500 hymns.

In case the Standing Committee feels that a change in any of the Essential hymns is desirable, such change shall be effective only after the approval of the representatives of the church group involved on the General Union Committee. The next meeting of the General Union Committee shall be during the first week of July, 1933, place not yet determined. The expenses of the Standing Committee are to be budgeted and shared by the participating churches. Supplements of Readings, Prayers and Rituals, other than those to be included in the book as finally approved, may be added to the book by any church group for incorporation with the copies of the book to be used by that church group. Chinese original hymns should comprise ten per cent of the total number of the hymns chosen. The Business Subcommittee of the Standing Committee is to go into the question of publishing a "Words Only" edition, an edition with the tonic sol-fa number system and

an edition with the music on the five line staff,—having regard to the relative size and cost of the book.

Since the hymnal is to follow the principle of comprehensiveness all the terms for God in current use by the participating churches shall be accepted without question. The aim of the Committee is to compile a book which will express the highest aspirations and praise of the whole Christian Church in China. By its standard of spiritual thought, literary style and music, it is hoped to raise and enrich the quality and the production of praise in all the Churches. It is therefore the aim to produce a book adequate to inspire Christian congregations; to contain hymns suitable for use on all occasions and aspects of the Church's life and which can be understood by all Christians, and, as far as possible, by non-Christians as well.

Volume VI of the Complete Report of the Jerusalem meeting of the International Missionary Council, which has been called the "Royal Charter" of Rural Missions, may now be obtained cloth-bound, at a reduced price of Mexican \$3.00 per copy, postpaid, by addressing the National Christian Council.

The price of Dr. Butterfield's report, "The Rural Mission of the Church in Eastern Asia," in English, is Mexican \$3.00 per copy, postpaid.

Medical missionaries will be interested in learning that Dr. Allen Gregg, Director for the Medical Sciences of the Rockefeller Foundation, arrived on September 9th for a visit in Peiping of about a month. Dr. Gregg plans to leave for the South on October 4th, stopping at Tientsin, Tsinan and Nanking, arriving in Shanghai on Oct. 8th and remaining there until Oct. 19th, when he will be sailing by the S.S. "President Jefferson" for Hongkong. On his return he may be in Shanghai October 31st and November 1st before returning to America after a fortnight's visit in Japan.

Third Annual Christian Home Week

October 30 to Nov. 6, 1932

The Committee on Christianizing the Home takes great pleasure in announcing the Home Week material for 1932 and calling the attention to the annual observance of the Home Week, October 30 to November 6. You will be interested to know that Home Week has become a nation-wide program. Reports show that it was very generally observed last year throughout the churches from Manchuria to Kwangtung, and Shanghai to Szechwan. More than 7,000 sets of Home Week material were sold and used in these programs. Home Week is becoming an outstanding event in the church calendar.

The Committee wishes to express its gratitude to the churches for their enthusiastic support and very helpful suggestions. Following these suggestions and in view of the emphasis on deepening of the spiritual life in the Home and on Parent Education, the

Committee on the Home has been able to secure in the preparation of this material the whole-hearted cooperation of men and women of wide experience and of unusual ability. The suggestions have been worked out to meet the needs of several groups and thus can be more widely used in church programs. For the sake of your convenience all materials relating to Home Week will be handled by the Kwang Hsueh Publishing House, 44 Peking Road, Shanghai. Those who wish to act as sales agencies please apply directly to the said company. A list and description of the material and procedure for ordering follows.

Trusting that Home Week may be even more widely observed this year and with greater meaning and better results for our homes in China.

Special Bulletin

Requests are coming to the Home Committee continually from churches and groups who want suggestions and help in planning for their Mothers' Leagues, Parents' Meetings or other forms of work for the Christian Home. A special Bulletin has been prepared by Miss Kuan Tsui-chen and Miss Nina M. Stallings, giving programs and interesting experiments carried on by various groups in many different parts of China. This bulletin is full of helpful suggestions and materials and will be of special interest to all who are cooperating in the Christianizing of the Home Movement.

The National Christian Council is publishing this book and it is now on sale by them at 10 cts. per copy, including postage, which is much below the actual cost
Home Week Materials, 1932

I. *Picture*: Child's Meditation.

A Chinese child at prayer in a very natural setting; printed in beautiful colours for the home—Price 10 cents per sheet.

II. *Scrolls*:

A set of two scrolls in colours with Bible verses—Price 10 cents per set.

III. *Song*:

Emphasizing the theme of Home Week, 1932—by Dr. T. C. Chao—Price 3 cents per sheet.

IV. *Child's Prayer Card*: Mrs. MacGillivray.

Will delight the heart of any child—Price 2 cents each (Set of 8 cards for 25 cents from C.L.S.)

V. *How to Conduct Home Week*

Instructions and information for the setting up of Home Week and carrying out of the program—Miss M. A. Frame. Free.

VI. *Family Worship*:

A booklet containing eight programs for family worship for the entire family, also valuable suggestions for the observance of devotional life in the family—Mr. L. D. Gio.—Price 5 cents.

VII. *Parent Education*:

A book with a very attractive coloured cover containing eight chapters each dealing with a very vital phase of parent training. There is also a simple demonstration with each program thereby making more vivid the subject discussed. These programs have been prepared for the eight days of Home Week, including two Sundays; for eight weeks in short term schools or special classes; or for eight programs in Mothers' Clubs or Parents' Clubs. Price 20 cents.

1. Religious Nurture in the Home—Mrs. F. R. Millican.
2. Care and Feeding of the Child Under Six—Dr. C. L. Kao.
3. Parents' Influence Upon Their Children's Conduct—Dr. Idabelle Lewis Main.
4. The Social Life of the Home—Miss Shao Sien-ling.
5. Parents and Marriage—Mr. Daniel C. Fu.
6. Home Management—Miss Mary Millican.
7. Education in the Home—Miss Lee Kwan-fang.
8. How Can the Home Keep its Young People interested in the Church—Mrs. F. R. Millican.
Family's Contribution to Society—A Pageant by E. M. Highbaugh—1 copy free with each set.

The complete set of materials will be 45 cents, postage 5 cents extra, for orders received by October 1, 1932, and 50 cents, postage 5 cents extra, for all orders received after October 1. 10% discount for fifty sets or fifty copies of above material. An allowance will be made for orders coming from a distance requiring two weeks or more in the mail.

Procedure for Purchasing.

Please make out order and send with your remittance to Kwang Hsueh Publishing House, 44 Peking Road, Shanghai.

- a. If the remittance is \$2.00 or more, please use check or local Shanghai bank notes or postal order.
- b. If less than \$2.00, please send postage stamps well wrapped.
- c. Please register your letter against loss.
- d. Postage will be charged at the rate of 10% of the cost of the order.

The Bulletin of the National Christian Council

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Friday, February 10, 1933

Christian Unity Which Already Exists

The Place of "Stockholm" in the Movement for Christian Unity

W. ADAMS BROWN

(President of the Administrative Committee)

At the recent meeting of the Council of the Life and Work Movement at Geneva, important action was taken reorganizing the work upon a simpler and more efficient basis, opening the way for closer cooperation with other forms of the oecumenical movement, notably the World Alliance for International Friendship through the Churches, and electing new officers to take the place of some of those who, after years of faithful and effective service, have felt constrained to turn to other forms of work.

This action, or rather series of actions, makes it appropriate to reconsider in a somewhat more comprehensive way the ultimate aim of the Stockholm Movement in its relation to other or parallel forms of the movement for Christian unity. What exactly is it that we who are associated in this enterprise are trying to do?

In the hope of initiating a discussion on this fundamental theme, our President, the Bishop of Chichester, and I, as Chairman of the recently constituted Administrative Committee, have been asked briefly to state our own conception of this aim. It is to be understood that in this each of us is speaking for himself alone, though I trust that what we shall say will be recognized by others as expressing purposes which they share.

For myself, I would take my departure from the word "Life" which is the first of the two distinguishing words in our official title "Life and Work". We believe—I am sure that I am speaking for all who took part in the great Conference at Stockholm—we believe that there exists in the world today a type of life which we call Christian which differs in recognizable way from other ways of living and we have banded ourselves together to deepen our own appreciation of the fact, and by our actions, but still more by the spirit which we bring to the doing of them, to make its existence more apparent to the world.

We take our departure, therefore, from Christian unity as an existing fact. In this we differ from other forms of the movement for Christian unity, notably that which is associated with the name of Lausanne. That, as its name indicates, is concerned primarily with phases of the Christian movement in which unity is not yet an accomplished fact, namely, faith and order, and it exists to explore the ways in which the present divisions in

these fields can be overcome and a greater measure of Christian unity be attained. The aim of the Lausanne Movement is organic unity, using the word in its more limited sense of institutional unity. Its goal is a church with a faith everywhere accepted and a ministry universally recognized.

We share, many of us, a sense of the importance and urgency of this aim. We are working many of us, to further it. But, as members of the Stockholm Movement, this is not our primary aim. We are concerned with the things in which Christians are already one, not with the things which still divide us; and we wish, first, to make our own consciousness of this unity more vivid and, secondly, to make its existence more apparent to others.

Simple as it is, this aim opens the way to a program at once extensive and many-sided. It presents tasks for the mind as well as for the emotions and the will. These tasks we must explore together if our work is to be effective.

There is, in the first place, a task for the mind. We believe that there is a Christian way of life which differs from other ways of living. We believe that there is a Christian way of approach to the problems which beset us, whether they be individual or social, that is different from other methods of approach. We believe that Christianity furnishes a dynamic for the doing of what needs to be done, whether in our own lives or in our wider relations as members of society, which differs from other dynamics. We wish to define that way of life, that approach, that dynamic, in its contrast to other ways, other approaches, other dynamics, that we may appropriate it more completely ourselves and commend it more persuasively to others.

But thought is preparatory to action. What we see, we would do; first of all in the circles we can immediately influence, later on the wider stage of the world. We wish to find ways to express our existing unity in action, and that means that we wish to explore the possibilities of common worship, not in those regions which are controversial which "Lausanne" has chosen for its special province, but in the field where all Christians agree common worship is practicable, but where, alas, so often it does not take place. We want to present to the world the spectacle of a church that in the presence of the international problems which baffle and perplex us is unitedly living the life of prayer.

But prayer alone is not enough. Prayer that is effective bears fruit in love, and love must express itself in service. This brings us to the second note struck at the great Conference of Stockholm, the note of "Work."

There are tasks to be accomplished by economic and financial means alone. There is a moral failure to be taken account of. The hearts of men must be changed. Self-love must be replaced by love of others and the will to possess by the will to share.

There the Christian Church has its unique opportunity. On many of the questions which perplex the world today its members are honestly divided. On the spirit which is essential to their solution, they are at one. But it is precisely the spirit that is lacking. Why do we not make greater progress in the things in which we are agreed (on matters like disarmament, the opium traffic, and so on)? Because of suspicion and fear. We could do what it is right to do, so we say, if only we could trust the others. It is fear, then, and suspicion that we must banish. And how can we banish them save by revealing across the chasm of race, and class, and nationality, the existence of one spiritual community, bound together by faith and hope and love?

Such a community the Christian Church aspires to be and such it is so far as it is true to its God-given mission. But we have not as yet found means of manifesting through common action the measure of unity to which we have already attained. So in addition to our task of thought and of prayer and of action, we face in Stockholm a problem of organization. Leaving to "Lausanne" to define the conditions of *ultimate reunion*, we must find the *form of organization now practicable through which the measure of unity to which we have attained in Christian Life and Work can find expression in appropriate forms of common action.*

Here surely is a program on which all Christians can unite. To promote this program by every means in our power is the task to which we invite all the friends of "Stockholm" to address themselves in the coming year. (Reprinted from Stockholm newsletter.)

Recent Actions of the Executive Committee

Semi-annual meeting November 1-3, 1932; Ad Interim Committee December 19, 1932 and January 15, 1933.

The semi-annual meeting of the Executive Committee of the National Christian Council was held in Shanghai November 1-3, 1932. It was attended by nineteen members of the committee and by eight members of the staff.

Evangelism the Main Emphasis

Two hours each morning were devoted to the study of the goal and methods of evangelism, under the leadership of Dr. Stanley Jones. These meetings were attended by about sixty invited guests, mostly from the mission offices of various Christian organizations in Shanghai. The subject of evangelism was the main one dealt with at this session of the executive committee. In his presentation, Dr. Jones brought forward the following statement of the goal of evangelism which he had gleaned out of his experience in meetings in India and conferences in China:

"The goal of evangelism is the production of Christ-like character and life in individuals and in society through moral and spiritual conversion; by faith in and fellowship with God through Jesus Christ, His Son, our Lord and Saviour; through the new divine Society, the Kingdom of God on earth; and through becoming witness

in word and life by the power of the Holy Spirit of this new life to others."

One full session of the committee was given to the further discussion of this subject with the Five Year Movement primarily in view. The committee had before it the Minutes of the meeting of the International Missionary Council at Herrnhut, which decided to encourage its constituency to undertake a fresh study of evangelism and to seek to bring together in different countries leaders of Christian thought in facing afresh the Christian message to people living in this sorely distracted world.

The Council was deeply convinced of the urgent need of such study and welcomed the help which had come to its members at this Executive Committee meeting by the presence of Dr. Stanley Jones. It was unanimously agreed that the Council should do anything within its power to encourage the earnest study of this subject and proposes to give it a central place in the Biennial Meeting in May, 1933.

The N. C. C. and the I. M. C.

Report was made of the meeting of the International Missionary Council at Herrnhut last summer. China was represented at the meeting by Dr. C. L. Hsia and Mr. Lobenstine. The Council expressed its desire to cooperate with the I. M. C. Department of Social and Industrial Research and Council at Geneva in the further study of the opium and narcotic drug traffic and in assisting the department in a study of the cinema in relation to Christian missions at such time as the department is able to undertake such study. It welcomed the suggestion that one of the directors of the department visit the Far East.

On the subject of cooperation, the N. C. C. expressed itself as in full agreement with the I. M. C. in believing that "we stand on the threshold of a new period in cooperation—a period in which the requirements, principles and spirit of missionary cooperation shall be considered more thoroughly, seriously and sacrificially than ever." The Council rejoices that the I. M. C. has instructed its officers to regard "as one of the principal tasks claiming their attention during the next three years that of furthering, in collaboration with the N. C. C.'s, constructive measures of cooperation on the part of boards, missions and churches occupying common fields and vitally concerned in common undertakings."

The Council, accordingly, decided to make the study of what further developments in cooperation are possible between the Christian societies that are constituent members of the Council (including both missions and churches) one of its primary tasks during the coming months and to make this subject one of the major topics for consideration at the Biennial Meeting. It was further felt that the report of the Laymen's Inquiry Commission, which has much to say upon the subject of cooperation, should form an important item in such study and discussion both before and at the Biennial Meeting.

Religious Education and the W. S. S. A.

The committee heard with satisfaction of the relationship established with the World Sunday School Association at the Rio Convention and recognized with gratitude the effective help that has already been given

and is promised in the future on the part of the World Sunday School Association to the cause of Christian religious education in China.

The committee learned with interest of the invitation of the National Committee on Christian Religious Education to Dr. Luther A. Weigle, Dean of Yale Divinity School, to visit China in the interest of religious education from January to August, 1935, and heartily endorsed this invitation of its standing committee.

Committee on Christianizing Economic Relations

This committee operates in two sections, one, a Shanghai committee, dealing with problems of industry under modern factory conditions; and the other with small scale industries in rural areas. There has been formed in Hopei, a North China Industrial Service Union through the cooperation of Yenching, Cheeloo, and Nankai universities, Oberlin College in Shansi, the North China School of Engineering Practice, and several other organizations. Mr. J. B. Tayler, loaned for the past two years by Yenching University, to serve as secretary of the Committee on Christianizing Economic Relations, is secretary of the union. Active experimentation in small scale industries is progressing along two lines, namely, wool and iron. Mr. S. M. Dean, head of the North China School of Engineering Practice, is undertaking to reproduce in China certain machines still used for small scale woolen industries in Great Britain and is training workers to run the machines. Through a special fund provided for the purpose, an expert in metallurgy is being brought out from England to study how to improve the present very crude methods in use in Shansi village smelters and small blast furnaces with a view to improving the farm implements used in the northwest.

The N. C. C., from balances in a special fund of the Committee on Christianizing Economic Relations, is also making a small annual contribution to the North China Industrial Service Union.

The Ad Interim Committee at its January meeting further approved of a grant for three years, to representatives of the Yangtzepoo Social Center, the Shanghai branches of both the Y. M. C. A. and the Y. W. C. A. for the purpose of developing materials for use in the education of workers in the factories. It is proposed to engage the services of a properly qualified person to work with Mr. Tsien, the head of the Yangtzepoo Social Center, and the industrial secretaries of the Y. M. C. A. and the Y. W. C. A. in developing and trying out such educational materials. The Council is participating in such a local experiment under its standing Committee on Christianizing Economic Relations, inasmuch as it is expected that the teaching materials thus developed will be useful in other cities as well.

C. C. E. R. Secretary.

The committee has thus far also failed to secure a secretary for the Committee on Christianizing Economic Relations. Both the problem of finance and the task of finding a suitable person has led to this delay. In the mean time Mr. Tayler is continuing the work on which he has been primarily engaged during the past two years, namely the small scale industry in rural areas. He is connected with both Yenching and Nankai Colleges and serves as secretary of the N. C. I. S. U. The Council is also fortunate in having as chairman of the Shanghai Sub-Committee on Christianizing Economic

Relations, which is dealing with workers' education, Mr. D. Y. Tsien, the director of the Yangtzepoo Social Center connected with Shanghai University. Mr. Tsien is giving his full time to this work and is thus able to superintend the special projects toward the financing of which the National Christian Council is able to give some assistance.

Mutual Aid Societies

The N. C. C. has entered into an agreement with the College of Agriculture, University of Nanking, whereby the latter agrees to continue as an experiment for three years, beginning with November 1, 1932, the work started by the National Christian Council's Flood Relief Committee in the use of part of its funds in the form of loans to farmers in the flooded areas under the direction of Christian committees. By this agreement the Council turns over to the College of Agriculture a balance in hand of approximately \$11,000 and the funds from outstanding loans as they are collected. The College of Agriculture undertakes to use these funds to promote rural cooperatives through church and mission agencies and will carry on this work in the areas flooded in 1931, wherever this is possible. The College is to submit yearly reports to the National Christian Council of the activities and expenditures in connection with this project and will keep in close touch with the Council's rural secretary.

North China Rural Service Union

This union really serves as the Rural Committee of the National Christian Council. It has three branches, one each in the three provinces of Hopei, Shantung and Shansi.

The Council has endorsed an appeal for financial assistance for a project to develop rural cooperatives in North China. The union is further seeking help in securing expert assistance in a more thorough-going study of ways in which a community-centered program along the general lines agreed to at the last Biennial Meeting can be carried out in the best way.

Proposed Change in Constitution

In order to make possible representation on the Council of church bodies with a community membership of less than one thousand members the following recommended change in the constitution is being sent for approval to the constituent bodies participating in the work of the Council:

"Church bodies (denominations) with less than one thousand but more than five hundred communicant members may become affiliated with the National Christian Council on their request if approved by a two-thirds vote of the representatives in attendance at any meeting or may be admitted to affiliation temporarily by the Executive Committee, the action to be confirmed by a later meeting of the Council.

"Churches affiliated with the Council may participate in meetings of the Council by the attendance of a fraternal delegate with the privileges of the floor, but without vote, at the expense of the affiliated church. Fraternal delegates shall be eligible to cooption as coopted delegates."

Laymen's Inquiry Report

The Council approved actions taken by the staff in endeavoring to secure promptly in China copies of the

full report of the Laymen's Inquiry Commission and in making provision for the translation and publication of the report in Chinese, without the same becoming a financial charge upon the Council. The Council further took action recommending the thorough study of the report both because of the importance of the issues raised and because of their intimate bearing on the whole question of the correlation of Christian effort in China, which is one of the primary reasons for the existence of the National Christian Council. "In taking the above actions the Executive Committee wishes to make clear that its approval of these resolutions involves merely the recognition of the importance of the issues raised and is not to be regarded as an expression of opinion on the part of the Council of either the general positions taken in the report or the specific recommendations contained in it. Such expression of opinion, if made, can come only after careful consideration of the report as a whole by the Council's constituency."

Finances

The appeal printed in the last issue of the Bulletin for financial help to enable the Council to meet its obligations during the fiscal year, closing March 31, 1933, has brought a generous response from quite a number of the Council's constituency. Already (January 20) the sum of \$6,700 of the \$12,000 in new gifts required by the Council to meet its obligations has been received. This leaves still approximately \$5,300 to be secured before the end of the fiscal year.

Biennial Meeting

The Biennial Meeting is to be held May 3-11 in buildings of the Southern Methodist Mission in Sungkiang, twenty-eight miles from Shanghai on the Shanghai-Hangchow railway. In addition to dealing with the reports of the Council's standing committees, and the routine business of the Council, the main emphasis is to be placed at this meeting on the two subjects of evangelism and cooperation. The nucleus of commissions on these two subjects was appointed at the January Ad Interim Committee meeting, all members of the Ad Interim Committee being appointed to serve on one or the other of these committees. In order that regular meetings of these commissions may be held regularly between now and the time of the biennial meeting, their membership will of necessity be largely made up of persons resident in East China. Individuals and groups in other parts of the country will be invited to cooperate with these commissions.

Return of Mr. Rees after furlough

Mr. Rees' furlough falls due in the summer of 1933, at which time he will have completed three years of service with the Council. The Council is inviting Mr. Rees to return after furlough for a further period of service under the Council of three years or more.

Secretary of Home Committee

The Council has not as yet been able to fill the place left vacant by the resignation of Miss T. C. Kuan, who left China last summer for study in America; nor has it been able up to this time to secure a "loaned secretary" as successor to Miss Nina Stallings. Mrs. A. J. Fisher is giving part time service to the committee and the Christian Literature Society has agreed that Miss Li Kwan-fang of their staff, who is serving as chairman of

the Committee on Christianizing the Home, assist the committee both by preparing literature for use during the home week and also by attending several conferences which are being arranged by the Home Committee.

Religious Education

The Executive Board of the National Committee for Christian Religious Education in China (NCCRE) met recently in Shanghai (Nov. 30, Dec. 1, 2). We give a brief account of the more important matters discussed for the benefit of our readers.

World's Sunday School Association

Dr. C. S. Miao went to Rio, Brazil to attend the W. S. S. A. convention last July. He met with (and, we add, helped to create) a most friendly spirit towards China. The Executive Committee of the W. S. S. A. decided to recognize our N. C. C. R. E. as the agency in China with which they would cooperate. Consequently we are now recognized as one of the constituent units, and receive some financial support for the carrying on of the work here.

Curriculum and Materials

Various groups of Chinese and foreign workers in different parts of the country are engaged in producing some fresh teaching materials for Sunday School and other types of work. Some of the booklets are being printed for experimental use and can be had from the Kwang Hsueh Publishing House, (K. H. P. H.) 44 Peking Road, others are being published by the C. L. S., 19 Museum Road, Shanghai, from whom they can be ordered. A catalogue of Religious Education Books has recently been printed and can be had free on application to our office here.

Groups already at work

(a) *Children.* Primary Sunday School Books containing a year's course (teachers' books) are being prepared for all six age groups. The First and Second year books are printed and can be had from the K.H.P.H. Miss Nowlin and Miss Gregg are in charge of this group.

Two books on Junior Church Worship, one in Chinese and one in English, have been prepared by Mrs. Dorothy Barbour and are already published by the C. L. S. They contain suggestions on the principles of Worship for children and some specimen worship services.

(b) *Middle Schools.* A Foochow group under the leadership of Prof. E.M. Stowe has been collecting data on student needs and problems. Anyone who would like to cooperate should write to Mr. Stowe at Fukien Christian University. Early in February a small conference of Middle School workers will be held in Shanghai to plan for future developments.

(c) *Christian Universities.* The Council of Higher Education of the C.C.E.A.A. is calling together representatives of the universities in January. A special religious education group which met first in 1930 will also plan to develop its work.

(d) *City Youth.* Those who have begun to tackle church-centered work for young men and women in cities are invited to get in touch with Dr. Y. S. Han, Dr. Miao or Mr. Rees at this office.

(e) *Rural Youth and Adults.* Rev. Frank Price and his colleagues at Nanking Theological Seminary are

Notes and Comments

doing research work and also beginning to experiment with some new materials for rural people. It is hoped that the forthcoming Mass Education (Literacy and R. E.) Institute being arranged by the N.C.C. at Tingsien next April will open up fresh lines of advance.

(f) *Inquirers.* Some workers in the Wuhu Diocese are reexamining the curriculum for preparing people for church membership. Dr. Leger has also drawn up some suggestions for this purpose. Papers relating to this matter may be had on application to this office.

(g) *Parent Education.* Some lessons for a three months course are being printed for experimental use in Sunday Schools and should be available at the K.H.P.H. in February.

Teacher Training

The three year program of Regional Institutes is being carried forward by the NCCRE with the cooperation of the Home Committee of the N. C. C. In the spring a team consisting of Dr. C. S. Miao, Miss Li Kwan-fang, Dr. S. H. Leger and others will assist in such institutes at Foochow (Feb. 1-25), Amoy (March 1-10) and Swatow (March 15-25). The central purpose is to study with local church leaders the whole program and curriculum of teacher training for city and rural churches.

Those who are engaged in training teachers for Sunday School, Home or other forms of church religious education are invited to get in touch with S. H. Leger at this office.

Dr. Luther A. Weigle has been invited to come to China for six months at the beginning of 1935. The main purpose of his visit will be to confer with us in the matter of training ministerial and lay workers for the work of the church.

Finance

The NCCRE is largely supported by the N. C. C. and by the C. C. E. A. The World's Sunday School Association is now also sending contributions, but owing to financial depression in America less than half of what they hoped to send has actually been received this past year. The coming year is not likely to see much improvement. In view of this and also to enable this work to become more self-supporting we are inviting contributions from friends in China. These should not be made at the expense of the general N. C. C. funds from which are paid the salary of the foreign secretary and all the expenses of rent and clerical service in connection with his office amounting to a total of over \$12,000 per year. Similarly the C.C.E.A. pays the salary of the Chinese Executive Secretary, the foreign associate secretary and their office expenses, to a total of \$7,500. This leaves \$8,750 to be secured in China and abroad, for the Associate Chinese Secretary, promotional literature, travel of secretaries and committees, and expenses of institutes, conferences and research groups. Gifts however small will be greatly appreciated in these difficult times and may be sent to Mr. Rees at this office.

Religious Education Fellowship

The membership of this Fellowship is now over 400. Information is circulated from time to time, some local fellowships have been formed and members agree to pray for one another, especially on Saturdays. A special Bulletin on R. E. will be issued at the end of January. Those who wish to join can be nominated by members in the usual way.

The many friends of Dr. David Z. T. Yui formerly chairman of the Council have been greatly disturbed in receiving through press despatches and personal cablegrams the news that while calling on Secretary of State Henry L. Stimson in Washington on the morning of January 5 Dr. Yui suffered a slight cerebral hemorrhage. It will be recalled that Dr. Yui went to America in 1922 as one of two representatives sent by various people's organizations in China to attend the Washington Conference. In spite of an illness which has incapacitated him for active work during the past year and a half, he yielded to the desires of some of these organizations and left again last September for a period of residence in America and of effort on behalf of a peaceful and just settlement of the present crisis in the Far East. While a prolonged period of rest and recuperation will be required, messages from Washington indicate that Dr. Yui has made a successful recovery from his attack and is steadily improving.

Bureau of Information of Missionaries on Furlough

The Conference of Missionary Societies in Great Britain and Ireland in conjunction with the Central Council of the Selly Oak Colleges, has established at Selly Oak a Bureau of Information for missionaries with regard to special training. The colleges are prepared to make provision for missionaries who, during their furlough, wish to commence or continue the study of some special subject; to pursue a course of directed reading; to bring up to date by observation and interview their knowledge regarding developments in methods of education; to secure a certificate as a teacher; or to take special courses in such subjects as Social Anthropology, the Psychology of Primitive Peoples, the Comparative Study of Religions, Religious Education, Public Health, Industrial and Social Conditions, or Business Method.

This Bureau has taken over work previously done in this connection by the Board of Study for the Preparation of Missionaries. Inquiries formerly sent to Edinburgh House should now be sent to the Information Bureau at Selly Oak Colleges, Birmingham, England.

Church History Deputation

The International Missionary Council has issued a report of the deputation to the Orient to inquire into the provisions for the teaching of church history. The report extends to some 86 pages and covers inquiries in regard to the instruction now being given in church history in China, India, Japan and other countries; the teachers engaged in such study, and the library equipment available in the theological schools of the different countries visited. Practically all the countries of Asia were visited by this deputation.

They regard their report as a preliminary one and call attention to the need for further work along the lines of gathering and conserving source-material for the history of Christianity in the Orient through organized effort on the part of those interested.

The National Children's Festival, April 4, 1933

The Government has designated April 4 as a day when the nation as a whole, throughout its schools and homes, should give special thought to the children. The day is being called the "Children's Festival". The

Home Committee at its last meeting decided to call the attention of the churches to this festival and to urge them to plan for appropriate celebrations on the day, both in the churches and in the Christian homes. The committee also recommended that the churches celebrate "Children's Day" on the Sunday preceding or following this festival. Programs, both for the Festival itself and for Children's Day are being prepared by the National Child Welfare Association (at 20 Museum Road, Shanghai) and by the China Christian Educational Association (23 Yuen Ming Yuen Road, Shanghai, and may be secured by writing to either of the above organizations or to the Home Committee.

Children's Day is not new to some of the churches in China. In many instances the second Sunday in June, the day observed in America, has been taken over and appropriately celebrated. It is the thought of the committee that now is the time for the Chinese Christians to develop their own Children's Day and to co-operate with the Government in promoting this national Children's Festival.

Reverend C. H. Stevens, of Fengsiang, Shensi, under date of December 22, says:

"The year has again witnessed the failure both of the summer and autumn harvests; continued drought prevailing over a wide area. This has reduced a very large part of the population to the point of destitution. Houses have been pulled down in great numbers simply to sell the wooden framework for a few cash wherewith to obtain either a little food to appease immediate hunger or for road expenses to enable them to migrate to other districts where food is obtainable at much less cost. The situation is alarming as the drought is continuing and one is fearful for the year's wheat upon which next year's harvest depends. Large tracts of land could not be sown owing to lack of seed. This is a recurring catastrophe which can probably only be remedied either by exceptional harvest from what has been sown or the coming of a quantity of grain coming in from outside."

The Association Press has just published in Chinese in pamphlet form an address delivered by Reverend E. L. Allen, pastor of the Union Church in Kowloon, Hongkong, entitled "The Cross of China". The address was given originally in Hongkong University. It undertakes to deal from the Christian Standpoint with the problem of military force, and is a strong exposition of the pacifist point of view.

The price of the booklet, which contains 38 pages, is ten cents a copy, or seven cents a copy in quantities of one hundred or more.

Word has just reached China by cable that Harper & Brothers are issuing a cheap paper edition of "Re-thinking Missions." The Commercial Press is to act as general distributors for Harper & Brothers in China and is offering the book at \$2.00 Chinese currency. We are informed that an order for a thousand copies was cabled on February 3. Any who desire to place orders for the book should do so through Commercial Press either at their general office in Shanghai or at branch offices. A limited number of the cloth edition are being sent to the N.C.C. and upon their receipt may be procured for \$10.00 each.

Home Week

Reports from many places tell of various ways in which the Home Week materials were used last autumn. Many churches report a growing interest in the observance of the week and in the carrying through the Mothers' Clubs of successful programs. Some follow the general plan proposed for meetings, exhibits and demonstrations during the week. Some schools find the observance of Home Week an excellent way of making contact with the homes of students and of guiding as many as possible of the parents into home study groups.

The Home Committee of the National Christian Council welcomes not only reports but also suggestions and criticisms from any who have been making use of the materials provided so that they may be improved and be made of larger use to a greater number. While it may not be possible in any one year to adopt all of the suggestions made, all are being noted as they come in and will guide the committee in the preparation of its materials. The committee is endeavoring to follow the suggestions made by a number of people and to have all of the material for home week ready by June so as to enable groups of pastors and other Christian workers when they gather during the summer in conferences and institutes to have this material at hand for study. The earlier preparation of the printed matter will also enable pastors and others to make their plans for its best use in their churches or throughout their districts.

The theme chosen for 1933 is "The Place of the Child in the Home". The program will be built around the following rights of the child:—

1. The right of every child to good physical care.
2. The right of every child to a happy childhood.
3. The right of every child to spiritual and moral training.

The committee is striving to make some of its publications simple enough to be readily made use of in the rural homes. It is also seeking to make it exceedingly practical and helpful.

The material builds on the foundations laid during the past three years. Some of it is to be put into the hands of parents with a view to helping them throughout the entire year to make their homes more truly Christian. The committee is conscious that there are many places not yet ready for this second step and in which thus far no regular program for Christianizing the home has been carried on. For these places a selection of the best material used during the past three years is being made.

The printed matter for this year's Home Week will contain suggestions for discussion groups of fathers who seek to approach the problems of the home from their own particular point of view and to enlist the help of their wives in building a truly Christian home.

If you are planning for summer institutes it is not too early to place your order now for the new materials and to make definite plans for its discussion and study by those who will be responsible for promoting the Christianizing of the Home Movement in your community. A truly Christian home is the best apologetic for Christianity. Will you not make the observance of this week a very vital part of your participation in the Five Year Movement?

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Japan's Dependence on Foreign Supplies of War Materials



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Foreword

THIS booklet contains the text of a document presented to the Nine-Power Conference at Brussels by the Chinese Delegation, on Nov. 15, 1937, outlining economic and financial measures which the Powers might take to deter Japanese aggression against China. The Conference was convened on Nov. 3 under Article VII of the Nine-Power Treaty of Washington to study peaceable means of hastening the end of the conflict in the Far East and went into recess on Nov. 24.

Throughout the Conference, Dr. V. K. Wellington Koo, head of the Chinese Delegation, demanded positive and timely measures by the signatories of the Nine-Power Treaty to extend concrete aid to China and to withhold economic assistance and supplies of war materials from Japan, in order to check the forces of aggression and to hasten the restoration of peace.

Japan's Dependence on Foreign Supplies of War Materials

I

IMPORTATION OF HIGHLY MECHANIZED WAR WEAPONS

Her inferiority in manufacturing mechanized war weapons of high precision, such as airplanes and motor lorries, compels Japan to import a part of these from foreign countries.

II

IMPORTATION OF WAR MATERIALS

(a) *Petroleum* — Regarding petroleum, the most important fuel for war machines, for naval ships and for war-time transports, Japan depends almost wholly upon foreign supplies. Japan's own production only meets about 10% of her peace-time consumption. In 1936, Japan in all imported 172.4 million yen worth of heavy oils and petroleum, of which the U. S. A. furnished 64.3%, Dutch Indies 25.5% and British Borneo, 5.5%. Even though she has recently been storing oil, the supplies in hand would hardly suffice her for more than a few months' requirements under war conditions.

(b) *Iron* — Japan's iron ore production, plus that of Korea and Manchuria, meets only about 35% of her peace-time demand. She imported 240.4 million yen worth of iron ore, pig iron and scrap iron in 1936, of which the U. S. A. furnished almost 33%; British India 6% and Germany 5%. With these imports and with production pushed up to the maximum figure, her steel output came to 5.5 million tons in 1936,

only a little more than a quarter of Germany's 19.1 million for the same year. Iron is indispensable for the manufacture of armaments, ammunitions and many war machines and weapons. Its war-time demand must, therefore, be much higher than that of ordinary times.

(c) *Coal* — Japan's annual production of coal, including those of Korea, Formosa and Manchuria, amounted to 54 million in 1936 as against Britain's 232 million and Germany's 158 million tons. Coal is essential for the production of steel and power; for transports; for fuel oils; for chemicals and explosives and for many other war purposes. Although her whole Empire's production of coal, together with Manchuria, covers a large part of her peace-time demand, it is far from being nearly adequate in the time of war. In 1936, to meet her peace-time needs, besides importing a large quantity from China, Japan imported almost 12 million yen worth of coal from French Indo-China, which constituted 23.4% of her total imports of coal for the same year.

(d) *Rubber* — Rubber is employed for a variety of uses, chiefly in connection with electrical machinery and transport, which are, in turn, essential directly or indirectly for war purposes. Japan produces no rubber and is obliged to depend entirely upon foreign supplies. In 1936, her total import of rubber was valued at 73 million yen: 32.4% from Straits Settlements; 31.4% from Dutch Indies and 2.2% from British India.

(e) *Cotton* — Cotton, for purely war purposes, is used for the manufacture of explosives; but cotton, as the raw material for clothing to clothe soldiers, is still not free from war purposes. Although Korea produces a certain amount of cotton, the whole production in Japan, in comparison with her needs, is indeed very meager. Cotton has, therefore, for many years in the past headed the Japanese import list. In 1936, Japan imported 850.5 million yen worth of cotton: 43.8% from U. S. A., 37% from British India and 4.3% from Egypt.

(f) *Wool* — Regarding wool, Japan's position is not any better than her cotton. Her own production is almost nil. She has been dependent almost wholly upon the British Empire for the supply of this essential material for her peace-time demands. In 1936, 85% of her total import of 212.5 million yen worth of wool, woollen yarns and tissues came from the British Empire: Australia furnished 70.2%, Union of South Africa, 8.3% and England herself, 6% of the total. With millions of reserves

gradually called into service and with as many regular army and navy men in active service in places of severe cold weather, Japan's war-time need of wool will undoubtedly be doubly urgent.

(g) *Antimony, Magnesite, Manganese, Molybdenite, Tungsten and Chrome* — These materials are essential for steel-making and metallurgy generally. Japan has little or none of antimony and magnesite and has a supply of far less than half of her peace-time needs, in manganese, molybdenite, tungsten and chrome. Her lack of these materials would in time affect not only the fabrication of munitions themselves, but also the machinery which makes these munitions.

(h) *Bauxite and Aluminium* — Bauxite is the ore from which aluminium is made. Aluminium is principally used for aeroplane-building and for other weight-saving purposes. Japan produces no appreciable amount of bauxite. The needed supply of aluminium has, therefore, to be imported. Her import of aluminium in 1936 totalled 12 million yen, of which Canada furnished 71.7%; Switzerland 16.6%; Norway, 6.6% and the U. S. A. 4.1%.

(i) *Copper, Tin, Zinc and Cadmium* — These are used, partly in the form of brass, in shells, small arms, field guns, ammunitions, machinery, electrical equipments and many other purposes. Although Japan can provide a greater part of her peace-time need of copper herself, she produces only about 50% of zinc, 20% of tin and little or none of cadmium. In 1936, she imported 33 million yen worth of copper, of which Canada furnished 97%; 15 million yen of tin, of which Straits Settlements furnished 58%; and 11 million yen of zinc, of which Canada furnished 34.5%, Australia, 31% and U. S. A., 18%.

(j) *Phosphorus, Lead, Mercury, Nickel and Asbestos* — Phosphorus is used for poison gases and other chemical industries. Lead is used for ammunitions, such as bullets, and, on a large scale for the manufacture of acids for explosives. Mercury is mainly used in detonators for explosives. Nickel is essential for the making of heavy guns and battle-ships, for high-tensile steel and also for certain other ammunitions. Asbestos is used for obturators for guns and lagging for machinery. Japan produces none of these materials in great quantity; in fact, her production, in these cases, come either to nil or to an amount almost negligible.

III

SOURCES OF SUPPLY

A study of Japan's sources of supply of raw materials discloses, as proved by her import figures of 1936, the fact that the British Empire controls more than 30%; the U. S. A., with Philippines and Hawaii, about 32%; China, excluding Manchuria and Kwantung Leased Territory, 5.6%; Holland, with East Indies, 4.27% and France, with Indo-China, 1.45%. These few countries are, in fact, controlling about three-fourths of Japan's whole importation. These same few countries are, again, controlling almost all of the supply of these essential war materials as above listed.

Japan's Dependence on Export Trade

I

IMPORTANT ITEMS OF JAPAN'S EXPORTS AND THEIR MARKET

(a) *Cotton Goods* — In 1936, the export of cotton tissues, cotton yarns, cotton blankets and towels totalled 535.6 million yen, almost one-fifth of Japan's whole exportation. British India was by far the largest single buyer in this case. Her purchase amounted to more than 93 million yen, taking 17% of Japan's total sale of cotton goods. Dutch Indies came as second, buying more than 61 million yen, about 11% of the total.

(b) *Silk and Silk Goods* — Raw silk, silk tissues and silk handkerchiefs came as a close second in Japan's exports. They totalled 465 million yen in 1936, more than one-sixth of Japan's whole exportation. In this case, the U. S. A. led with a total purchase of 394 million yen, almost 85% of the total, with England, France and India following in order.

(c) *Artificial Silk* — Artificial silk tissues and yarns took the third place with a total of 178.4 million yen. Its best customer, British India, alone bought about 35 million yen, with Australia and Dutch Indies together taking another 30 million yen.

(d) *Other Exports* — Japanese exports of such goods as tinned food, knitted goods, potteries, vegetable oils, toys, glasswares, hats, caps, lamps, jewelry, beans, peas, brushes, tea, plaits for hat-making, menthol crystal and camphors totalled 355.3 million yen in 1936, of which the U. S. A. took about 33%; England, 15% and India, 6%.

II

JAPAN'S MARKET

The following countries bought 63.82% of Japan's exports in 1936:

British Empire	26.36%
U. S. A., Philippines, Hawaii.....	24.37%
China	5.93%
Holland, East Indies	5.38%
France, Indo-China	1.78%

Japan's Shipping

Receipts in connection with shipping have long been the foremost item in Japan's invisible foreign trade. It constitutes about one-fourth of the total. In 1936, 67% of her total foreign trade was carried on by her own ships. She had up to June, 1936, a gross tonnage of 4.2 million tons of merchant vessels over 100 tons. As hostilities go on, Japan's shipping income will naturally be severely curtailed by the demands on the merchant navy for the transport of troops and ammunitions and for other military purposes. An effective blockade or boycott of Japanese shipping at this time will certainly deliver a severe blow to her foreign trade and trade balance in general and her shipping in particular.

Japan's Public Finance

I

MILITARY EXPENDITURES AND JAPAN'S BUDGET

Army and navy expenditures in Japan's original budget for 1937/38 amounted to 1,411 million yen, to which another sum of 320 million yen for army and navy "Special Account" must be added, making a total of 1,731 million yen as peace-time expenditure for her army and navy during the current fiscal year — April 1, 1937 to March 31, 1938. Since the so-called "China Incident" took place, special appropriations, totalling 2,592 million yen, were set aside. Consequently, the total state expenditure in the present financial year has risen to 5,475 million yen, more than twice the budget of the last fiscal year and almost four times the budget of 1931/32.

II

DEBT INCREASE

Fresh national deficit bonds will have to be issued to the amount of 3,371 million yen within the short period from October this year to March the next year. This amount is more than four times of the issue projected for the last fiscal year and more than 15 times of the amount actually issued for the year 1931/1932. The net total of the national debt — always very high indeed in relation to Japan's economic strength and her taxable capacity — amounted in 1926 to 4,999 million yen, in 1932 to 6,188 million yen and in July this year to 10,578 million yen. The next few months, up to the end of March, 1938, therefore, will see a growth of almost one-third in Japan's national indebtedness — leaving out of account further debt issues to be approved by the Diet before the end of the present financial year.

III

SCOPE FOR TAXATION

The tax revenue in the 1936/37 fiscal year is in excess of 1,400 million yen and the prospects are that in the present financial year there may be an increase of about 100 million yen. This amount covers only one-fourth of the total expenditure of 5,475 million yen.

IV

FOREIGN LOANS

At the end of March this year, Japan's foreign loans totalled 1,317 million yen. Their prices around the middle of October on the London Market, as compared with the year's highest quotation, had an average drop of about 35%, with 39.3% as the maximum drop and 32.2% as the minimum drop. During the Russo-Japanese war 1904/05, five sterling loans totalling 107 million were floated abroad. These covered about 70% of her total war expenditures. At present, with a limited gold reserve, an enormous adverse balance of trade and a possible much curtailed foreign credit from export as the result of an embargo or a boycott, a refusal of foreign loans to Japan will certainly have its desired effect.

Other Economic and Financial Aspects

I

ADVERSE TRADE BALANCE

The import surplus of Japanese foreign trade reached the enormous figure of 695 million yen for the January-to-July period this year, or an increase of almost tenfold of the last year's total import excess which was about 71 million yen. Among other reasons, this heavy adverse balance was undoubtedly caused by the increase in imports of raw materials to meet the demands created by military requirements.

II

HEAVY SPECIE EXPORT EXCESS

The unfavorable balance of Japan's international payments necessitated large gold shipments which were effected even before the "China Incident," in order to maintain foreign exchange stability. The total excess of specie export amounted to 389 million yen during the first seven months of the present year.

III

DECREASE IN GOLD RESERVE

A decrease of 129 million yen was registered during the first part of this year up to August 14, just a week before the revaluation of her gold reserve. Around the end of August, a revaluation took place and raised her reserve figure to 801 million yen, almost double the original amount. But it is to be noted that even after revaluation, Japan's gold reserve, without other means of replenishing, will be just about enough to cover twice her specie export excess as registered during the first seven months.

IV

INFLATIONARY TENDENCY

When there is surplus in productive facilities, bond issuance and currency expansion can be carried on without the danger of precipitating inflation. In other words, when credit or currency expansion is in keeping with trade or industrial expansion, there will be no danger of inflation. But, since for the past few months and for the present, production capacity in Japan has been and is given full employment, the flotation of large amounts of bonds and the increase of currency circulation are certain to invite inflation, thus forcing up commodity prices at home and discouraging exports. Currency depreciation may eventually prove inevitable and thus help to shake Japan's economic stability from its very foundation.

V

RISING PRICES AND COST OF LIVING

Wholesale and retail prices in Japan both rose very rapidly during the past twelve months. The index of wholesale prices in August, 1936, was 186.7 which rose to 219.7 in August this year, registering a rise of 33 points within a year's time. During the same period, retail prices had an increase of from 159 to 174, or 15 points, and cost of living from 186 to 194, or 8 points. On the other hand, however, wage rates rose only 1.2 points, being 81.8 in May, this year, as against 80.6 for the same month last year.

Summary

I

EMBARGO ON THE SUPPLY TO JAPAN OF MATERIALS ESSENTIAL FOR WAR OR INDUSTRIAL PURPOSES

Inasmuch as Japan depends to a very great extent upon foreign sources for the supply of materials both for war and for industrial purposes, economic measures aiming at cutting off or interrupting the supply of such materials, or, to begin with, certain principal items, will therefore produce some salutary effect upon her.

II

BOYCOTT ON JAPANESE EXPORTS AND JAPANESE SHIPPING

Japan also depends very largely upon her exports and, to a lesser degree, upon her shipping to provide outlets for her expanding industries and to find means for the payment of her foreign purchases. A refusal to admit all or certain of her exports and to make use of her shipping will have the effect of not only disorganizing her industries but also depriving her of the means of obtaining necessary foreign credits.

It is to be observed in this connection that while an embargo on Japan's imports will undoubtedly involve a loss to many of the participating Powers, yet a boycott against Japan's exports will, none the less, constitute to a large extent, a gain for them.

III

REFUSAL TO GIVE CREDITS TO JAPAN

Since it is a well-known fact that Japan's present campaigns in China involve a heavy drain on her financial resources and that by the end of the present year the Japanese Diet will again be called upon to vote for further large appropriations to cover the cost of military adventures, to deny her any opportunity of obtaining a foreign loan or otherwise procuring credits from foreign sources will render the economic measures, as indicated in the two foregoing paragraphs, more effective.

IV

**ECONOMIC AND FINANCIAL MEASURES TO BE
TAKEN BY A CERTAIN NUMBER
OF COUNTRIES**

Japan's sources of supply of raw materials and credits, on the one hand, and the markets for her exporting trade, on the other, are, as already shown above, highly concentrated on a few countries. Therefore, if economic and financial measures are agreed upon and taken by a number of countries principally interested in the Far East, including the U.S.A., the British Empire, France and Indo-China, the Netherlands and East Indies, and Belgium, the possibility of a transfer of demands, that is, of obtaining certain essential supplies or credits from other sources by Japan, is indeed very limited, while the chances of finding enough markets elsewhere to compensate her losses thus sustained appear altogether out of the question. While the collaboration of other countries is uncertain, that of Soviet Russia is at the same time certain and essential.

V

**LIKELIHOOD OF SOCIAL DISTURBANCES
IN JAPAN**

(a) The threat of bankruptcy, as a result of embargo or boycott, of great industrial interests against whose wishes, so far as is known, the "war" is being made,

(b) The increasing unemployment due to disorganization of Japan's industries,

(c) Heavier tax burdens and

(d) Higher cost of living due to rising prices, may combine to bring about serious social disturbances in Japan.

VI

JAPAN'S INABILITY TO REPLENISH HER EXHAUSTING STOCKS

Even if it be true that Japan probably has (a) ample stocks of raw materials on hand to last for some time and (b) a good-size gold reserve to be drawn upon for making purchases abroad, in spite of the eventual shrinking of her export trade due to embargo or boycott, it does not, however, follow that Japan can afford to use the whole or even a greater part of this reserve for financing her aggressive campaigns against China. The mere fact that Japan will be unable to replenish this stock will most probably compel her to reconsider her present attitude and policy towards China.

VII

CERTAIN OTHER FACTORS CONDUCTIVE TO THE EFFECTIVENESS OF SOME ECONOMIC AND FINANCIAL MEASURES

(a) Heavy military expenses,

(b) Growing national debts,

(c) Severe adverse trade balances and

(d) Unceasing drains upon her rather limited gold reserve, all tend to undermine her economic structure and thus to weaken her power of withstanding any economic and financial measures that might be applied to her at this critical moment.

VIII

EXTENSION OF AID TO CHINA

Finally, for the purpose of strengthening China's power of resistance against Japanese aggressions, an arrangement should provide for the extension of aid to China from the participating Powers principally in the matters of arms, war materials and financial help.

John [Bardwin]
2+3+ Blawie 64

April 6, 1938

My dear friends:

Winnipeg

I have not forgotten to give the place from which this is written, but it may be just as well at present not to do so--it is, tho, the same Idemlocusburgh. Though for the past twenty-five years a general letter has been sent each January to friends old and new, yet this year it has not been advisable to do so, and perhaps it is still not a sign of prudence. If you were here I am certain that you would appreciate the conditions now existing and pardon the delay. Refugees from the country round about us and the city, with children galore and household articles, as the advertisements of country stores say, "too numerous to mention," occupy nearly all our dormitories, so the premises are lively. Those of you who know the Orient will also understand me when I say that our students on their return will also find their sleeping quarters lively. To open our gates to all who wished to take refuge with us was the Christian thing to do and yet it required not a little planning and forethought. It is a pity that more did not avail themselves of this sanctuary and bring their Lares et Penates with them, for nothing has been disturbed on our premises, while the destruction in the city and the burning of many villages has been beyond words, Vae Victis! Today the air is full of smoke from villages burning to the west. The city was burning for several days and nights during and after the battle. It will be years before it can be restored again. The roar of the cannon, crack of the rifles, and peh-peh-peh of the machine guns was almost incessant for forty-five hours, and the enemy have to admit that the Chinese fought bravely, but superior equipment finally prevailed and the defenders were compelled to retire. Both sides lost heavily.

Immediately after the battle, the Japanese commander kindly sent an officer to inquire for our safety as he wished to send out a radio at once. The high command at Peking also sent a similar inquiry by radio, so you probably already know that all is well with the Mission. So far as we personally are concerned, we have no cause for complaint against the Japanese army--the above officer assured us that they tried to avoid shooting in our direction, but they did not succeed entirely for one shell fell not far from the Seminary chapel, tiles were also pierced by rifle bullets on two residences and other building, and several shells or bombs fell in the yard of the single ladies' home, one of which exploded, breaking most of the window glass in her house and not a little in two neighboring houses. Fortunately she was not in the house at the time. Only one person on the Mission compound was killed during the battle as nearly all had taken refuge in basements and dugouts. One of our best students though was killed by a wanton shot after the battle was over. The officer mentioned above admitted that such an act was inexcusable.

A few days before the battle, an aeroplane dropped a bomb not far from where Mr. Kepler and I were standing, some fragments of which struck the wall of the house behind us; we did not wait to see where the rest struck as it is these fragments which do the most of the deadly work. As dozens of planes had passed over and by us during the previous six months and had always respected the Mission premises, we made the mistake of thinking that we were immune. The evening after the battle we had another plane experience as a fleet of Chinese planes arrived and, seeing a Japanese plane over our place, two of them made for it. The latter flew very low, almost touching the tops of our chimneys and the pursuers followed it. The din was terrific and it sounded as if Gehenna had broken loose. Finally they succeeded in giving it its death wound and then made off, for the Japanese from below were firing at them, the crack of the rifles by far exceeding the firecrackers on an old-fashioned Fourth of July. The Japanese plane also tried to leave but soon crashed to earth, killing both of its occupants. The dread of these aves diaboli has hung over us ever since the last of August, though only intense when, instead of pursuing a straight course, they begin to circle round overhead, flying low, and like great hawks, scanning the ground closely. Despite all the advantages derived from their use, yet "laying one thing to another" as the preacher did, and noting the destruction, misery and loss of innocent life which they have occasioned in these populous and defenseless cities of China, we often wish that the Wright brothers had employed their time in running a country grocery rather than inventing these demons of the pit.

At the first crack of the guns, the Chinese around us made a quick dive for the basements, bringing their quilts, etc., with them, and for a few nights the floors were covered with them. The houses from which the missionaries were temporarily absent, though closely adjoining our own, were desolate and without inhabitant, the employees belonging thereto crowding into our basement, where under the same roof with a foreigner they could sleep with less palpitation of the heart. Even now, eighteen days after the battle, we have twenty-seven, young and old, sleeping there--being afraid to go home. Some of our foreign neighbors are even more highly favored. My classes likewise insist on meeting in the basement of the most secluded hall available, but in spite of their fears are doing good work, qualifying themselves for future usefulness, while at the same time they do evangelistic work among the mixed multitude who have taken refuge with us. Of the 130 or more who left long ago for their homes, or other places which they deemed safer than this, a goodly number at least are doing evangelistic work in the camps and hospitals where they are employed, and I trust that the training there received may make them all the more skillful in expounding unto others "the way of the Lord more perfectly." For myself, I have enjoyed teaching a class in Ephesians more than I ever did before, tho sometimes it seems as if the remark of Dr. Edie to a critic of St. Paul would be applicable in my case: "Sir, the well is deep and thou hast nothing to draw with." I fear that the great Apostle sometimes overrated the mentality of his readers and in his humility regarded them as somewhat like himself.

We are at present fairly well shut off from the world but thankful that we are still in orbe terrarum, at least for a while longer--tho by no means out of danger. In case the Chinese attempt to retake the place, as the Japanese commander evidently fears, being now hastily preparing defense works, our danger will be increased. At times we are kept awake at night by the racket of the field guns and rifles--the latter sounding undesirably near. We have therefore prepared sleeping arrangements in both sides of the house, so that if the danger threatens too much on one side we can shift to the other.

As to news, no papers from the ports have reached us for weeks, and our last American secular paper was dated Dec. 6th. A Chinese friend has a radio, but it seldom gives more than a line or two from Reuter or Havas. Such ignorance, so far as Chinese reports of war news is concerned, is endurable, for they are intent on keeping up the morale of the people, but for us, as Josh Billings wisely said: "It is better not to know so much as so much that ain't so." We would, tho, enjoy getting the "real facts", both concerning the war and the world at large, e.g., what deviltry Hitler is now up to, and where poor Amadeus is sucking his thumb. However we are in Elysium as compared with many around us whose homes are ashes and whose possessions are a mere dream. I suppose that they may be thankful that they are not casualties, and we are thankful that we stood by in their hour of need. As one of the city fathers said only last week: "You foreigners have gained more influence during the last ten days than you did in ten years before." I hope that they may realize that it is not so much us, as it is Christ in us, to whom they are indebted.

I am sorry that this letter is so strongly tinged with localisms and wish that it were advisable to state what, in the opinion of us who have watched the course of events in the Far East for 45 years past, is the real motive of the present war and why it is carried on as it is, but to do so would at present be highly inexpedient. Just now "he who refraineth his lips doeth wisely." I may only say that it does not seem good statesmanship for a mountainous country which cannot possibly sustain its population by agriculture and therefor must depend on the sale of manufactures for grain, to deprive herself for years to come of her best customer. There will be both lack of inclination and of ability to purchase. Besides, for the two chief nations of the Orient to wear themselves out in war only places them at the mercy of a powerful and formerly aggressive neighbor.

Yours sincerely,

W. M. Hayes

CONFIDENTIAL

To the Board of Trustees

As there is a chance to send this communication by a friend in the British Embassy, I am writing at once to report an interview last evening with Mr. . . . of the Peking puppet government.

A few days ago we learned through a friendly Chinese in police headquarters that the Japanese were planning to interfere with our University bus service. We operate cars owned by ourselves on a daily schedule to and from the city as a convenience to our own community and friends. The pretext given was that we interfered with the commercial busses by carrying people who had no connection with us. These other companies are now run by Japanese, as is everything else around here that they can get their hands on. Whether this was a deliberate attempt to embarrass us, or merely part of the general racketeering they are carrying on, we can only speculate; but more probably the latter. Our friend suggested that we agree to certain conditions thus anticipating any formal orders against us. But this would have been quite inconvenient to our constituency, although we are of course willing enough to restrict transportation to people in some way related to us. In fact, we have a statement to this effect, placed conspicuously at the entrance to the cars. Mr. Tsai, our controller, came to me with the problem. I debated going to the American Embassy once more and have them take it up with the Japanese Embassy, but it seemed a relatively small matter. I then thought of going to the present commissioner of police, whom I know personally, and who, like most other decent Chinese, is making the best he can of a bad situation. He has, however, no real authority in matters of this kind, and must take orders from the Japanese. I therefore decided yesterday to request an appointment with Mr. . . . , and ask for his help. I found him in the stately old building which was once the foreign office of the Chinese government, and which is now both his palace and his prison, as he almost never dares to leave. Immediately after the exchange of civilities, he broke out with comments on the lack of resistance at Canton and the loss of that city with all the damage to the Chinese cause, both in morale and in military strategy. He asked me what I thought of the outlook, and when I replied that if General Chiang and others with him could rally from this terrific shock and maintain their resistance, it seemed to me that quite possibly the loss of Canton, followed so closely by that of Hankow, might be more to the advantage of China than of Japan, in that the Japanese would have one more evidence of the futility of their method of trying to get China under their influence. We discussed China's ability to carry on financially, public morale, etc.

The significance of all this is that I was talking as freely to the nominal head of the Japanese-created regime as I would have to any Chinese patriot, and that he wanted to share his own feelings with someone whom he knew to be sympathetic. This reveals how superficial and insecure is the Japanese hold even upon those whom they induce to work with them. He went on to tell me how confused is the situation among the Japanese themselves. There are two parties among the military. One, which seems to be winning more influential men to its side, has come to advocate: 1. the cessation of hostilities in China, in order to prepare to fight Russia; 2. the restoration of full Chinese administration and control here, including even Manchuria; 3. attempts to secure "economic cooperation" through cultural and other methods. The notorious Doihara, arch-agent of intrigue for many years, has come out for this program. Its advocacy by the former Minister of Foreign Affairs, Ugaki, led to his ejection from the cabinet a few weeks ago. The other party of extremists argues for carrying on the war in China to a finish. It was this division which led to the attack on Canton. I asked Mr. . . if either group had any policy as to what they would do once either of these solutions was adopted. He shook his head grimly and said that they never had had any policy from the beginning, nor had they any clear idea now what they would do. He added that he was thoroughly unhappy with the whole situation and had determined to retire not later than December 14, the date when he

To the Board of Trustees

-2-

took office a year ago; that the Chinese call him a traitor and the Japanese charged him of not working for them; and that he saw nothing ahead. I of course encouraged him in this decision, although it is doubtful whether the Japanese will allow him to retire.

For some time Mr. . . . has been trying to formulate peace terms under the direction, of course, of his masters, but he restates this almost from day to day. I asked him if he thought the time had come for President Roosevelt to offer mediation. He replied it would be better if Germany, or possibly Italy, undertook this first, as that would give the Japanese military more face. The American President might then render his assistance. All this indicates how eager the Japanese are to end the war. They would be quite willing even to make terms with General Chiang and the present government, in spite of all their assertions to the contrary, if they could somehow not lose too much prestige. In fact, Mr. . . . freely said that the more extremist group are compelled to carry on, because they fear the consequences at home of any other course. He pointed out what is recognized by many others, that the army itself, especially the common soldiers, would gladly get out of this mess, and go back home; but it is the ronin, adventurers, and camp-followers generally who are profiteering under the protection of the army, who want to keep this up. Unfortunately, many military officers are grafting in all these various forms of racket and are otherwise involved in trying to hold on to what they have seized. If, as I venture to believe will be the case, the Chinese government has the fortitude, in the face of these latest disasters, to keep up the struggle, they will have the support of nearly all Chinese, and may be able before many months to force the Japanese to terms that can be honorably accepted. The one essential that every patriot and every friend of China should insist on is, in the language of the Nine-Power Pact, the sovereignty and administrative and territorial integrity of China. Whatever American friends can do to advocate this solution will be very helpful, especially since there are disturbing hints that the four nations which recently effected a settlement in Europe at the expense of Czechoslovakia may try to do the same at China's expense, for the benefit of their own trade in this country. America is the one nation that can prove itself the really distinterested friend of China.

Meanwhile the Japanese are trying, by every form of frightfulness and barbarity, to suppress the guerrilla activities in this region, as their next task will be to restore order in rural regions, and they have no other method. For instance, in the villages near here, they are using the device of stringing together about a dozen able-bodied men in a village by a wire running through the nose and mouth of each, and then taking them to the edge of the village and burying them alive. The authority for this particular statement is Rev. John D. Hayes who has just returned from a country district where the Presbyterian mission has work. For the head, therefore, of the regime, which they boast of as the real government of China, to the hitherto ignorant and indifferent rustics, they are winning no one, except in so far as this can be accomplished by fear or by the economic benefits, which to the shame of all decent Chinese, not a few of the worst type are willing to engage in.

Very sincerely yours,

October 28, 1938

November 14, 1938

Confidential

To the Board of Trustees:

The outcome of the prolonged invasion of China seems from now on to be dependent on international developments and economic factors more than upon the purely military aspects of the struggle. That the Chinese government will continue in resisting, with the support of the great majority of the people, can be taken for granted. From the Chinese viewpoint the only question would seem to be as to financial resources. This in turn is primarily a matter of British, and to a lesser extent of American, policy. With no serious involvement, these countries could maintain Chinese fiscal stability and arrange for long-term credits, thus giving the most practical form of aid. There is a disturbing fear that England may be tending toward a compromise solution at China's expense, which in view of recent happenings in Europe would not be surprising. On the other hand, British as well as American business men are making strong representations to their home governments as to the disastrous consequences to their trade if the Japanese are permitted to carry out their intention of excluding from China all commerce other than their own. There are ample warnings of this in their program as thus far revealed. The American note to Japan on the subject of interference with our rights is sternly worded, but unless followed up with deeds will only have effect in politely worded replies and misleading official pronouncements. United action along economic lines by these two nations, or at least parallel moves, would be the surest method of helping China as well as of avoiding far more costly action by us in the not very distant future.

The conflict thus far has served to confirm the assertions which have been urged by those of us who have been watching developments at close range. As to China, the growth of a national consciousness has been stimulated by the fear of Japanese continental ambitions, and has inspired the determination to resist to the end, whatever the sacrifice. Thus far, despite the prodigious losses and defeats, there is no thought of yielding. The Japanese had counted on their past experience of steady encroachment through bribery and bullying of venal or cowardly mandarins and through the ignorance and indifference of a populace long accustomed to one oppressive rule succeeded by another. They have failed to sense the new spirit, while at the same time the barbarities of an essentially medieval civilization, provided with modern weapons and reinforced by a policy of deliberate frightfulness, have enormously helped to awaken and intensify that spirit of patriotic fervor.

Not that the characteristic Chinese weaknesses - which have at once provoked and made possible Japanese aggressive designs - are all corrected. The temptation to squeeze, opportunism, cowardice, defeatism, personal or factional jealousies and suspicions, incapacity for team-work or large-scale organization, unrealistic over-confidence or maintenance of face - all are everywhere in evidence. But all human affairs must be thought of in relative terms, and thus regarded the moral improvement has been the most encouraging single factor in the struggle. All that the Chinese want, and what they are determined to preserve at any cost of comfort and material or physical destruction - is their national independence. No people can appreciate this better than we Americans, and - apart from their own great tradition and native instincts - none have done more to foster this purpose among them than have we. This is both because of our own history

and the many forms of what President Wilson described as "friendly helpfulness" to another people. The classical expression of this is the wording of the Nine Power Pact which pledged the sovereignty and administrative and territorial integrity of China. It is precisely here that the Japanese aim comes into violent conflict not only with the Chinese desire for independence but with the enlightened policies and practical interests of all other countries.

It has been made indubitably clear from the way in which Japan is already following up military gains in conquered territory that she intends to maintain political domination through unrestrained force in order to carry on economic exploitation at the expense alike of China and of all western countries. Dr. Sun Yat-sen, after repeated efforts to translate into correspondingly gripping Chinese phrases, Lincoln's "government of the people, by the people, and for the people", finally succeeded and gave the nation a new slogan and a stirring new concept. The Japanese objective is, however, "government of the Chinese, by the Japanese, and for the Japanese". Everything that is happening wherever they penetrate proves it, as do the writings of those writers who are not assigned to publicity for foreign countries, the speeches or conversations of those talking to Chinese where foreigners are absent, and the text of placards which Chinese employed by them are compelled to paste everywhere upon the walls promptly after the arrival of their troops.

Bitterly as I confess myself to feel over this piratical adventure, these sentences are not due to excess of emotion, but are merely an attempt to record the observations which, as far as I know, are shared by all other western residents of China, by Chinese virtually without exception, and even by Japanese declarations when their sophisticated evasions are translated into ordinary speech. If we and other countries concerned allow them to carry out their program it ought to be with a clear realization of all that is involved. This is the permanent withdrawal of all our rights and interests in China, or an armed conflict with Japan later on.

The hostilities in China are in reality a concrete revelation of a struggle between two opposing ideologies which divide our modern world. The application of science to machinery, industry, and implements of warfare has at once led to economic needs and the forcible provision for those needs through the totalitarian state and armed conquest. Whether in the form of fascist, or communist, or military dictatorship, this aims to give economic security and the hope of greater gain or glory. As against these are the ideals of inalienable human rights - liberty, justice, international agreements, world peace - for which America and other freedom-loving peoples stand. China, both by her cultural heritage and her response to modern influences, shares completely the democratic outlook, and with protection from external coercion would unquestionably develop into a unified republic ready to support progressive efforts toward the settlement of international issues by reason and right rather than by groupings based on force. Underlying what seems to be a war between China and Japan is this far more significant conflict between ideals. What is showing itself elsewhere is thus seen here in its high lights. Unless the world reverts to barbarism and more efficiently organized slaughter there must be aggressive efforts for righteousness and peace in international relations.

Very sincerely yours,

To the Christian Youth of Japan, China, Chosen, the Philippines, Siam, India, Syria, and Persia:

I wish that I might be with you in person to increase our friendship and to bring you some word on behalf of the Christian youth of North America. Since that is impossible at this time, I am glad to be able to use the occasion of Mr. Mack's visit to you to send these greetings and to assure you of our world unity under the banner of Christ.

We in North America are coming more and more to realize that our task is one of Christianizing all of life as we face it about us. Not only the problem of one's personal relationship to God, but also the great social problems which have to do with man's relation to other men must be studied and solved in accord with the spirit of Christ. And so in America there has arisen the United Christian Youth Movement, combining all the Christian youth forces of our country in a program of Christian action along these lines. Through this movement, increasing numbers of young people are rededicating themselves to cooperation with God in bringing about the kingdom of God on earth. Under the slogan, "Christian Youth Building a New World" we are confronting such problems as those of personal Christian living, economics, home and marriage, world peace, and many others, and by this program we have achieved a great unity of purpose among the Christian groups of this land.

Yet those problems we are facing are not unique for us; they are common problems for youth the world over. You, too, are familiar with questions of unemployment, lack of educational opportunities, world peace, and others. Many of them you know far better than we do, for you are in daily close contact with them, while our location makes us relatively isolated and secure. And if these problems are to be solved by Christian means, it will not be by the lone effort of any one country, but by the Christian young people of all the world working together toward the common goal. We need to know you better so that we may achieve a deeper concern for the problems you face so acutely, and so that we may exert a united influence with you upon them. Knowledge of one another's concerns will give us power and incentive to work for one another's good. And fellowship with you will help to break down those barriers of race and nation which are responsible for many of our difficulties. In a world of increasing nationalism, Christianity still transcends all bounds to become a supreme force for world unity.

And so we have a great desire for contact with the youth of every nation and particularly for closer fellowship with Christian young people everywhere. Here in America there has just been held the second World Youth Congress, which a great many of our Christian young people were privileged to attend and which they found to be a great aid in understanding the youth of other lands. We have high hopes that the World Christian Youth Conference to be held in Amsterdam next year may do the same as well as providing a spiritual basis for the World Christianity Community. We in America hope particularly that the Christian youth of Asia will make special efforts to be there, since our contacts have been so few and this is such a glorious opportunity.

Best wishes for the continued advance of your own work. May the Christian message prevail around the world.

Sincerely,

J. Carrell Morris

Pres., Christian Youth Council, N.A.

Reply by Yenching University Christian Students

November 14, 1938

Dear Fellow Christians of North America:

Your letter was cheering. We are truly happy and thankful to know that our hearts and minds are beating with the same great purpose of God. It was a rare privilege for us to meet and talk with Miss Schultz, Miss Tyler, and Mr. Mack. Such contacts are certainly invaluable. Opportunities of this type are rare, but we feel sure that frequent correspondence will help us to know each other better. It should also weld us into a closer unit of action.

Like you, we too are firmly convinced that moral reconstruction on a sound Christian basis is the only workable answer to the baffling problems that face the world today. As you have so aptly described it, we need to Christianize all walks of life. Nations as well as individuals need a thorough rebuilding of character on those simple but solid bases of love, unselfishness, and honesty, which Jesus demonstrated so victoriously in his own life.

We do humbly suggest that before we think about these larger plans of action, each one of us will earnestly try to see ourselves in the light of God. Am I putting into action in my own life those things which I constantly talk about? Am I working feverishly for the cause of peace, and is there real peace between me and members of my family, my friends, and associates? We all realize that the whole world is insanely gripped with fear. It is fear that is producing barrier after barrier of suspicion, misunderstanding, and bitterness. We are fighting against it. Can we fight victoriously if our own lives are dominated by fear? It is right and imperative that we should think in larger terms. But let us really start with ourselves. Then only can we fight for a dream that is backed by a tested reality.

The problem of the Far East stands as a challenge for those who are working for peace. There can be no peace in the world until we can establish in the Far East a peace that is based on respect, humility, repentance, and true cooperation.

For us in China the most pressing problem is the struggle for the right to exist. The world knows that China is not fighting for material gain, for power, or for the spiritual, social, and physical suppression of another people. We are fighting in order to live. And we are convinced that we are fighting a war for humanity against evils which have exploded and are endangering the very existence of human society.

We realize the pathetic position of our Japanese neighbors. Their hearts are not in the war. But in Japan the experts of force are in power. And they have plunged both countries into a foolish and destructive war.

What is there to be done? Can the Christians of China, Japan, and America take any positive action?

We have concrete hopes for the Christian youth of America. We feel that you can do much to help break down the isolationist stand of America. We do not mean that America ought to take part in the war. But we do feel that

America has a definite moral responsibility for all that is happening in the world. You can help to whip into action the tremendous latent moral leadership of your country.

The Christian youth of America can also help in another concrete way by stirring up public opinion against the sale of munitions and other articles which are contributing to the protracted destruction of lives.

We pray for the Christians of Japan. They are in a very difficult position. Many of them have been drawn into the war against their wills, and have died with the knowledge that they were fighting for a hopeless and sinful war. Many in Japan are afraid to open their lips. While realizing their difficulties, we also hope and pray that they may unite in greater courage to stand against those things they know are wrong. It calls for the most supreme sacrifice, but we feel sure that only in such a spirit can we unite in action to lead our countries out of this chaos.

We Christians in war-torn China need a fuller awakening to the responsibility before us. Our main task is to help strengthen the moral fiber of the people, so that they will be able to stand any crises, will be able in the darkest moments to live hopefully and constructively for others. Further, we must prepare ourselves for the colossal task of reconstruction in both countries. We need your prayers.

It is up to the Christian youth of today to take the leadership in the creative remaking of our social order. The odds are against us, but if we are willing to pay the cost of such leadership, God's power will work through us.

November 24, 1938

To the Board of Trustees:

My communications to you in recent months have been chiefly occupied with attempted interpretations of Sino-Japanese affairs and their consequences to our University. In this one I shall share with you my impressions of recent trends in the Christian way of life. This is a far more congenial subject.

To begin with, I should like to testify to the truly Christian behavior of missionaries and Chinese alike in the war areas. As a missionary and the son of missionaries I have from the beginning of my service here been, not so much critical of, as dissatisfied with the results from all the devoted effort and consecrated money put into this enterprise. Perhaps my birth in this country has helped so to influence my thinking as to cause me to observe all this almost too one-sidedly from the Chinese standpoint. In any case I have been unhappily conscious of the excessively foreign character of much in our organized activities and doctrinal formulations, of the perpetuation of denominational patterns so meaningless to Chinese, of the temptation to Chinese to be contented with a change of life chiefly concerned with those standardized observances to which missionaries have unwittingly attached primary importance.

It is not so much insincerity on the part of Chinese Christians as of artificial conditioning due to economic or other adventitious factors and to the personal influence of missionaries intensely earnest but sometimes deficient in imagination or insight. The Christian movement as a whole often seemed to have accomplished both far less and far more than the statistical gains which the American temperament tends to emphasize. One wondered how much of the merely structural element would survive loss of economic or personal support, or new social and intellectual currents. One was also vividly aware that Christian thought and living had been releasing dynamic energies which could not be tabulated but were adding to the ferment of new forces everywhere active in this hitherto static civilization.

All this is emphasized because it supplies a background for the deep personal satisfaction with which I have watched the way in which Christians have stood this terrific trial and the admiration this has won from many others. Their uncomplaining endurance and bravery in this vast welter of destruction, their intelligent and selfless care of refugees and of wounded soldiers, and even more their attitude - this applies notably to Chinese Christians - to the enemy as revealed in their prayers and in many severer tests, call for the highest praise. By and large they seem to have lived worthily of the faith they profess. Much of the dross has been burned away and what was irrelevant or unreal may disappear forever. I write in this detached way because in this locality we have been spared thus far the physical hardships and dangers which have proven to be a refining furnace elsewhere.

Coming now to Yenching, the general situation has had its inevitable effect upon our own religious life. In general this has also been distinctly reassuring. Because of the requirements of a university group, reinforced by the stirrings of Chinese national consciousness, we have for some years past been tending toward larger dependence on student initiative. This was on the assumption that only with a well-established tradition of Chinese and of student leadership could there be any sure hope of permanence in Christian activity once the foreign administrative control was weakened or removed. We would furnish all possible facilities and favoring influences and as nearly as possible a Christian faculty, but we would depend upon the convictions and vital experience of a nucleus of Christian students for maintaining the Student Division of our "Yenching (abbreviation for Yenenching University) Christian Fellowship." Apart from the exigencies of a missions founded institution, these are obviously sound principles.

At the outset especially this new policy was a veritable venture of faith. With the removal of the conventional sanctions there was quite naturally a depressing lag. Chinese do not seem to feel either the need or the obligation to attend church or chapel services of worship, as is our habit. Corresponding changes of discipline in Christian secondary schools and the increasing number of students who come to us from non-Christian sources have reduced the amount of prepared material on which we might count. There have also been deterrent influences peculiar to China and those which obtain on any college campus.

None the less, we feel more encouraged this year than perhaps at any time previous. Not that we have had any spectacular or even widely-felt religious awakening among the students. But there is more spontaneous and intelligently directed activity among them, more of a purely religious quality in all of this, more of assured personal belief and of joyously satisfying experience. They also seem to have the thorough respect of their fellow-students. Nowhere is this more of an acid test than in China where the age-long tradition of the scholar class has been in at least theoretical concern with moral issues, and all of whose people have had an instinct for appraising the springs of conduct and their fruition in life.

About one-third (305) of the students have joined the "Christian Fellowship", well over one-half (175) of whom are new. It is suggestive that of these new members 120 had not previously been baptized, the remaining 53 being scattered among various Protestant bodies. Their chief expression of religious interest seems to take the form of small groups or "fellowships" of which there are now 17 with perhaps an average membership of 20. Some have faculty advisers or leaders, many are without.

The Oxford Group here deserves special mention because of its vitality, the high quality of its personnel and the entire absence of those excesses or objectionable features which have apparently brought this movement into disrepute in the past or in certain localities. There are several inspiring faculty members and among its 27 students are to be found a number who are outstanding in scholarship, athletics or otherwise. Our Oxford Groups and "Oxford Greats" have a curious link. The latter is an experiment being carried out in close association with Oxford University. We are attempting to adopt the tutorial method so emphasized there, with the help of the son of Vice-chancellor Lindsay and others, in honors courses consisting of Political Science, Economics, and Philosophy, popularly known at Oxford as modern Greats. For this purpose eight sophomore students were selected by rigid tests from among a large number of applicants. Of these six are Christians, and three belong to the Oxford Group, one of these being regarded as the most promising student in each. This is a notable instance of the general high standing of the Christians in various phases of student life.

There is some active interest among non-Christians as in the case of one of our older British women teachers who has a class of about a dozen boys coming to her entirely on their own initiative and asking to be taught in a weekly meeting not only Christian truth but even more how to do something useful. There is quite a range of neighborhood Sunday School or social service activities carried on by students under the "Fellowship".

Dr. Stuart

-3-

November 24, 1938

The apparent indifference of the majority is partly due to the familiar causes obtaining elsewhere, partly to brooding preoccupation with the national crisis. But there is no evidence whatever of anti-Christian sentiment, and among us as in the country at large there are many heartening indications that the ideals or beliefs to which Yenching bears witness are accepted and lived by many who do not identify themselves with our formal religious affairs. Especially is this revealed in the character of our graduates after leaving here and in the pride with which they aim to maintain what they constantly speak of as the Yenching spirit. A tradition is unquestionably being fashioned here which derives directly from our Christian origins and is making its impress on the national life.

This report should reach you in time for Christmas and may thus serve as a message well suited to the season.

Very sincerely yours

J. LEIGHTON STUART

CW

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YENCHING UNIVERSITY

PEIPING, CHINA

American Office

150 Fifth Avenue

New York

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December 3, 1938

To the Trustees of
Yenching University

Dear Friends:

Enclosed herewith is a confidential letter from Dr. Stuart which has just come to us through the Embassy pouch.

You will note that it is particularly confidential because he is telling of the attitude of Chinese leaders in the Japanese controlled Peking government. While we have deleted names as a measure of precaution, it is still highly important that this material be carefully guarded lest it fall into "unfriendly hands".

Very sincerely yours,



Secretary

BAG:MP
Encl.

Lantau Camp, Hongkong,

December 8, 1938.

Dear friends,

I write again from our little summer camp on a ridge of beautiful island hills in Hongkong waters. Alan, Marjie and Herbert and I have been here since last June. We are very glad to have this healthful and beautiful haven from the horrors of war in China.

Here Alan is growing into a real boy—sturdy, brown-skinned, mischievous, and so active that his clothes are usually in holes. He lives in a world of knights, giants, and dragons, all strangely mixed with pursuit planes and machine guns. He cares only moderately for our little seven-pupil, mother-taught school; but grows quite enthusiastic over geography and stories of long ago. He is just beginning his third-grade work.

Here Marjie can romp out-of-doors to her heart's content, usually with a bright-eyed little Chinese boy just her age, her favorite playmate. She likes to play the bossy but responsible mother to her own and other people's little brothers. Into her work in the first grade of school she pours all the ardor of a very ardent spirit. Two or three times she dissolved in tears because she couldn't do homework like the big girls.

Herbert has grown the most of the three. He is amazingly tall and sturdy for his three years. It takes five-year-old suits to fit him. He has rather fair hair and large wondering blue eyes. He struggles with ideas like this: "If I eat lots of breakfast—I'm as big as you are." Then, five seconds later, "Why, if I eat lots of breakfast I'm as tall as you are? Why, Mummy?" If I try to answer, another "Why" follows at once.

The next great event on our calendar is Priscilla's return from Shanghai. I hope to go down to meet her steamer next week. Her last year in high school is proving crowded and happy. She is studying English, French, American History, Algebra, and Chinese History, the latter a delightful study of art and culture as well. The hockey team, the student senate, the weekly newspaper and the class annual fill her out of school time to overflowing. She is looking forward to Oberlin College next year.

Now and again we have a visit from Oscar—rare, brief and cherished. His visit last week was the first in more than two months. No steamers are running, so he came and returned on an American gunboat. At the Hospital, the staff is very small, as the Chinese members have gone North to operate two base hospitals for wounded soldiers. Three American doctors and an Austrian refugee doctor, with two British nurses and a Chinese nurse, carry on medical and surgical work for civilians. Many of their patients are victims of atrocities by Japanese soldiers. Recently twenty civilians were brought in not yet dead, after a group of Japanese soldiers had tried to decapitate them with swords. This because they would not give up their womenfolk to the soldiers.

The cruelties of this war are vividly brought home to us through our servants. Our cook's wife, afraid to bring her five children to the Lingnan refugee camp because she heard that bombs had been dropped there, took them instead back to their ancestral village. On the way there she was robbed of all she possessed by Chinese looters—probably homeless and penniless wanderers. After reaching the village, they had to go through three bombing raids there. The woman walked back to Canton again, a distance of some twenty miles. There she found that Japanese soldiers had systematically pillaged hers and the other homes there, and nothing was left. When her husband assured her that Lingnan was safe, she started the weary walk back again to bring her children to our home.

The woman servant who lives with me here is an intelligent and attractive girl of about twenty-six years, unmarried. She has an old mother and a brother with wife and small children living in a village five miles or so from Lingnan campus. She has heard no word of them for a long time; and her worry is increased by word from neighboring villages. A man who had walked fifty miles to Hongkong reported the villages burned to the ground, the men murdered by Japanese soldiers, and the women all self-drowned in the village ponds. Oscar got out there by bicycle one afternoon, over several sets of trenches, under wire cables, and across a stream by rowboat—and found that this particular village, and Ah Oi's family were all right. But a few days ago came a letter. Their house has been looted, they have fled to another village, they have almost nothing to eat. Ah Oi's brother went back one day to try to get fish from the village pond. He got a good catch. Then he met Japanese soldiers. He went home empty-handed; the soldiers had the fish.

Though we weary you thrice over, we must keep asking our American friends to try to stop the sale to Japan of the materials that make it possible for her to crucify China. Every day there fly over China airplanes made in the U.S.A., loaded with bombs to kill the peaceful village people. Those planes were manufactured by American workmen, and the profits from their sale went into American pockets. New shipments of scrap iron and raw metals from America and Canada are coming every day.

May we ask you, too, to discount by ninety percent Japanese propaganda pictures and speeches, purporting to show how the Chinese people love them. I have not yet met one Chinese who feels anything but hatred, disgust, and fear for Japanese soldiers. Many are noble enough to say that they have no quarrel with the Japanese people. But the soldiers—no, there is no chance for two opinionst here.

This letter will be too late to wish you a Merry Christmas. It brings you, however, our warmest good wishes for the New Year. May we all work and pray together for peace on earth, good will among men.

Ruth C. Thomson
(Mrs. J. Oscar Thomson)

A representative group of Americans residing in South China have in the following Resolution expressed their view of the imperative policy necessary to salvago American rights in China.

WHEREAS,

1. During the past year we have expressed our deep concern regarding the sufferings of China, whose guests we are, and another year of ruthless warfare has only made more clear the intention of nationwide conquest and subjection to which the invading army has committed itself, and

2. The professions of the Japanese Foreign Office of respect for the rights of Western nations notwithstanding, a policy of "Asia for the Asiatics" is being applied in all the occupied territory with meticulous disregard of those rights. Indeed, lesser spokesmen have frankly stated that the Chinese must learn to depend upon Japan to the exclusion of the continued commercial, missionary and philanthropic activities of Westerners. In short, the real Japanese program unmistakably means Asia for the Japanese.

WE, THEREFORE,

1. Now express our confidence that the United States Government is aware of both the bitter wrong being done the Chinese and the actual violation on a continental scale of the trading, property and other rights of American citizens in China, accompanied by countless acts amounting to the slashing of solemn treaties with the point of the bayonet, and

2. Urge that evasive diplomacy on the part of the violators be no longer accepted nor reliance placed in more protests, and

3. That the Congress and the American people vigorously support concrete measures for the protection of time-honored rights and interests, even at some temporary national sacrifice, and

4. That paralysing suspicion of liberal European governments which really have today a common cause with the United States in East Asia be set aside, and

5. Finally, that the democratic countries make a joint demonstration, by reprisals sufficient to convince of their readiness and determination to maintain the "Open Door" in China and all that this principle involves.

(For the group of Americans,
J. O. Thomson.)

Canton, China, November 26, 1938.

CONFIDENTIAL

December 8, 1938

To the Board of Trustees:

Under date of September 17, I wrote you of the machinations of General Doihara, the most crafty of Japanese agents of intrigue, in attempting to induce General Wu Pei-fu to head a "reformed" national government under their protection, and of the stipulations he had made: (1) that all Japanese troops withdraw from China; and (2) that administrative control be restored to China. These are really one, for the latter would immediately follow the former, as the Japanese are unpleasantly aware. There has been a pronounced difference of policy between him and the local Japanese over-lords who have advocated regional federated governments. He seems to have won Tokyo to his view, and recently returned here in triumph to put his presidential program (with Nanking as the capital) into effect. But meanwhile General Wu had been becoming increasingly sceptical as to Japanese pledges of meeting his conditions. Ten days ago he sent me word that he had definitely decided not to "come out". The struggle is not finally over, however, for in addition to very insistent and threatening Japanese pressure, his wife has been won over by appeals to her vanity and greed, and his whole following are eager for the emoluments on which they could count. He is about the only figure left to whom they can turn with any hope of maintaining even the appearance of respectability. The latest scheme - regardless of whoever may be the puppets - is to quarter Japanese troops permanently in sectors over the occupied areas and have them live off the country. If actually carried out it will give convincing proof of the insincerity of all the propaganda about having no territorial designs in China.

Meanwhile Mr. Wang Ke-min is quite positive in his determination to resign on the anniversary of his taking office (December 14, 1937), having also become sadly disillusioned. It will be interesting to watch whether he is allowed to do so or not, though rumor has it that he is not pliant enough to satisfy his masters and may be thrown over by them.

If one can judge by the comments of well-informed Englishmen out here, British policy seems to rely on Germany attacking Russia with the help of Japan, these various types of the authoritarian state being thus left to weaken one another to the point where the democracies can intervene and preserve a balance of power before any one of them is destroyed. In any case they recognize that leadership in the Pacific area has passed to the United States. Apart from the hope of economic exploitation, Japan will undoubtedly strengthen her grip on North China for strategic protection of her western flank against Russia from here on the Inner Mongolia. The final stage of the present hostilities will probably be fought out in this locality.

MP

December 8, 1938

As I have often urged, the future of Yenching is inextricably enmeshed in the outcome of these vast conflicts. Meanwhile we are carrying on with harrowing anxieties and no cessation of minor annoyances, but as yet having no interference with our liberties or rights. One distressing feature is the arrest of students at any time when off the campus and without warning. Most probably some other victim when being forced under torture to give names of those guilty of being communists or anti-Japanese, blurts out in his agony the names that occur to him and with no more evidence they are seized and submitted to similar treatment. There is no legal procedure, no redress. We have two in jail at present, one who has been there more than two months, both entirely innocent as far as we can learn. There is no indication that any of this is directed at Yenching as such. Indeed, thanks chiefly to my invaluable aide in these matters, we are rather favored in our negotiations. A girl who was graduated several years ago and who after an incarceration of five months on an imaginary charge was released on my guarantee that she would not leave the city, is now being coerced into becoming a spy in their employ under threat of reviving the old accusation. We are trying to secure a refuge for her in the P.U.M.C. but there is danger both for her and the institution in the attempt.

I mention these as instances with which I am actually dealing now of the process of subjugation going on all around us. The enclosed letter from one of our faculty ladies regarding the way roads are being built in our neighborhood illustrates another phase of the same process. It is being driven forward with a cruel ruthlessness and a crude rapacity worse by far than anything I had anticipated. And what my anticipations were you will recall from earlier communications.

In the intensity of my revulsion I derive a measure of satisfaction from finding that the most unsentimental business-men and diplomatic officials, the saintliest missionaries, among my compatriots all fully share these sentiments. We yearn for American aid to China in the immensely effective but relatively uncostly determination to cease selling to Japan that without which this iniquitous conquest could not succeed.

.. Very sincerely yours,

December 7, 1938

Dear F:-

You remember I said I would send you every evidence I could see of how the Japanese occupation was benefiting the Chinese people, of how the widely-publicized Japanese aim of cooperating with the Chinese people to improve their former wretched condition was working out. I have seen the cooperation at work!

Many of the servants, the janitors, the coolies who work on the grounds, the men who work in the power house, the clerks, the rickshaw coolies who serve the University live in the villages of Haitien and Chengfu just outside the University walls. In recent months they have been feeling the full brunt of Japanese good will and love for the people in those parts. The Japanese military want the people to have good roads. The fact that the roads are five to ten miles away from the villages of the people who are impressed into building them or that their mules and wheelbarrows are not allowed on them makes no difference.

Twice this fall the people in our villages have been forced to give three days' labor to road building. The last levy has just been completed. Much suffering has gone into those roads as well as rocks and dirt. Every family in the village was required to provide one person for three days work. My Chinese teacher is an old scholarly type of man. He paid a young man three days wages to go do the work for him. He said to me, "I am old and my wife is old, we could not do it. Three times last year and now twice this year I have had to pay out money for some one to take my place. I am old. I will soon die. It is better to die these days than to be a Chinese. We are eating the bitterness of a conquered people."

But he could pay to have some stronger, more able-bodied person take his place. There were hundreds of others where the able-bodied man of the family was the wage earner. If he went out to work on the road the family had no income for those days. If the rickshaw coolie or the day laborer, as great numbers of these people were, do not work, the family has nothing to eat. So in these families an old father or mother or a wife or a child in the family had to go.

I went out to see them coming home from their work on a cold November evening. First came the younger stronger men and older boys, each carrying a pick or shovel. They didn't seem particularly tired but they all looked cold. Then came some of the women. I asked one of them "Are you tired?" She looked at me rather kindly but pityingly that I could ask such a foolish question. "Tired, did you ask me? Did you ever shovel dirt on a road all day?" Then came little boys and girls, nine, ten, eleven, twelve years old. All of a sudden I heard my name called. One of the little boys was a ball boy on the faculty tennis courts and I had recently had him to the house to a party to fill him up on Chinese dumplings. His mother had dressed him warmly, many of the other children were shivering from cold (their mothers had nothing warm to dress them in). Laughingly I asked him "Are you hungry? Or maybe they gave you something good to eat while making the road?" "No, Wen Chiao Shih (my Chinese name) he said, "They gave us nothing to eat, but my mother gave me a piece of wo wo t'ou (baked millet). This is my last day. I go back to school tomorrow. My teacher gave me permission for three days' absence."

Then came some girls, some chattering and giggling but others just dragging their feet. One twelve year old looked as if she ought to be in the hospital. She was thin and all yollow and green around the gills. An older girl was supporting her. They were dragging along but they were getting homw.

Last of all came some of the old men, and old women on bound feet, doggedly pushing on. I walked along beside one old lady, "How are you? Tired?" I asked. "Yes," she said, "I am. I have walked more than ten miles today and shoveled dirt all day, and it was so cold. They didn't even give us a cup of hot tea to drink. This morning they offered us some of that nasty cold water once but whoever heard of a Chinese who could drink it. Think, they never even gave us a little hot tea". And she ploughed doggedly on.

I could have wept at all I saw that day for I knew that after their hard work many of them would find little heat or food at home. But at least they could sit down and they would not be driven and there would be hot tea or at least hot water to drink.

The local police office is held responsible for this conscription of labor. Each village is assigned so many metros of roat to be constructed. It must supply its own equipment as well as labor without pay. The police are given maps of the projected road with the necessary specifications as to the width, level, drainage, etc. One of the policemen from our village was lashed across the nece with a heavy whip by one of the military overseers because on one of the very cold days, he let the people go home half an hour earlier. The police head in another village we hear was beaten because his people got to work late. This last I have only on hearsay.

Most of the land - in fact I have heard of only one or two cases not so - is taken from the farmers without any compensation. The small amount of land many of them have barely gives them a living. To have some of it taken away will mean less food for their families for years to come. Bust most awful of all to Chinese sensibilities one of the roads was run right through numberless graves. One man wopt as he said, "My father and mother, my wife and my son were buried there. They have thrown their bones to the winds. Even the dead they will not leave in peaco." At one time they gave a handsome reward to people whose land they had taken in the form of an honorary certificate to each farmer who had sacrificed more than throe mou (half an acre). The most usual size farm in this area is three to three and a half acres, some are smaller. Think of what it means to have half an acre taken away. The cortificate lauded him for his meritorious action and generosity in "contributing" the land. Those who were less virtuous were given two tickets to a movie thoatre for a special performance in the city, a day or more journey away.

You may say, "But at least they will have roads for their labor and sacrifice." But the roads that have been built are wide motor roads - one of them is 62 feet wide - designed for motor cars and military trucks. Our people not having had the blessings of Japanese development of their country do not own motor cars, and the wheelbarrows and mule carts which they do possess are not permitted on these roads.

Such is the much heralded good will and cooperation as it works itself out in practice. I could tell you more of the awful condition in a neighboring woolen mill which they confiscated, of the cutting down of trees, of the arrest of students and others without any charges being given. But this is enough for one day. The rest must wait until my next. How is rconciliation ever to come out of all this? Love to you always.

NOT FOR PUBLICATION

The subjoined letter written by Mr. W.H.Donald, Confidential Adviser to Generalissimo Chiang Kai-shek, gives a detailed account of the present situation in China. It has been received by Mr. H.J.Timperley from Chungking.

It is communicated to you on the understanding that it is for your private information and, whilst judicious quotation is permissible, it is not to be published in extenso.



EARL H. LEAF

HEADQUARTERS OF THE GENERALISSIMO

Chungking, Szechwan
China
December 30, 1938

Dear Timperley,

It is a long time since I have been able to attend to personal correspondence. I was ill from July to the middle of October with fever. In consequence of that I was absent in Yunnan and Indo-China, and therefore far away from mail deliveries. I returned to Hankow on October 23, and left the next night, the 24th, with Generalissimo and Madame Chiang Kai-shek. Since that time we have been visiting various fronts in Hupeh, Hunan, Kiangsi, and Kwantung, reaching Chungking in December. Not till we got here was I able to attend to correspondence. Therefore this long delay in acknowledging letters which you addressed to me.

Since I last wrote, innumerable cities in China have gone up in smoke and dust, and veritable rivers of blood have flown on various fronts.

My last letters were written before the fall of Hankow. At that period the Chinese army was fighting everywhere with great courage and determination. They had to fall back whenever concentration of Japanese artillery and bombing planes threatened the annihilation of large forces, but the Chinese made the Japanese pay a high price for whatever advances they made.

The strategical policy for the first phase of the war was to hold positions as long as possible and then withdraw to new lines. This policy ended after the withdrawal from Hankow and the capitulation of Canton.

The first phase lasted from the outbreak of the war in July, 1937, to the end of October, 1938.

The second phase is now developing. The strategy now being followed is that of nation-wide mobile fronts, with intensification of guerrilla warfare and reinforcement of Chinese military and political strength behind the Japanese lines - or, in that territory which the Japanese claim to have "occupied."

After the fall of Hankow reconditioning of divisions, and readjustment of various military units, was undertaken. Henceforth there is to be more intensive training of the fighting forces before they go into action.

Political workers will operate on a large scale in the "occupied" territories to fortify the morale of the people; to effect the collapse of the puppet regimes; to eradicate traitors, and to disaffect the Japanese subsidised troops - the Manchurian Chinese and Mongol soldiers who have been enlisted by the Japanese.

The Japanese now claim that they have "occupied" 75 per cent of China's territory, but they still call the war they have waged to effect that "occupation" an "incident."

When the Japanese began the invasion they avowed that they would win a quick victory over China. They declared that they were not seeking any territory, had no intention of injuring or affecting the interests of foreign powers, and were, above all, not fighting against the Chinese people.

The 18 months since the war began have proved the Japanese to have lied in every way except with regard to their claim that the aggression was merely an "incident". Time has demonstrated that the Japanese have desolated more territory, killed more non-combatants, destroyed more cities, stolen more property, and caused a greater displacement of human beings than probably has been ever accomplished by any war in history.

Not only have the Japanese inflicted these tragedies and losses upon China but they have studiously operated to destroy the commercial and vested interests of democratic powers, and, to crown it all, have at last confessed that their definite intention is to set up "a new order in East Asia" under which only those nations who subscribe to its conditions will be accorded commercial facilities and freedom of action within certain limits.

All of this destruction of life and property and trade has been carried out in accordance with the threat made by the Japanese Premier, Prince Konoye, on August 28, 1937, when he declared that it was the intention of Japan to "beat China to her knees so that she may no longer have the spirit to fight."

Japan has pursued that purpose with calculated and sinister intensity. And in connection with the revealing developments that have taken place since Japan's opening declarations and promises it is interesting to recall that on September 12, 1937, when Madame Chiang Kai-shek was broadcasting to America, she hazarded a forecast based upon information available here, that Japan was bent upon conquering China in order to establish a new empire in Asia. Her words were :

"They (the Japanese) are convinced that the powers dare not oppose them. So they are proceeding with plans of conquest confident that they will be able to devastate China, and, in time, drive out western cultural and commercial influences, so that, if we Chinese cannot prevent them, they may erect upon the ashes of China a world-shaking Japanese continental empire. It will not be founded upon international ethics (for Japan has already crippled those), but

upon militarised force. At least they expect to control all lands where the Oriental races live, and eventually determine international conduct and policies."

At the time that Madame Chian Kai-shek made that forecast it was scoffed at by people in the outside world, and was denounced by the Japanese, who asserted again and again that they were actuated in their struggle by noble intentions motivated by a desire and determination to secure peace in Asia free from Red menaces, where all foreign countries could pursue their rightful ways in commerce and in culture.

Within a year of their aggression the Japanese falsified their declaration. And just a fortnight ago they took their courage, or their audacity, in their hands to announce to the world that the old order had passed, and that they were busily engaged setting up a new one which would give them the control of the whole of Asia, and, indeed, the Pacific.

In the meantime those foreign powers who have substantial and time-honored interests in China have found those interests not only flouted by the Japanese but deliberately menaced. Indeed Japan has given expression to the inuendo that it is her intention to let foreign interests go by the board unless the powers concerned expressly agree to her hegemony of Asia and the Pacific.

During the past 18 months China has been fighting a single-handed war against a nation who was believed by the world to have built up a military and naval organisation of a calibre well-nigh invincible. Not only has China fought this mightily armed Japan, but she has, in addition, in fact, been engaged against those democratic powers who have consistently succored Japan by supplying her with equipment and material designed to shatter to pieces the lives and property of the Chinese.

That support of Japan by the democracies is the worst aspect of this war, which the Japanese keep calling an "incident", and which designation none of the powers have had the temerity to challenge.

China rushed into action, with what appeared to be reckless bravery, with her troops ill-armed, to meet the great aggregation of strength which Japan put into the field - with the specific and declared object of delivering one smashing coup de main to finish the job quickly - but as time has gone on China has shown her ability and courage to meet her enemy, though she has been unable to replace her losses of equipment, especially aerial, or acquire new modern arms.

The navy of Japan, like a sledge hammer crushing a mosquito, blockaded all the coast of China. Time has demonstrated that she was merely patrolling empty ports so far as the Chinese were concerned, but had incidentally, if not intentionally, scored a major point against the foreign powers by crippling their import trade into China and ruining their economic connections in all directions.

The Japanese military machine discovered, too, that with its advance into China, costly and slow and exasperating though it might be, it was accomplishing the wreckage of foreign commercial and political connections with interior China, and, in the majority of cases, had managed to tear up foreign prestige by the roots. This in itself was a triumph for Japan, and, perhaps, an ample measure of compensation for her inability to wreck Chinese morale, or her slowness in breaking down Chinese resistance. Japan has been able, until now, to prevent foreigners from employing their ships upon the waters of the Yangtze, and the Pearl and West rivers, to say nothing of her success in forbidding foreigners from going about their lawful business throughout the 75 per cent of the Chinese territory which Japan now claims to have "occupied".

Japanese "Occupation" Precarious

So far as foreign interests are concerned Japan has, in reality, "occupied" that area, but so far as the Chinese are concerned she has not. Her "occupation" has been confined to precarious lines of communication, and some cities. All lines of communication are constantly being torn up or interrupted by attacks by Chinese troops or guerrillas, and in the case of every city "occupied" the Japanese dare not go outside of their defences after dark, and only may do so in the daylight in large well armed units. In all the rest of the territory the Chinese go about as they please, especially after dark.

What this "occupation" amounts to is indicated by significant figures given out by the President of the Executive Yuan. They show that

the withdrawal of Chinese troops before the overwhelming armament of the Japanese has, after 18 months of resistance, left 796 hsien (or counties) in the nine provinces of Kiangsu, Chekiang, Anhwei, Kiangsi, Shantung, Honan, Shansi, Hupeh, and Hopeh, unprotected by the regular Chinese army.

Falsifying the Japanese claim that they have "occupied" these counties is the fact that in 489 of them the District Magistrates appointed by, and working under, the Central Government, are still exercising full authority; in 248 of them the Magistrates are exercising partial authority, while only in 59 districts have the Magistrates been unable to function at all.

Not only have the Japanese troops not gained indisputable domination of these so called "occupied" areas, but it is impossible for the Japanese army to control even a portion of the territory.

With gradual restoration of Chinese Government political control in these areas (revealed with remarkable impressiveness in articles on "Resurgence in China" published in "The Times" on October 12 and 13 last) there will be sown, as the President of the Executive Yuan put it, "one of the seeds of Japan's downfall."

At no time during the past 18 months have the Japanese been able peacefully to exploit any of these regions. The actions of the Japanese military in trying to force down prices of raw materials have been met by passive resistance manifested in many cases, for instance, by farmers ploughing in their cotton to plant wheat, and wool-growers in west China and Inner Mongolia allowing the wool to spoil on the backs of their sheep rather than submit to low prices being forced upon them. Adulteration of beans and grain purchases with dirt and water is rampant.

Guerilla activity and passive resistance, to say nothing of sabotage and general hostility will, in the end, prevent the Japanese exploiting China, and will certainly ruin any foreign interests who seek profits by financial or other cooperation with the Japanese. This significant fact has at last been discovered by the British merchants concentrated at Shanghai, as they are reported to have demonstrated in no uncertain way in their recent conferences with the British Ambassador and the British Admiral at Shanghai. They realize that the Japanese will, if they succeed in creating puppet regimes, use those organizations as instruments to flout, and undermine, and destroy, foreign vested interests and commercial and industrial undertakings.

Puppet Regimes

The Japanese have, ever since they occupied Peiping and Nanking, been trying to set up puppet regimes which would appear convincing to foreign powers, and be able to carry influence with the Chinese people. The Japanese have so far failed to do this because they have not been able to persuade any Chinese sufficiently respectable to take up office. Neither in Peiping nor Nanking does the puppet regime carry any weight outside the walls of those cities. It is questionable if they hold sway within the walls. The Japanese had made great preparations for a unity of the two puppets a few months ago, but had to cancel it because General Wu Pei-fu, upon whom they depended, refused, at the eleventh hour, to come out.

It is interesting to note that General Wu Pei-fu demanded uncontrolled command of 60,000 troops, well-equipped and paid. It is more interesting to realize that Prince Konoye, so anxious to have some kind of "government" established, urged that General Wu Pei-fu's requirements be met. The Japanese military, having learned a few painful lessons in the past, refused to arm General Wu Pei-fu so that he, or the officers under him, could successfully turn and bite the hand that fed them. So the amalgamation of the two regimes is, at this writing, still unaccomplished.

However, the Japanese, convinced that the amalgamation would be effected, and that the "new government" would be launched about Christmas time with great pomp and circumstance and authority, began counting their chickens before they were hatched. Cocksured of success, they (to be Irish) opened their mouths and let the cat out of the bag.

It was Prince Konoye who awakened the diplomatic world to the menace behind Japanese activities when, on December 22nd last, he defined "the new regulation of the relations between Japan and 'new China'." In this revelation of policy the Prince callously swallowed all of Japan's previous declarations to foreign powers. His announcement that a "new order" would be established in East Asia, was emphasised by the implication that business could only be done with the "new order" by nations who toed the line.

The puppet officials at Nanking promptly answered the whip-crack of their new masters by publicly proclaiming that the "new China" would support the "new order" by abrogating unequal treaties, by abolishing foreign concessions and extraterritoriality, and by compelling the withdrawal of foreign troops from China. The "new order in East Asia" will, in time, embrace complete domination by Japan of all Asiatic countries and peoples, as well as mastery of the Pacific for the mention of the cardinal point "East" can be disregarded. All this, without a "by your leave or beg your pardon" from Japan to any of the democratic foreign powers, though, no doubt, with loud applause and fervid encouragement from those of totalitarian tinge.

However, as I have indicated, suitable instruments which were to have been used as the lever and the fulcrum to hoist this "new order" into being have not yet materialised from the dreams of the Japanese. Whether or not the democratic foreign powers, who have been permitted to discover from these declarations the fate that the Japanese have in store for them, will now act to frustrate the plans for their undoing remains to be seen.

The Japanese have, with vicious ferocity, desolated vast areas of China, have massacred hundreds of thousands of innocent Chinese, have demolished their homes and their businesses, have caused millions of peaceful and poor people to migrate westwards, and, even worse than that, have been guilty of unparalleled rape and rapine, and have, with calculated remorselessness, set about the demoralization as well as the impoverishment of survivors by destroying or removing means of livelihood and setting loose a deluge of opium and narcotics upon the land. That is a summary of the gross inhumanities which the whole world is tolerating.

China's New Spirit

China has been able to survive during the past 18 months and keep armies resisting in the field quite contrary to the ideas and expectations, not only of foreign nations and observers, but of the Japanese themselves. She has been able to do so because foreigners, including the Japanese, have failed to recognise the new spirit that has been born in China. That spirit is manifested in the heroic stand Chinese troops have been making with unshaken bravery against concentrations of death-dealing weapons as great as, if not greater than, any that were used in the Great War. The Chinese soldiers have proved, by valorous manual combat, that man to man they are superior to the Japanese. Testimony on this point comes from foreign observers who witnessed fighting in many places on many fronts.

Foreigners have laughed with scorn at the New Life Movement, and other measures, which have been responsible for transforming China from a nation of pacifists, or cowards, into a nation prepared to shed streams of its blood in defence of its heritage.

As Japanese superior armament decimated the Chinese forces new troops kept on filling the trenches until China now has, for the first time in her history, a citizen's army. This force has been recruited during the war. The young soldiers know why they have joined the army, and they are prepared to give their lives in trying to defend their country against occupation or subjugation by the Japanese. This army is now wholly composed of youth, with a large proportion of students. They march in singing from all the provinces, and with them - which is a striking development in China - march hundreds of girls and younger students, from middle and high schools, who go to the front lines for various services, some carrying arms and using them. This appearance of the girls on battle fronts is a departure which may prove a surprise to the world but which has proved to be of great value to China. One of the commanders at Tierchwang said that the victory there (which was China's first big victory over Japanese forces) was due to the efforts of the young people who were working among the soldiers and officers. The sight of these young people marching from distant provinces - some of them hundreds of miles of mountainous roads away - to the front is a thrilling one. But an even more stimulating sight is that of the girls and women who are training in thousands behind the lines, in near and far distant villages and towns, for later service in the cause of their country.

When Japan began what she thought would be a simple task to subjugate China she apparently overlooked the tremendous obstacle which 450,000,000 human beings would be to her advance and her attempt to conquer the country, even if they passively laid their bodies upon the railways and highways. Japan with all her professed intimate knowledge of China, never expected the Chinese to exert themselves, especially in war against the super-soldiers - the sacred and invincible army - of Japan. But the Japanese seem to have been the only foreigners who know China who could not see that a new spirit was fast developing in this country. Or did their amazing conceit blind them ?

Financial Measures

In addition to what flesh and blood are contributing to the resistance of the Japanese invaders certain steps taken by the government at the outset enabled the coffers to stand the strain of expenditure. The fiscal measures introduced to prevent a possible crisis in the currency market included, the Minister of Finance says, the creation of a joint discount and credit extension through the four issuing banks - Central Bank, Bank of China, Bank of Communications, and Farmer's Bank - which enables them to grant discounts on bills and securities and extend credit in order to facilitate the circulation of capital and to assist trade, industry, and agriculture adversely affected by the war.

Last April regulations were issued to improve the local currency structure

to permit agriculture, timber, industrial and mining industries in the interior to obtain capital for the exploitation of natural resources.

In March last foreign exchange control was introduced to stabilize foreign exchange and promote export trade. Special measures were adopted to increase the export of Chinese products - measures governing exporters' purchase of foreign exchange.

Revenue derivable from the Customs, Salt and Consolidated Tax Administrations has been considerably affected. To cope with the situation Customs authorities readjusted the Transit Duty by setting up more collecting stations at important overland and waterway towns. The Consolidated Tax revenue has materially increased following the promulgation of regulations governing the collection of the Stamp Tax and the enforcement of the Consolidated Tax in the four provinces of Yunnan, Chinghai (Kokonor), Sikong (western Szechwan), and Sinkiang (Chinese Turkestan).

The Income Tax for the 25th fiscal year (July 1, 1936, to June 30, 1937), is reported to have exceeded the budgeted income. Although the returns for the 26th fiscal year are not yet in the Minister of Finance says the indications are that they will triple those of the previous year. The chief new sources of revenue to be tapped are the Inheritance Tax and War Profit Tax, for which regulations have just been passed by the Legislative Yuan. Despite the financial difficulties the Government has exempted the peasants from paying the Farm Tax in arrears before 1936, and has also abolished the new Farm Tax introduced in 1937.

With regard to loans, the Minister of Finance points out, the government has so far floated only approximately \$1,500,000,000. These are \$500,000,000 Liberty Bonds for 1937; \$500,000,000 National Defence Loan for 1938; Customs Gold Unit \$100,000,000; \$50,000,000 (United States Currency); £10,000,000, and \$30,000,000 Relief Loan.

An unending stream of patriotic contributions from Overseas Chinese serves to bolster Chinese finance and economy.

Economic reconstruction is being pursued as effectively as circumstances permit, the Minister of Economics asserts. To develop agriculture, industry, commerce and mining, and to expand war-time production and promote foreign trade, commissions have been formed under the title of Agricultural Commission, Industrial and Mining Commission, and Foreign Trade Commission. The Ministry of Finance provided \$30,000,000 capital for the Agricultural Commission, \$10,000,000 for the Industrial and Mining Commission, and \$20,000,000 for the Foreign Trade Commission to readjust domestic trade and maintain the export market.

Coupled with foreign exchange control the Government instituted trade control to build up its foreign exchange reserve in order to meet the demand for foreign exchange to pay off the heavy inflow of munitions from abroad.

The total export between January and July, 1938, was valued at more than \$90,000,000, while the foreign exchange accumulated up to September last had reached \$60,000,000.

To promote productive enterprises in the interior and mobilize the entire country's farmers and laborers, the Commission for the Promotion of Agriculture and the National Industrial Co-operative Society are to conduct research and introduce scientific methods of production. Attention, meantime, is being directed toward the construction of a net-work of trade routes with the outside world, and to the betterment of foreign trade machinery.

The Ministry of Economic Affairs is devoting its efforts to the strengthening of rural economy, the readjustment of transportation and marketing of farm products, the rationalization of agricultural organization, and the migration to, and reclamation of, waste lands by refugees from the war zones. The Ministry is also reinforcing the machinery of commerce and trade, and fostering the market for native goods. Irrigation and construction of communication routes are also being undertaken.

I have given these facts, just gleaned from a statement by the President of the Executive Yuan, to indicate how this country has hung on for 18 months, and what it is doing to persevere with its resistance.

Munitions Supply

The cost should be less now than it was during the first phase of the war, but expenditure on munitions and equipment will be higher owing to the increased rates due to road transport from the Burma border. However, there were, on hand, sufficient munitions to keep the armies supplied for nine months or a year when Canton fell.

The road from Burma is now operating, and the transport authorities on the Chinese side are arranging for stations to be established along the way for the service of the transport. These will include medical stations every 60 kilometres (with quinine and other necessities to be given free of cost to anyone who reports with illness), repair stations for trucks, and stables for relays of transport animals.

In addition to trucks the transport people will use bullock carts and pack animals to carry material for which there is no particular hurry. An effort is being made to get second-hand motor car axles and wheels to be fitted to bodies and shafts to be drawn by animals. One such vehicle, having ball-bearings, will carry a ton or more with two animals hauling it - so it is said. Every means of transport available will be tested out. Another new road has been made from Kunming, Yunnan, to the Yangtze river, near Luchow. The grades are easier and the route is shorter than the highway passing through Kweichow. Also, the Yangtze river can be used for quite

a distance to Chungking, or the Min river can carry cargo up to Chengtu for transport into Shensi by road.

Ambassador Nelson T. Johnson, of the United States of America, was recalled to Washington by President Roosevelt, and was instructed to travel by car over the road from Chungking to Rangoon, in Burma. The Ambassador left in company with Major J. M. McHugh, the Assistant Naval Attache, and one Chinese driver. I had letters from them from Kweiyang and Kunming, and a wire came from Lake Tali, reporting an interesting journey. They arrived at Rangoon yesterday morning, according to a radio broadcast from London, having travelled 2,100 miles in 13 days. Apparently the American authorities were desirous of having first-hand information regarding the feasibility of the road as a transport artery. As the new road will soon be opened from Yunnan to the Yangtze river at Luchow, transport will be easier, and speedier by several days.

Whether or not transport along the Burma-Yunnan road is going to be smooth remains to be seen. There is reliable evidence that the Japanese are working strenuously to arrange for the disruption of traffic. They long ago started to stir up the Burmese, using their usual methods, and they are trying to arm the tribesmen, who live in the part of Yunnan traversed by the road, to destroy truck or other caravans, and cut the bridges and roadway. What success will attend their efforts cannot be told yet, but already they have managed to have demonstrations of Burmese in Rangoon which have led to bloodshed. The "Burma for the Burmese" slogan that was being cried is part and parcel of the "Asia for the Asiatics" which Japan herself is now crying. Burma is one of the Asiatic states Japan expects to have in her "East" Asiatic "New Order". She shows thus that the "East" is but dust for the eyes of the stupid foreign devils. Already Japan thinks she has Siam in her scheme and she also aims at and counts upon getting India.

Wang Ching-wei Episode

January 1, 1939

All this should indicate to you that resistance is going on, and any talk about peace should be discounted unless suggestions for peace that will safeguard China's complete sovereignty emanate directly from the Japanese side. There has been much gossip about Wang Ching-wei being on a peace mission for the Chinese Government. He certainly left Chungking, and did say something in Yunnan about trying for peace, but he is without authority. I personally believe, however, that the Japanese are very anxious for peace.

For your information the present story is this : Wang is one of the small pro-Japanese party which has always existed. They are credited with thinking more of themselves, their profit and power, than of their country. Be that as it may, most of them have been ostentatiously displaying their patriotism since the war began. But Wang Ching-wei has been out of the picture for some time so far as real political influence goes. He probably feels that

if he can arrange acceptable terms with the Japanese there will be a large element ready to accept anything so long as they can be secured in whatever they may be holding. This particular attitude of Wang was apparently crystallized recently by his acceptance of the views of some of his followers who keep in touch, possibly indirectly, with the Japanese. Some of that group were in Hankow after the withdrawal. The one-armed Father Jacquinet, of "neutral zone" fame, was there also. His story here is that he was inspired to thoughts of peace by the sight of Japanese troops coming into Hankow down-at-heel, and war-weary, many bearing the scars of old wounds. He saw the Japanese Admiral, then in command at Hankow, and asked, what about peace ?

Said the Japanese Admiral to Jacquinet (ineffect): "We of the Japanese navy want peace; this war is leading Japan to suicide; but we are under the Government, and the Government is under the military. But if the Chinese desire peace maybe it can be arranged."

The energetic Jacquinet promptly decided to try to be the peacemaker. He spoke to Wang Ching-wei's representatives in Hankow suggesting to them that the chance was good for Wang to emerge from the political shadows and achieve renewed national prominence. They were eager for that, and, willingly enough, they wired to Wang suggesting that Jacquinet go to Chungking for a conference with him. They also took the precaution to wire similarly to the President of the Executive Yuan. The latter did not openly encourage the expedition of the Padre, but, apparently, Wang acquiesced.

Jacquinet appeared here in due course. He did not see the Generalissimo, and Madame Chiang Kai-shek was "too busy" to see him when one of the secretaries transmitted to her on his behalf a request for an interview.

Madame Chiang told the secretary that "she would not see anyone who was trying to work with the Japanese to try to get peace at the expense of China." But the President of the Executive Yuan saw him. In the talk Jacquinet explained what happened at Hankow, as related above, but got nothing in the way of encouragement. Instead, the old Father was told very plainly that the Chinese were fighting for their lives and their heritage and intended to keep on fighting while "invaders occupied their country."

The Generalissimo had to go to the Shensi front, and took off for Sian on December 20. On the 18th Wang Ching-wei saw the Generalissimo, who was to have left the following day, and told him that he (Wang) was going to Chengtu to address a gathering. The next the Generalissimo heard of Wang was while he was in Sian. (It was, by the way, the second anniversary of the Generalissimo's detention there.) He was surprised to receive a telegram from the Governor of Yunnan province saying that Wang had appeared there, having arrived by airplane; had told the Governor that he (Wang) thought there was a chance to have peace; asked the Governor to support him; said that the Generalissimo had twice told him (Wang) that peace with Japan was acceptable so long as China was not destroyed, and thus gave some verisimilitude to the genuineness of his "mission." But the Governor suspected him, wired the details of the statement to the

Generalissimo, and asked: "Do you know anything about this?"

The Generalissimo replied that he did not know anything about it, and added that there was no question of peace on Japan's terms; that he had not discussed the question as Wang reported, and that China was continuing with her resistance with intensified determination.

The Generalissimo and Madame Chiang arrived from Sian on the afternoon of Christmas Eve. (Two years ago we got out of Sian on Christmas Day.) That evening at dinner we were talking about Wang when the Generalissimo told me that I could inform both the British and American Embassies that Wang was not empowered to talk peace to anyone; that if he did so he spoke on his own behalf and had no authority to speak on behalf of the Government or the Party; that China was not only not thinking of peace on Japan's terms, but was actively preparing to continue her resistance with intensified effort. I gave this message by telephone to J.D.Greenway, of the British Embassy, about 7.30 p.m. on the night of Christmas Eve, and asked him to pass it on to the American Chargé (Willys R. Peck) whose telephone number I did not know. Greenway informed Peck later that evening.

The air was thick with rumors, mostly circulated by the Japanese radio services. They reported that Wang had "escaped" from Chungking; was the victim of political intrigue, and so on.

So far as we then knew Wang was in Hanoi. The news given out here was that he had gone on a private trip to Kunming at the invitation of the Governor of that province. Speculation was rife in Hongkong, where Wang was expected to turn up at any moment and enter into peace negotiations with the Japanese. The Japanese said so. No doubt they will talk peace with anyone whom they think might serve their purpose.

The Generalissimo sent a gentle message to Wang suggesting that he return as soon as he had recovered from the illness which took him to the French doctors at Hanoi.

Chiang's Answer to Konoye

It was on December 22 that Prince Konoye made his declaration at Tokyo "telling the world" that Japan had triumphantly enmeshed "new China" in a "new order in East Asia," and was more determined than ever to annihilate "the Chiang Kai-shek regime." The patronizing Prince also announced that Japan would be glad to see any foreign nation who would subscribe to that "new order" doing business in China.

On December 26 the Generalissimo definitely scotched the idea that the Chinese Government was bent upon initiating peace talks. He "took occasion by the hand" to speak at the regular Monday Memorial Meeting at the Central Kuomintang Headquarters. He referred to Wang Ching-wei, and traversed the

whole of Prince Konoye's statement, branding it as a confession of Japan's ambition completely to subjugate China and dominate the Far East.

The Generalissimo stated that on all war fronts the fighting morale of the troops was extremely high since the soldiers were fully cognizant of Japan's intentions, and understood that China must oppose her enemy with all her resources in order to save the country. The people, he said, were also fully aware of Japan's dangerous and aggressive design, and knew that "we cannot expect to survive without seeking life through risking death."

While stating that Prince Konoye's pronouncement was "scarcely worthy of a reply," the Generalissimo asserted that since the issue of the manifesto by the Japanese Government on November 3, there had appeared "strange and illogical statements" made by the Japanese Prime Minister, Minister of War, Minister of Navy, and Minister of Foreign Affairs. Their intention was, he added, "to misguide their own people and hoodwink the world."

The Generalissimo said that he was rather concerned "lest sections of people throughout the world may not understand the danger that lurked behind the Konoye smoke-screen, and may regard the issues raised as rather innocuous."

When Konoye talked about a "new China," explained the Generalissimo, he meant that "it was the intention of the Japanese militarists to exterminate the independent China and create a vassal China. By using the threat of a Red peril as a pretext, the Japanese wanted to control China's military affairs. By alleging an intention to uphold Oriental civilization they aimed to uproot China's racial culture. By claiming to eliminate economic barriers they designed to undermine American and European prestige so as to dominate the Pacific. By utilizing the so-called 'economic unity of Japan, Manchukuo, and China,' or, 'economic bloc,' they aspired to strangle China's economic arteries."

Simply speaking, said the Generalissimo, this so-called "new order in East Asia," may be regarded as "an all-inclusive term for doing away with international order in East Asia, creating a vassal China with which to dominate the Pacific, and to dismember the other States of the world."

When Konoye was talking, the Generalissimo said, his intended audience was obviously the American and European countries and the world at large. Konoye exercised special care in the choice of words, pretending that what he wanted of China was neither territory nor war indemnity, and that Japan was planning not for her own private interests but for the benefit of the general situation in the Far East. Konoye even ventured to say that he desired China to become a completely independent state. Konoye's calculations seemed to be based upon the assumption that the world still does not understand the real meaning of the so-called "new order in East Asia."

The Generalissimo declared that when Japan entered the Anti-Comintern bloc it was neither to oppose Communism nor to prepare for war against Soviet Russia, but to borrow the term to exterminate China.

"If China could now consent to Japanese troops being stationed in North China," he added, "and allow Inner Mongolia to be set aside as a special area, as Japan now demands, China would not have begun the armed resistance on July 7, 1937. If, too, China were prompted by fear to allow Japan to station forces in North China, the Nationalist troops would not have fought their way to Peiping when the Revolutionary troops were stopped by Kanaka in Tsinan in 1928. For the same reason," the Generalissimo emphasized, "China would have allowed Japan to take North China and Inner Mongolia. For her to make such demands at the present time betrayed a poor understanding of modern China."

The Generalissimo stigmatized Konoye's terms as "many times more comprehensive and viciously severe than Hirota's much advertized 'three principles.' Since even before the war," asked the Generalissimo, "China could not accept Hirota's 'three principles,' how could the enemy entertain the unwarranted hope that China is going to accept the Konoye demands which were aimed at her national subjugation?"

"In so far as plans and imagined means for subjugating China are concerned, the Japanese militarists have them all. What is still lacking, however, is a China which can be deceived or threatened into surrender. The situation being as it is, if we hope to live under a tiger's chin, and to secure independence and equality for our nation through peace and compromise, we shall not be different from a lunatic talking in his dream." Thus the Generalissimo, and he asked, "how could a nation of 60,000,000 people destroy a large country which has thousands of years of history and a population of 450,000,000 people?"

"The aims of this war, in so far as China is concerned," he added, "are to complete the task of national revolution and to secure for China independence, liberty, and equality, and internationally to uphold right and justice, to restore the sanctity of treaties, and to rebuild peace and order. This is war between might and right, it is a war between a law observer and a law breaker. It is a war between justice and brute force. A Chinese proverb says, 'The virtuous one is never alone; instead he always has neighbors.' Right and justice must emerge victorious. We must hold fast to our stand, fix our eyes on our goal, and be firmly determined. The greater the difficulties are, the stronger we resist. The entire nation carries on the struggle. The final victory must be ours. I hope our comrades, and the armies, and the people of the nation as a whole will redouble their efforts to attain our goal."

That is China's answer to Prince Konoye's proposition for a "new order in East Asia" at the expense of China.

In referring, during this speech, to Mr. Wang Ching-wei's departure and alleged peace talk, the Generalissimo said that he was confident "that none of our people, knowing the major issues at stake, and familiar with the situation itself, still cherish the idea of a compromise for peace with Japan. Mr. Wang, fully aware of the Japanese militarists' designs to conquer China, will naturally feel all the more antagonistic to the Japanese militarists," and he added that he felt sure Mr. Wang would display "the spirit of common effort in the country's

service by seeing the war through and sharing the responsibility of surmounting the national crisis."

This statement by the Generalissimo not only knocks talk of peace on the head, but, also, settles the question of Mr. Wang Ching-wei's authority to talk peace on behalf of China.

Japanese Intrigue

The Japanese are working hard upon Mr. Wang, and maybe they will try to persuade him to wear the mantle of a puppet and head their "new government." I think, however, that Wang has not the courage to do that, even if he possesses the desire.

The Japanese have, however, previously made several efforts to involve Wang Ching-wei in peace talks. When the direct German efforts on behalf of Japan failed about Christmas Day, 1937, the Japanese eventually got the Italians to sound Wang. At first he was approached by the Italian Ambassador, and, later, by the Italian Chargé d'Affaires, who suggested that if the Generalissimo would retire and Wang would write a letter to the Foreign Minister in Tokyo saying that when the war concluded, China would have no resentment against Japan and that there would be no more anti-Japanese feeling or agitation, the Japanese would be content to withdraw their troops upon terms easy for China.

At that time Wang was wise enough to ask why the Italian Chargé approached him. The reply was that they could not very well ask the Generalissimo to write such a letter.

Wang, to his credit, be it said, informed the Generalissimo of this overture. He also informed him of a second effort, when the Italian Chargé did not suggest the retirement of the Generalissimo and suggested that the Japanese would be content with a letter from Wang Ching-wei.

However, I heard later, from a foreign diplomat, that Wang Ching-wei did set down in writing some peace suggestions to the Italian Ambassador. Whether or not the Ambassador passed them on to Japan, I do not know. If he did, the Japanese apparently did not then make anything public, or try to act upon them, obviously knowing that Wang's weight did not count for much in the scale against the weight of resistance under way to save China's national honour.

That the Japanese entertained hopes that sooner or later they would be able to catch and use Wang is clear from what has just happened. They probably believe they can compromise him so much that he might be ready to succumb to their allures and allow himself to head a peace movement to break down national unity, if not to be set up as the head of the new puppet regime. Again, I say, I cannot believe that Wang, no matter what his mood may be, possesses sufficient courage to accept any Japanese proposal that will involve the collapse of China's solidarity even if he has the will to do so. I am reluctant to believe that

he would be content to be a party to anything likely to affect China adversely no matter how much he might feel the urge to try to climb over the Generalissimo into a dominant political position.

Daventry broadcasted on the night of December 30 that Wang Ching-wei was reported by Hongkong to have sent a message to the Generalissimo urging the prompt exchange of peace terms with Japan. Wang is said to have claimed that three points had been put forward by Konoye, namely, peace to be conditional upon the withdrawal of Japanese troops from China; economic co-operation in North China with Japan, and the signing by China of the Anti-Comintern pact not to affect relations between China and the Soviet. I heard the broadcast (midnight from London) which came through here at 7.40 on the morning of December 31, and at once sent a note upstairs to Madame Chiang to ask the Generalissimo if he had received such a telegram. Promptly Madame Chiang wrote back: "Generalissimo has received no such telegram from Wang. You can have Reuter or some other source deny this." So that's that.

The origin of the broadcast news item we discovered later in the day. It came in a Reuter wire from Hongkong. It appears that on December 30, at Hongkong, the "followers of Mr. Wang Ching-wei" released "a lengthy and involved message addressed to Generalissimo Chiang Kai-shek and the members of the Central Executive Committee of the Kuomintang" advising them "promptly to exchange peace views with Japan upon the basis of the three points which Prince Konoye set out in his December 22 declaration - (1) resumption of diplomatic relations between China and 'Manchukuo,' (2) the conclusion of a Sino-Japanese Anti-Comintern pact, and (3) effective Sino-Japanese co-operation in the economic sphere on the basis of equal rights."

In his analysis of Prince Konoye's statement, Mr. Wang overlooks Konoye's renewed assertion "that the Japanese Government has not altered its determination to continue military operations in China until the anti-Japanese Kuomintang government is completely exterminated," and a specific statement that "Japan, however, desires to bring about a new order in East Asia through co-operation with those far-sighted Chinese who are pursuing the same aims as the Japanese." To wit, the puppets.

Wang seems ready to swallow the recognition of "Manchukuo" and interprets Konoye's remarks as a readiness on the part of Japan to deal with the very government that he avows the Japanese will continue to crush - namely, the Kuomintang and Generalissimo Chiang Kai-shek.

By some strange process of reasoning Wang comes to the conclusion that Konoye is saying one thing and meaning another, for while Konoye specifically stated that "for the entire duration of the pact Japanese troops were to remain at certain points in China, and that Inner Mongolia should be regarded as a special anti-Communist zone," Wang, in his statement assumes that the Japanese would consent to "the withdrawal from China of the Japanese army in totality," restricting the stationing of Japanese troops to special areas in the vicinity of Inner Mongolia."

Wang also believes, or pretends to believe, that the Japanese would, "in exchange for freedom for the Japanese to live and pursue their business in China, surrender concessions and consent to the abolition of extraterritoriality." Konoye did not say anything of the kind as part of his declaration, so far as we here have seen. The reference to the "abolition of foreign concessions" was made by the puppet regime of Nanking, as I have mentioned above.

Wang further makes out that he is naive enough to believe that if China signed an Anti-Comintern pact with Japan the latter would not, in any way, interfere with Chinese military or political affairs. Nor, Wang says, would the signing of such a pact "affect our relations with Soviet Russia." And, he adds, "since the Chinese Communist party has already pledge itself to support the Three People's Principles, it should abandon its party organization and propaganda work, abolish its frontier government and special military system, and be absolutely subject to the legal institutions of the Republic of China." He should have added: and quietly subject itself to the domination of Japan, or be driven into Inner Mongolia by Japanese troops.

Wang thinks that Konoye's third point could be accepted in principle.

Wang does not say one word about the inhumanities of the Japanese and their desolation of vast areas of China, but is apparently willing to forget the fiendish slaughter, the rape, the rapine, and the ruin, inflicted by the Japanese, and embrace them on the basis that "we should co-operate with all interested in the common cause of promoting international friendship and mutual interests."

So, Wang goes on record as a believer that Japan is interested in the "common cause of promoting international friendship and mutual interests," after she has been asserting herself for the past 18 months to destroy his people and his country, and strives to oust Democratic interests from Asia.

Italy and Germany

Wang Ching-wei's interpretation of Konoye's declaration is markedly at variance with that of the Generalissimo, as outlined above. But Wang is a politician, and he is being used by politicians - the Italians and the Germans, who have been trying to get Japan out of China for a long time now.

Both Germany and Italy sorely need Japan's army and navy for the consummation of their expansion plans in Europe, which are sure to crash into Russian interests before they go far.

Japan alone could not extricate herself from China, so the Italians and the Germans are trying to use Wang Ching-wei as the instrument to pry her loose with the maintenance of some "face" and gains. They tried before for peace, but the Generalissimo would have none of it while Japanese troops were ravaging the land.

The Italians in particular have been exercising their influence for some-time upon Wang Ching-wei. One of their High Priests in Hongkong declared some-time ago that there would be peace by Christmas, or a damaging split in the Chinese Government scheme of things, and gave out recently that Wang would be in Hongkong very soon. I mentioned above that as a result of the Italian Embassy's efforts Wang became involved in the peace intrigues and wrote a statement of his ideas of terms to the Italian Ambassador. They are using Wang against the Generalissimo, that is certain. Of course, Japan may step down from the platform embodied in Konoye's declaration regarding the "new order in East Asia," but if the "new order" is established it will hit the democracies and favor the dictators.

I wonder if the democracies will understand what is happening now and hasten ostentatious assistance to China to enable her to keep on fighting, at the same time placing embargoes of some kind upon Japan !

So much for the peace talk and the question of whether or not China intends to continue with her resistance.

A Narrow Escape

I will write a few words about the past few months. When fever overtook me in July and it looked as if the Hankow summer was going to put me in a hospital, as the fever did for six months a couple of years ago, I left by airplane for the higher and cooler altitude of Yunnan. I was too ill to do any writing, and I separated myself effectively from any mail. Two months elapsed without any improvement, and doctors sent me down to sea level. I went to Indo-China to revisit scenes with which I became familiar in 1905 (Russo-Japanese war) when I was at Camranh Bay with Rozdesvensky's fleet, later destroyed by the Japanese fleet at the battle of Tsushima. Incidentally, Camranh Bay is now being converted into France's Far Eastern Naval Base, in emulation of Singapore. There the main cause of my trouble was discovered, was treated, and quickly I began to recover.

Just about that time the Japanese made their first and only bombing raid upon Kunming, the capital of Yunnan. I got back there as quickly as I could. What for, I do not know.

That was about the most distant raid that the Japanese had so far attempted. It was not successful for them since they lost at least three big bombers in the vicinity of Kunming, and it was stated that at least one other had crashed on the mountains some distance away. That is what the leader of a mule caravan reported sometime later on his arrival at Kunming.

Whether or not the newspapers abroad now refrain from publishing accounts of the bombing of undefended towns, I do not know, but I seem to have an idea that not much is now said about these inhuman attacks upon non-combatant life and property. Raiding by the Japanese has never been modified, and, since they

have been able to use the airfields at Nanking and Wuhu, it has been going on more intensely than ever. But the bombers now range in regions far removed from observant foreigners, and where correspondents are not. I was able, later on, to have more than enough first-hand sight of the extent of the damage done to undefended towns by these Japanese bombers.

I flew from Hanoi on October 20 to Kunming, and from there for Hankow on October 22, planning to arrive about sunset, when Japanese raiders have generally gone back to their base. On this day, however, they must have been waiting for my plane to arrive, because when we were over Changteh we received a radio that several Japanese pursuits were in the air above Hankow. They were still there near sunset while we were delaying progress by cruising in wide circles southwest of the Wuhan cities. When sunset came we decided to go up-river and spend the night there. Before daylight on October 23 I was on the field to take off, but we did not leave till the break of dawn. That brought us to Hankow about 6.45 a.m., where the field appeared to be covered with blue fog. It rather intrigued me, since I had never before seen "blue fog", especially a type clinging so tenaciously to the ground. I casually observed that there were no people, no airplanes, and no motor cars on or near the field. We went down, and were feeling conspicuously lonely in the morning calm, when one of the field staff was seen to be coming toward us as fast as he could make a bicycle travel. He was frantically signalling something with his arms. Before he arrived, however, we smelt the "fog" and detected it to be smoke from exploded bombs. The bicycle rider was yelling at us to clear out as a raid was still on. By this time I could see smoke coming from freshly made bomb holes. I got my baggage out of the plane, and the machine took off at once for Chungking. A short while after I had left the field Japanese bombers reappeared and dropped further explosives on the place, doing no material damage.

I was later informed that seven Japanese planes had gone up-river after the first raid. To this day I cannot understand how they missed me, unless the mists hanging over the Yangtze shielded me. Had the Japanese encountered me that would surely have been the end, for they have a habit of shooting down any plane, armed or not, and for me to have been even forced down would have meant disaster since the whole country between Hankow and Ichang was under water with the usual floods.

Hankow and Canton

When I got into Hankow I found it completely changed. The evacuation of thousands of people, the crowding of thousands more into the ex-foreign concessions, and the daily raids by Japanese bombers, made the erstwhile clean Bund look like a back alley of a poverty-stricken town. Refugees were camped there, men, women and children, their belongings scattered higgledy-piggledy everywhere. The Japanese forces were within gun-sound. Admiral Holt showed me, from his balcony, where Japanese planes were bombing Tiger Hill, down-river. He estimated that the Japanese troops could get into Hankow next day

since the Generalissimo had decided not to risk the destruction of the city by defending it.

The capitulation of Canton, which took place unexpectedly some days before, completely changed things. It compelled the Generalissimo to revise his plans, and he decided to close the book so far as Hankow was concerned and withdraw the troops to new lines. This saved Hankow from destruction by Japanese artillery and bombers, but it was a sad dislocation of the Chinese strategy. Had Canton held out the story today would certainly have been different, and, perhaps, we would still be in Hankow.

The tragedy of Canton was enacted before I got back to Hankow. Apparently General Yu Han-mou did not have the energy to fight, or did not want to fight. There were those who declared that he had bolted, or had been bought. He had not bolted, and, to speed matters up, the Generalissimo took the blame for the collapse upon his own shoulders. But, later on, when we were in Kwangtung, he relieved Yu Han-mou of his position, but not of his responsibility, and, also, removed Wu Te-chen from the governorship. Pai Chung-hsi was put in command, with Chang Fa-kwei, the Commander of the old "Ironsides", as in charge on the field. Yu Han-mou has a small command under Chang Fa-kwei. He has to try and redeem himself.

Canton's collapse meant withdrawal from Hankow, and, late on the night of October 24, we flew out, "we" being the Generalissimo and Madame Chiang and myself. At two o'clock the next morning we landed in Hunan province, and then began a tour of all the fronts which lasted until December 8, when we got to Chungking.

Air Raids Cause Widespread Havoc

In Hupeh, Hunan, Kiangsi, Kwangtung, and Kwangsi provinces we were constantly encountering bombing raids. We saw human agony everywhere, and wherever we went we were confronted with a poignant panorama of gaunt monuments to Mars in the form of towns and villages which had been completely blown up or burned by the raiders. Most of these towns had nothing to do with the war, contained no military objectives, and had nothing at all with which to defend themselves. But the quarry of the Japanese is people, whether the world wants to believe that or not, and throughout this vast region there are millions of people.

The Japanese report their various bombing expeditions, always adding that they have wiped out "military establishments". Recently they announced that they had dropped "tons of bombs on military establishments, destroying the towns so badly that they will not be able to recover". The broadcaster's own words. Similarly they talk with regard to the constant bombing of the habitations of the Chinese farmers and merchants in regions far removed from the fighting lines, but there are no "military establishments" to bomb in them. So the bombs drop on the busiest sections of the towns, and what ruination the

explosions of the bombs begin the supervening fires complete.

At Kweilin, when we were there early in December, the main streets were already marked with skeletons of shops and houses, but still another batch of raiders came, and dropped bombs which destroyed some 300 shops and houses in one of the few remaining whole sections of the commercial part of the city. There was a veritable holocaust. The mounting flames seemed voracious enough to destroy completely the remaining parts of the city. They were fortunately stopped, but since then the Japanese have been back twice, and, according to their accounts, did further great damage to the "military establishments," which is the terminology understood in Japan, and realized in China, to indicate the homes of the population. What is left of Kweilin now I do not know. Not much, if I can judge by what I last saw of that provincial capital and the ruins of other cities we passed through that the Japanese had previously done to desolation.

Kweilin was bombed some days after we left, and again on December 29. This raid seemed to be designed by the Japanese to put the quietus to Kweilin's life. Over 100 incendiary bombs constituted Japan's New Year gift which was reported to have been dropped upon the city's busiest remaining streets. The bombs started terrific conflagrations which razed to the ground 1,800 houses, and rendered homeless over 10,000 people.

That was the fifth raid upon Kweilin. In all, 2,500 houses have been so far destroyed. The bulk of the population must now be homeless. But Kweilin is fortunate in that it is built on the banks of a river threading through a unique limestone mountain formation. Grotesque individual hills of all manner of shapes which rise abruptly from the earth exist inside and outside of the city walls. They all have caves - small ones and large ones. I went with the Generalissimo and Madame Chiang through one which could hold up to 2,000 people. The authorities had stagings built at various places along the walls of the city to enable the populace to get to the caves when an air raid alarm sounded. As many of the people who could do so took advantage of these quick exits. Many of the caves have been provided with doors and windows, and families now permanently live there - a spelean society. Those caves will prove a Godsend to the homeless people now. But what of the thousands of cities that have been destroyed whose populations have no naturally provided troglodytical facilities? I answer that question later.

In Kwangtung province there were many such ruined towns and cities and villages, and there will be many more of them because the world does not seem to care to exert itself to stop the massacres and the ruin. Widespread destruction and death and poignant human suffering are being precipitated from the skies upon every place that looks prosperous or capable of holding many people. This is all in accordance, of course, with the declaration of the intentions of the Japanese to "beat China to her knees and break her spirit of resistance."

Refugees on Trek

What becomes of the people of all the bombed areas? Thousands of them

are blown to fragments, of course, and those who die, to tell the truth, are fortunate in the sudden death that overtakes them, for there are continual thousands being maimed and who live with their terrible wounds, while millions more are made destitute and have to move from the ruins of their homes, their shops, their little factories, or their big ones, and from their homesteads. They take what they can on their backs, or on barrows, or any wheeled vehicles that they can use, their surviving babies being carried in baskets or piled on top of salvaged household chattels. People in flight fill the highways, and they crown the mountain trails, climbing like ants westward and further westward, hoping to achieve immunity from raiders and find safety from the tortures of war.

In these western mountains, and they are real mountains, there is some relief at this time of the year owing to the low cloud formations which constantly blanket the earth. So thick is the cloud layer that not even a 16,000 foot peak sticks through. Many times we have climbed through and travelled for hours over 18,000 feet of cloud, and that is too thick for bombers. There is an old saying in Szechwan that if the sun shines during the months of winter the dogs bark at it in fright. The Szechwanese, and there are some 80,000,000 of them, pray to their gods that the dogs will have no temptation to bark while this war is on.

The Japanese have lost many planes in these wild cloud-covered mountains. So have the Chinese. Madame Chiang Kai-shek has just suffered a serious loss herself. The big Boeing plane which was presented to her, which was shipped from America to Australia, which the Australian Government refused permission to erect there, owing to some strange fear of Japan, and which was shipped to Hongkong after months of delay on Cockatoo Island, or some such place, in Sydney Harbor, has just crashed and been destroyed. Its pilot (an American named Johnston), a Russian mechanic named Tarantin - who was refused a visa by the Australian Government when it was desired to send him to Sydney to assist in erecting the plane - a Chinese wireless operator, and a Chinese mechanic were all killed. That plane was being flown to Yunnan. The last radio said that darkness was coming on, the cloud mass was impenetrable, the radio was not working, and the pilot was going to fly blind to try to edge down to earth. No news of the plane came for days. Then on December 30 the charred remains were found in the southern part of Yunnan province. The plane had crashed on a hillside and had burned. A tragic business, but all of us who fly in this region risk our lives every time we go up.

Into these cloudy western provinces of Kweichow, Szechwan, Yunnan, and Kansu, refugees are flocking by the thousands. Other elect to stay in the mountainous places of Shensi, Kiangsi, Hunan, Hupeh, Kwangsi, and Kwangtung provinces. Those who come to Kwangsi, Kweichow, Szechwan, and Yunnan, are, as a result of their migration, filling up empty spaces, and are constituting the foundation of what will certainly be a new China.

Highways and Railways

Hitherto all these provinces have been remote, inaccessible, except for

difficult trails over high ranges - which make all the region an ocean of mountains - or by way of the Yangtze river. The latter directly serves Szechwan river ports, but until recently, travellers wishing to go further rode in chairs or walked, and all cargo that could not be transferred to junks traversing smaller streams, was transported, sometime thousands of miles, on the backs of coolies, or mules, or diminutive ponies. I have seen strings of these little animals faithfully following their gaudily bedecked leaders, carrying salt from Szechwan, hundreds of miles from where they took on their loads. Coolies carry cargo right to Lhasa over the giant ranges whose crests are permanently hidden from sight by perpetual snow.

Now these western provinces are all connected by motor highways, and, as I have mentioned before, there is a new way out and in through Burma. In times of peace one can drive a car not only into all of the provinces of China, but through Indo-China, Siam, and Malaya to Singapore; to Rangoon, and through Kansu province and Sinkiang to any city in Europe and the British Isles, provided, of course, there are no political obstructions in the territory of the Soviet.

Railways, too, are gradually extending westward. Kweilin is now connected by an operating railway with the main line from Canton to Hankow, at Hengyang. This new line is laid with rails which were pulled up from the bed of the railway connecting Kiukiang, on the Yangtze, with Nanchang, to prevent them falling into the hands of the Japanese. From Hengyang another railway has been started toward Kweiyang in Kweichow province. The concrete piers for a bridge have already been erected in the river at Hengyang. Another railway is being built from the border of Indo-China at Langson to Nanning, in Kwangsi province. Whether it will materialize depends upon the ability of the Japanese to penetrate the region from the seaboard at Pakhoi. They want to cut these connections, and no doubt their probable landing at Pakhoi is designed to stop work on the line and cut the road, as well as to block the French line in Yunnan. The bed of the Langson-Nanning line is already laid, I am told. If a railway can, by some means, be pushed in from Burma (as it should be if the British shopkeeper has the stuff in him that made him famous) the whole of the western provinces will be opened up.

The highways are, however, going to be a tremendously important factor in opening up the natural resources of the provinces, especially the new road from Burma to Kunming (Yunnan) and the new link from the latter place to the Yangtze at Luchow. This will cut out the heavy grades on the existing route from Chingking to Kweiyang. With these means of transport available the measures that are under way to settle the refugees and employ them on the development of the natural resources will ensure a success that but a few years ago could neither have been expected nor achieved.

Untapped Resources

There are magnificent mineral and agricultural resources to be developed.

Yunnan has, as is well known, one of the world's largest tin deposits. It is rich in copper, iron and coal. In Szechwan, gold is in great abundance. The upper Yangtze has been known for centuries as the "River of Golden Sand." The great beds of detritus, brought down by the summer floods, are worked for gold as far down as the west of the Wind Box Gorge. Out in the great mountains forming part of the Himalayas which leap up from the foothills all along the western boundaries of Yunnan, Szechwan and Kansu, there are gold deposits which some day are destined to astonish the world. The lodes have never been touched. The placer deposits are always being worked with primitive appliances by the Chinese, and gold dust is a commodity sold and bought in the mountain townships. In the Muli Kingdom (altitude between 11,000 and 15,000 feet) west of Ningyuanfu, in south-western Szechwan, gold is so plentiful that it can be washed in any stream. The Muli King pays all his "tips" in packets of gold dust. It is estimated that in the upper Yangtze there are 800 miles of placer deposits to be dredged, and elsewhere inestimable deposits. But there are many other minerals virgin in their remoteness. The western part of Kansu is also rich in gold, as is Sinkiang (Chinese Turkestan).

Yunnan is said to be able to grow mulberry leaves better than any of the well-known silk producing provinces near the coast, or in the world, for that matter, the experts say. The cocoons are said to be twice the size of the down-river variety. Szechwan is already a great silk producer. These prospects are being studied now, and already the Women's Organization, under Madame Chiang Kai-shek, has teachers out in the districts showing how silk production can be improved, and instructing the villagers to make the improvements.

The tung tree, from the nuts of which the famous wood-oil is crushed, flourishes abundantly everywhere out in the west. That region is the original home of the tree. Plantations are being improved and extended, and, with time, will be installed improved equipment for extracting the oil and enhancing its value.

Szechwan is famous for its lush agricultural production. It harvests four crops every year. Drought is almost unknown. Between Szechwan and Yunnan, in the west, are the vast potentialities of Sikong.

Sikong is a new province which is, in all respects, reminiscent of Canada. Its first provincial government was inaugurated only today (January 1, 1939) after three years of preparation. It has the highest capital city of any province in China - Kanting, formerly known as Tatsienlu, with an elevation of 12,400 feet. General Liu Wen-hao is the Governor. The province has an area of 182,510 square miles. It embraces the old Marches of Tibet, and was recently known as Chwanpien. It is bordered by Szechwan on the east, by Tibet on the west, by British Burma on the south, and by Kansu and Chinghai (Kokonor) on the north.

Sikong is generally high, and is particularly difficult in the west and north where are great barriers of perpetually snow-clad mountains. It is, however, possessed of immense rolling grass lands similar to the great wheat

and grazing regions of Canada. Cattle and wheat raising are destined, in time, to be developed on a large scale, but any great riches will come from its deposits of gold and various other minerals, which are said to be present in abundance. Timber is also plentiful. A railway from Burma through Yunnan running into or near to this region will make it, as a Chinese publication puts it, "a self-sustained reservoir of food and man-power for continued armed resistance." But such a railway will have to penetrate mountains like the Rockies. Now the direct approach is by motor road from Kiating or Chengtu (in Szechwan) through Yachow, to the foothills near Kanting. Over a year ago work was started on a motor road through the mountains to Kanting. Trade has, however, been going on for centuries, goods being carried on the backs of men and yaks. As for rivers, the province is highly honored, for it is the source of three great streams, which tear through its gorges and run a couple of thousand miles or more to the sea - the Yangtze (which cuts China in half), the Salween, and the Mekong, which both carve their way south-eastwards to the sea through Yunnan and Indo-China.

There is scope for almost startling production of all manner of requisites in all these western provinces of China. Indeed, economic sufficiency can be achieved provided that capital can be secured. As it is, work is already being begun to meet war needs and emergencies with the simple means available to the refugees who are streaming into the region, and to the inhabitants who have, till the past year or two, been almost isolated and content to work the soil for sustenance.

The refugees, who are finding their way into this great reservoir of human effort and future national greatness, have among them many artisans and craftsmen. Some have brought tools with them, and those who could not will benefit by the Government's great efforts to transport machinery and workshop equipment from the areas in the east threatened to be overwhelmed with destruction. How this has been done is a story both dramatic and romantic. It is a common sight to see on the highways streams of vehicles, from donkey carts to trucks, piled with machinery, steadily and laboriously trekking westward through the mountains, with thousands of men, women and children, mostly heavily laden, patiently trudging after them.

The pictures of the pioneer days of the old west of the United States are being re-acted here every day, though the covered wagons are now mostly trucks, of limping rickety mule and donkey carts, hand-trucks and barrows, or the none too sturdy backs of men and women themselves. Up the waters of the Yangtze river, steamers, and every type of junk, carried full cargoes of machinery from far down-river. From Hankow was taken the bulk of machinery that was portable, and Madame Chiang Kai-shek saw to it that 30,000 women and girl mill workers alone, to say nothing of thousands upon thousands of others, were transported to the west to save them from the fury, the bestiality, and the brutality of Japanese troops.

Stupendous Migration

Fear of assault and murder by Japanese frightened most of the non-combatants

out of all the invaded areas. This stupendous migration of millions is the most startling and significant commentary upon the declarations with which the Japanese flood the world that they are warring and laying waste in China in order to save the common man - the Chinese people. But the lust and blood with which the Japanese stained Nanking and other cities of the litteral provinces was observed and noted by foreign witnesses who proclaimed the horror to the world. Everywhere else that the Japanese make their way similar vicious crime is committed, but most of it is not reported to the world because there are no foreign witnesses of it to make the exposures.

The remarkable and outstanding feature of this great migration is the fortitude of the sufferers in their adversity. They live or they die, as the case may be, but they do not complain. The philosophy which they exhibit in the midst of crushing calamity approaches the sublime. We have seen, during the whole of the past 18 months, human suffering that is incredible. No one living in lands smiling with peace can possibly imagine the torture that is being borne by the helpless masses of China. In peaceful countries it is calamity to have one solitary house burn down and incinerate its occupants, but here in China in thousands of cities whole streets and blocks of houses and shops, densely inhabited, are, in one instant, suddenly blown to the sky in dust and flame by crashing, ear-splitting bombs. And, most of the time, many of the families are blown to eternity with all they own, while hundreds of corpses are strewn in the vicinity. Those who survive the terrific tumult, the showering debris and broken flesh, and the fires that supervene, see in place of their homes great piles of shattered brick, plaster, tiles, and, if fire did not devour everything, splintered timber, shattered furniture, and desolated personal possessions. Worse than that is the sight of dead and wounded relatives, mutilated or burned to cinders, and the sound of the groans of others pinned beneath the wreckage.

Yet, it is amazing to see that after the first shuddering shock is over the survivors are agitated into activity to rescue the injured, recover what they can of their possessions, and, if it is possible, erect shacks on the ruins, or start business on the pavement, if any pavement or anything with which to do business, is left.

It is this inherent faculty for enduring desperate suffering, this power of recuperation, that makes it impossible for Japan to subjugate or conquer China. Natural calamities, which have had a habit through the centuries of wiping out thousands, and hundreds of thousands, sometimes millions, of people in one fell swoop, have bred in the blood and the bone of the Chinese race those powers of survival that enable them quickly to subdue and overcome the effects of appalling catastrophies. These are the qualities which will enable them to triumph over the enormous and disastrous losses which the Japanese have deliberately inflicted upon them, and which will fortify survivors in their efforts to rebuild their nation upon a better and more enduring foundation.

New Life in the Far West

The beginnings of the rebuilding of China are proceeding as rapidly as is

possible in the west, while the war is still being waged in the north, south, east, and center of the country. Even in those regions where the wrath of war has left indelible marks, and the enemy menaces survivors with terror, reconstructual efforts are being made.

But in the west, around Kunming, in Yunnan, and Chungking and other places in Szechwan, new life is appearing. There is an amazing growth of factories - and other buildings which are for educational purposes. The march, or crawl, westwards of the machines has been accompanied by the intellectuals. Universities and cultural institutions are now appearing in places in the west where little of the kind existed a year ago.

Students, 400 of them, of the Nankai University of Tientsin (the first university to be deliberately destroyed by the Japanese) found their way to Changsha and walked all the way from there to Kunming - a forty-day tramp through endless mountains. Students of a military school also walked there all the way from Nanking, while boy and girl students in crowds, from other schools and colleges in other parts, have all walked westward. Hundreds went northwestward to Yunnan, in Shensi province, where they live in caves. But they are all going through fires that will burn out of them, it is hoped, the old-time foolishness, and temper them for sterner duties in the upbuilding of their country, in forging in the west a new order to sustain their ancient nation and enhance its prestige and its power.

Japan has been responsible for a new outlook in China - and that outlook is westward. Other modern empires have been built up by movements in the same direction. "Westward the course of empire takes its way," was written of one empire. In her own west China is destined to find the means for her rejuvenation, and time will tell the story.

Women's War Work

The resurgence of China is being fostered not only by the organizations controlled by men, but is becoming more and more a particular care of the women, who are being mobilized by Madame Chiang Kai shek, under the aegis of the New Life Movement, for service both in the "occupied" areas and behind the lines. Early in the war Madame Chiang Kai-shek realized that the terror of the Japanese, and ignorance of the measures which should be taken in the circumstances, might so demoralize those left in the regions from which the Chinese forces from time to time withdrew that it was vital to have stimulating encouragement and instruction given to them.

The business of women helping in the winning of the war was taken up in earnest soon after the beginning of the invasion by the Japanese. Leading women were called together by Madame Chiang at Nanking, and, later on, in other cities. She outlined practical programs of action for them to take up. This involved teaching girls and women how to work and contribute support to the defence of the country both in the rear and in the regions that fell under the influence of the enemy. Classes were inaugurated, girls and women were trained

as instructors, and they, in time, set out, full of high spirit, to fulfill their tasks.

That spirit of resolute endeavour in the face of ever-present danger is best illustrated by the last words of one of three girls who were killed in a bombing raid in which they became involved in Hunan the day after they were sent on their way to work among the villages along a section of the Canton-Hankow railway. One girl who had been shockingly mutilated by a bomb that crashed through the roof, exploded, and killed outright two of her comrades and wounded three others, regained consciousness only to say with her last breath: "I have been trained to work, I have come to work, but before I could even start I have to die."

The survivors, instead of being paralysed with fright at the death and ruin about them, rescued their wounded comrades from the wreckage, found coffins for their dead ones, and took from themselves clothing to enshroud them. They then set to work to help others attend to the hundreds of people who had been wounded by the bombs, and collect from the debris the 200 who had been killed. Next night, when Madame Chiang visited the survivors, they were busy teaching and helping villagers to make bandages and warm clothing, working late into the night by the feeble light of vegetable oil lamps. Always all these women who are working before and behind the Chinese lines are running the risk of sudden death - or worse, if they are near or in the territory occupied by the Japanese.

The mobilization of women has been done under several headings for different types of endeavour, the most important being War Area Service, Rescue of Refugee Orphan Children, Promotion of Village Industries, and War Relief Work. Those trained for War Area Service are high school and college girls, who, in groups of ten and fifteen, work in the villages far behind the lines teaching the peasant women what to do if they become involved in the war, how to render first-aid, how to change the dressings of wounded soldiers falling back from the lines, and how to help them on their way. Also they are taught the necessity of providing constant supplies of hot tea and rice for soldiers going forward, and how to do the numerous things that have to be done to contribute to the easy progress of the army through the country.

The rescue of war orphans from near the front is one of the most important tasks. This is done by the War Refugee Association, of which Madame Chiang Kai-shek is the director as well as an indefatigable worker. So far, over 14,000 children have been rescued from the war zones and transported back to the western provinces. Here they are put in Refugee Homes for Children, provided with proper supervision, and given vocational education and training to fit them to be useful citizens capable of assisting in national rehabilitation. Orphanages in many parts of other provinces also house and train children collected from various war areas. Funds for this purpose come not only from the people of China but from every democratic country in the world. How necessary that help is might be gauged by the increasing intensity and widening of the areas of Japanese bombing raids. Each raid produces additional numbers of orphans and destitute.

Village Industries Promoted

The promotion of village industries is designed to increase production so as to assist in war-time economy. The shutting off of foreign imports and the destruction of factories by the Japanese has caused a dearth of supplies which can be partly filled, for the time being, by the people themselves. But they have to be taught. With the aid of improved hand and foot operated machinery the women trained by the New Life Headquarters are now instructing country women and girls how, among other things, to weave cotton textiles and spin wool yarn. From the commonly grown ramie fibre (China grass) they are not only making cloth, but are producing absorbent cotton that is proving highly satisfactory for use in army hospitals.

With the old hand machine a woman could spin only eight ounces of yarn in a day, but with the new one developed and provided by the New Life Movement, a woman can produce 15 pounds in a day. More and more cotton is being grown, and new areas are under experimental cultivation. Large supplies of cotton come into Szechwan from Paochi in Shensi. Ramie fibre is produced in abundance throughout these provinces. Wood comes down from the north, and from Sikong.

The activities of these women seem likely to develop important changes in the China silk trade. They are transplanting the silk industry from the coastal provinces to Szechwan and Yunnan where they will soon be in a position to supply some of the demand for silk. As the women have secured the services of one of their sex who has specialized for years in silk production - one who spent several years in the silk industry in Japan, and has experience of production elsewhere - there is every reason to believe that there will be considerable improvement in China silk in course of time. Filatures with modern equipment are sure to be set up in these regions in the near future.

All these industrial activities in the villages have a double purpose: (1) the organization of the village workers into co-operatives to improve their earnings and their livelihood; and (2) the meeting of the demand for supplies at home and export abroad. The outlet overseas will be by the new road to Burma if freight costs are attractive.

It is understood, and it is borne in mind, that handicraft products can never compete with those that are machine-made, but for the duration of the war the women of China are organizing themselves to meet the requirements of the hour. When the time comes for peace and further industrial development they will be all the more ready to play an intelligent part in the modernization of the country, and in paying attention to the welfare and the economic standards of the workers.

One of Madame Chiang Kai-shek's chief aims in organizing the women is to establish a condition guaranteeing to the working women better living conditions and better pay and treatment. The war has given her a chance that she could not miss to begin the institution of necessary reforms. One of her triumphs was to make the directors of a large cotton mill at Wuchang, opposite to Hankow,

not only submit to having the machinery removed from their big mill but also pay \$350,000 for the removal and care of the thousands of workers. For a year other Government organizations had failed to move this mill or the directors. The latter were making too much profit to be ready to close down and seemed willing to let the Japanese take the mill as a going concern when they should enter. Madame Chiang shamed them by visiting the mill at 5 a.m. in the morning, as the night shift was coming off duty, and exposing the conditions under which the women worked.

Creation of Industrial Co-operatives

The discovery, soon after the war began, that the Japanese were conducting systematized and extensive marauding - shipping all valuables to Japan (especially machinery and scrap-iron) and destroying everything that might be used by Chinese survivors at the end of the war to sustain their livelihood - caused the wholesale dismantling and removal, or burial, of small industrial plants. Yes, unhappy owners, in certain places, in their dilemma, having no means of transport, and not knowing what to do or where to go, buried their machinery, and did it without coffins or shrouds of any kind, earth being the winding-sheet. What was transported away will, in time, be re-erected in western or central provinces.

A significant development for war-time purposes which is making marked progress and which is certain to have incalculable influence upon the future industrialization of China, is the establishment of Chinese Industrial Co-operatives. The idea was born in Shanghai out of the confusion that marked the deliberate break-up by the Japanese of the numerous factories and workshops which had their being in that metropolis, and the consequent dissipation of the great army of artisans who formed the skilled workers in these destroyed industries. A group of foreigners and Chinese developed the idea. Connected with this group was Mr. Rewi Alley, a New Zealander, who was employed by the Shanghai Council as its Inspector of Factories. He knew all of the factory owners, and was intimately connected with the leading artisans and had ideas of how to collect and use them. Mr. Alley and the scheme were taken under the wing of the Government, but I will let him tell the story of the scheme, for he happened to arrive in Chungking yesterday, dropped in on me just as I had reached this part of this lengthy letter, and I forthwith compelled him to sit down and write a summary of the scheme and the first steps of its application.

What Mr Alley adds will make this letter longer, but I must first tell you how he came to be associated with the active implementation of the scheme by the Chinese Government. A copy of the proposition the group in Shanghai prepared was sent to the British Ambassador, Sir Archibald Clark Kerr, who, in turn, forwarded it to Madame Chiang Kai-shek. When Madame Chiang read it she saw that it followed a line of development once conceived for the Peoples Economic Reconstruction Movement, which was launched in 1936 in Kweichow, by the Generalissimo, but which later got held up for a variety of reasons.

Madame Chiang literally jumped at the scheme, placed it personally before

Dr. H. H. Kung, President of the Executive Yuan and Minister of Finance, and strongly urged its adoption. When Dr. Kung read the scheme he also favored it. He has long been actively interested in the building up of small industries, and consequently needed no urging to sponsor the idea. The services of Mr. Alley were promptly sought through the British Ambassador - who was telegraphed to - and Mr. Alley was in Hankow a day or so afterwards. The Shanghai Municipal Council released him - but begrudgingly. Here is the story as it is told by Mr. Alley himself :

The idea. During the early months of the year 1938 a group of Chinese and foreign residents in Shanghai met together. They had watched the terrible havoc wrought amongst China's industry, 70 per cent. of which was concentrated in their area. They met to discuss what could be done to reconstruct that which had been destroyed.

It was decided to form a Shanghai Promotion Committee for Industrial Co-operatives in China, it being realized that the only way industry could be made to operate all over the country would be in the form of small industrial co-operatives.

The Committee was headed by the gifted Shanghai banker, Hsu Shing-loh. Mr. Hsu was later to meet his death at the hands of the Japanese who shot down the airplane in which he was travelling.

First stages. A plan was drawn up and was submitted to the Central Government. It was accepted, and so in the month of August the Chinese Industrial Co-operatives - fathered by Dr. H. H. Kung, President of the Executive Yuan, and with the kindly encouragement and interest of Madame Chiang Kai-shek - came into being.

A headquarters was set up in Hankow, and Liu Kwang-pei came to act as General Secretary. Mr. Liu, an American returned student, came with experience as a banker, an administrator, an engineer, and a soldier. Rewi Alley, formerly Chief Factory Inspector in the Shanghai Municipal Council, was invited to assist.

Northwest headquarters. A headquarters was set up on the south Shensi-Kansu border to which Lu Kwang-mien, a returned student from Edinburgh, and formerly with the Hopei Co-operatives, went as organizer. Wu Chu-fei, of the Shanghai Power Company and of the Ford Motor Company's works in the United States, went as engineer.

Machines were sent from Hankow and the Lunghai railway line, and within the next three months some 80 small industries were set up in the area. One village was lit by co-operative electric light. A co-operative printing works published the first newspaper in another little hsien (county) city. Alcohol, weaving, spinning, knitting, tanning, mining, and transport co-operatives were soon set up. Unemployed workers found relief in constructive work after their enforced idleness. Wheels that had been silent were made to turn again. Empty

shelves in village stores were stocked once more. New hope entered into the lives of many as they gathered together, sometimes only in caves, in the loess hillsides to reconstruct their old lives by work.

The fall of Hankow, and the consequent dislocation of communications, made for various difficulties in these headquarters, but due to the fine spirit that prevailed these were surmounted, and work continued even in the face of financial difficulty.

It was found that in the areas worked there was ample raw material available, wealth that had lain hidden in the past and only awaited the energy of man to exploit. Refugees from many provinces came. One group of a small Christian sect came in its entirety, and with energy proceeded to take advantage of the technical and organizational advice provided by the Chinese Industrial Co-operatives, and to use the capital lent with great advantage.

Arrangements have been made here to set up a school for training industrial co-operative workers in what they are expected to do. Other arrangements are being made to take over a testing laboratory for a fixed period to assist the co-operatives with the best scientific information available.

Depots were set up in the country as well as one in the city of Sian. Efforts are being made to make for improvement in production - newer methods, better organization.

New depots are being planned in Kansu and Shensi provinces from which it is hoped that a network of small industry will radiate in 1939.

Southwest headquarters. Shortly before the fall of Hankow, Lem Foh-yu came from the Shanghai Power Company to head the Technical Section of the Chinese Industrial Co-operatives. Mr. Lem had had long experience in the United States as a mechanical engineer, and is highly qualified in every way for this position. He also took over the responsibility for organizing these headquarters in west Hunan, and soon had gathered around him a band of co-operators and technicians who proceeded to make a survey of the industrial possibilities and to organize workers into production units for the manufacture of consumer goods needed locally.

The visitor to one little city would perhaps have been surprised to find that several of the small industries in the locality carried the red triangular "Co-operative Work" sign, and that workers he met on the street would be proudly wearing the same badge in miniature on their coats.

Outside a pen-maker's establishment he would find a little crowd looking with interest at a poster showing an intellectual wielding a great pen in his hands sweeping the Japanese off the map of China. Then at a leather goods maker's shop he would see more people staring at another poster depicting a Chinese soldier wearing a great leather boot, stamping out Japanese Imperialism.

Shoe making for the army was found to be needed here. Dry-cell making, leather tanning, towel weaving, hosiery knitting, and printing co-operatives were all successful. Work on medical supplies for hospital use was commenced.

The events at Changsha greatly affected the initial work at these headquarters, but in spite of the temporary paralyzing of communications, work went on as usual. Some of the societies found difficulties in distribution, so society members simply went out into villages and sold their products themselves, finding that their ultimate profit was greater than they usually had been getting.

At the present time industries are being moved from threatened areas to safer ones, and plans are being made to place depots in provinces near by.

Experiments are being made in these headquarters to improve the multiple manual spinning machines, and when successful to manufacture these.

A new winder to wind from hanks to warper's bobbins has been introduced, and a 50 per cent. time saving has been effected. A warping machine has been introduced to take the place of the old frame, and about 60 per cent. time saving has thus been effected.

Other efforts are being made to speed up production so that rural industry will be able to stand solidly on its feet under any circumstances.

Plans for the immediate investment of some \$300,000 in small industry have been made here which should do much to alleviate the distress caused by war, and to maintain the morale of the people.

This headquarters hopes shortly to extend its work into the Kwangsi and Kweichow provinces.

Southeast headquarters. Following the establishment of the southwest headquarters a communication was received from the Shanghai-Hongkong committee offering \$200,000 capital for use in these headquarters. The offer was accepted and a representative was sent to Hongkong to arrange for this and to establish a headquarters in the southeast. This was done before the fall of Canton city, but work was delayed due to the original staff having contracted dengue fever, epidemic at the time in the chosen locality. After a number of other obstacles had been surmounted, work was started and representatives sent to excavate machines which had been buried in threatened areas, buy them, and transport them to safer quarters to be used in a first machine and founding co-operative with which it is hoped smaller machines can be constructed for use in other centers.

It was found that there was no shortage of raw materials. Technical workers and equipment in this area are difficult to obtain in the first instance. Plans have been made to remedy this deficiency. There are all kinds of mineral products available, and a good market for produced goods. A tannery

and leather goods co-operative was the first to be organized here. Others in the process of organization at the moment include a \$30,000 machine shop, spinning and weaving for refugees, a printing and a cigarette making co-operative for crippled soldiers, sugar refining, boat building, and a food preserves co-operative.

There are possibilities for small mining ventures, for there are many old mines in this area - copper, silver, lead, gold etc., which were once worked and which could again be opened and worked by simple processes which would provide sustenance for the workers and some raw material.

Then, too, there are excellent opportunities for small cement, glass, pottery, and chemical co-operatives here. Facilities for old-time river transportation in this area are especially good. There are good chances for paper and alcohol co-operatives. Promotion work, essential before organizing is done, is being ably assisted by the Rural Welfare Service, headed by Mr. Chang Fu-liang, well known for his work in the Kiangsi countryside.

These headquarters hope to be able to assist branches in Anhwei, Chekiang, Kiangsi, Fukien, and Kwangtung.

Already work has been financed behind the enemy lines, and it is hoped that such work will be extended so that communities in those areas will be made self-supporting and not be forced to buy enemy goods.

Central headquarters. General headquarters was moved from Hankow in October. It first went to Wanhsien, but on the arrival of K.P. Liu in Chungking, was moved to that city. This headquarters will act as National Headquarters, and, at the same time, as headquarters for the Hupeh-Szechwan-Sikong-Yunnan districts. Preparations are now made to commence work, and a start can be expected in the New Year. Raw materials and demand are here in plenty. It is hoped that in these headquarters something may be done toward assisting in next winter's textile requirements - especially for the soldiers who give their all for us.

Then, too, some of the millions of refugees who have migrated to the west will find in co-operative industry new life - creative life - in a new way.

Finance. Funds used by the Chinese Industrial Co-operatives are in three kinds, capital funds, promotion funds, and special funds. Capital is lent out to groups which have been organized at 6 per cent. for short term, and 8 per cent. for long term, loans.

Promotion funds are those officially provided for the payment of staff, travel and general headquarter maintenance.

Special funds are those which have been donated and are used for removal of essential workers, machinery, etc., which cannot be considered a charge on the co-operative, as well as those expenses which come outside the budgeted

promotional funds. These funds are also sometimes used as straight non-interest bearing loans to workers, and also form a fund which can be borrowed from by the regional headquarters should official promotion funds, by some break-down in communications, not be available at the required time.

It is of interest to know that in many of the areas work, in the past, could not be started unless interest ranging from 18 to 30 per cent. was paid.

Phillipine Overseas Chinese have been very helpful in giving to this special fund, after they had had its use explained by a member of the Shanghai-Hongkong Promotional Committee.

The International Alliance of Trade Unions in Paris also gave a very useful sum which was of great assistance in the early stages.

Other private donors have also assisted, such amounts being used for special cases - an existing group has its machines shattered by a bomb, it must move elsewhere. Another needs some help in travel; there is some promotion printing to be done, and so on.

Organization. Efforts have been made to procure staff for organization work who are experienced in the co-operative field. Members of this section of the work of the Chinese Industrial Co-operatives have to deal with the workers in the field. They have to be men of sympathy and tact. They have to travel under very adverse circumstances in dangerous war-time conditions. They must know something of industry, and be able to learn as they go. They must become missionaries of the idea of self-help. There have already come to headquarters many stories of devotion and courage exercised by these organizers. The Chinese Industrial Co-operatives look forward to the time when the engineer and the co-operator together will bring to rural China something of the fuller and better life it deserves.

Procedure in organizing local co-operative societies. (1) Registration of unemployed craftsmen. (2) Selection of individuals based upon health, experience, and character. (3) Grouping according to crafts such as weavers, shoe-makers, etc. (4) Investigation of the business to be organized for a selected group as to raw material supply, market for finished goods, availability of equipment, production cost and profit. (5) Selection of organizing committee. (6) Formal organization exercise. (7) Registration of co-operative society in hsien government. (8) Signing of contract. (9) Money loaned to co-operative societies is deposited in bank and any withdrawal requires the signatures of the headquarters' co-operator and accountant. Sound business principles are always strictly followed in the organization of co-operatives, and money is carefully loaned out and safely guarded.

Supervision of co-operative societies. Co-operative societies are carefully supervised in order to develop self-imposed discipline and committee system of management within each society. They are taught how to conduct business meetings and how to keep books. They are also taught to sing

patriotic songs. They all feel now it is their duty to take part in this war of resistance.

The technical staff. An excellent example has been set by the Chief and Assistant Chief of the Technical Section, both of whom left good positions, their families, and all the comforts of Shanghai to come to the interior and face all the difficulties that present themselves in war-time in any constructive effort.

The crying need is for men who will sacrifice and who have the ability to do things that make that sacrifice worth-while. Action, not theory; practical engineering ability coupled with initiative and drive.

The Chinese Industrial Co-operatives have been fortunate indeed to have been able to induce many such to throw in their lot with this movement.

The future. The Chinese Industrial Co-operatives hope that by the end of 1939 it will have been able to construct and connect up a chain of small industry that will reach from Inner Mongolia to the Eastern Sea. It expects that in this year it will be able very materially to assist in the supply of essentials and of consumer goods; to translate slogans into action; to put many idle hands to work; to give employment to at least some who crave for it; to supply technical assistance for existing small enterprises that need it, and to organize them into units that can stand the stress of war; to organize refugee and crippled soldier labor when possible; to provide new sources for raw materials, and to assist simpler transport. The obstacles in front of a realization of this plan are tremendous. But with the support of earnest minds at home and abroad, the backing of a Government determined in its resistance, and with the devotion of its staff of engineers, co-operators, and technicians, the Chinese Industrial Co-operatives still have every chance of fulfilling the role it has assigned itself.

This is the end of Mr. Alley's present story, but it is only the beginning of the new movement.

Kweichow's Potentialities

In connection with the development of the western provinces, which I have emphasized without much reference to Kweichow province, Mr. Alley says that this province, poor as it is, is full of potentialities for industrial enterprises. There are all kinds of mines. A recent exhibition of native products in Kweiyang showed that good handicrafts were very popular among the people, including the aborigines. The kinds of paper produced in Tuyun and Longtai are just as fine as can be expected. But the scale is very small because of lack of capital. Cotton goods are the dearest there. A movement for growing cotton has been commenced by the provincial authorities and it is expected that this province will produce enough cotton for its own consumption in a year or two. Hand spinning and weaving will soon be in fashion there. Other plans for industrializing Kweichow have also been considered, but so far little has been done. It is again a question of capital. The Chinese Industrial

Co-operatives have been invited to go to help, and it is thought necessary to set up an office in Kweiyang, the capital of the province. Some wood-oil is produced in Kweichow. It was learned in Kweiyang that wood-oil could be shipped out, via Kunming, at a profit. The price is about \$30.00 at Kweiyang, \$60.00 at Kunming (all Chinese National Currency), and H.K. \$48.00 at Hongkong.

Today (New Year's Day) the Ministry of Finance issued measures to foster the trade of the western provinces. Exporters of peanuts, sesame seeds, timber, bamboo, almonds, eggs and egg products, hair nets, cotton, tobacco, and straw hats were exempted from selling the resultant foreign exchange to the Government; and another order cancelled export duty on wood-oil, bristles, hides, skins, tea, minerals, gallnuts, herbs, wool, silks, hemp and ramie fibre, intestines and feathers. All these are products of the provinces of the west. ..

Chinese Reactions to Democratic Inaction

So far, I have not emphasized the reactions of the Chinese to the attitude of the Democracies toward their difficult plight of the past 18 months. While Chinese leaders have been definitely disappointed at the failure of the League of Nations to implement its resolutions, and have been concerned at the failure of Great Britain, America and France, as great Democracies, to do something practical to uphold treaties and restrain the inhuman activities of Japan, they understand that lack of armaments to back up decisions to act, has been the principal restraining factor.

Nevertheless, the Chinese find themselves unable to understand why it is that none of the Powers who are menaced by and suffering the brunt of totalitarian abuse and expansions, has moved to effect a combination of such Powers with the object, if nothing else, of restraining the Japanese from acquiring such materials as iron and steel, or pig-iron and scrap-iron, from which they fashion the bombs that wreak such ruthless and inhuman devastation in China.

The Chinese feel that humanitarian impulses should be sufficient to prompt such a step, and common decency should, in itself, be enough to influence Democracies not to stain their hands with profits made from the spilled blood and wrecked homes of hundreds of thousands, indeed millions, of helpless Chinese.

What the Chinese see is the great Democracies expressing sympathy with China while they are taking these profits, and, at the same time, are inactively witnessing the deliberate undoing of all their vested interests and trade in China, as well as the undermining of their influence and prestige.

At least, the Chinese think, the Democracies might have taken their Ambassadors from Tokyo just to indicate to Japan that she was not a nice enough nation to be considered as an equal.

Consolation comes to the Chinese, however, from the efforts which sections of the people of the Democracies make to prevent shipments of weapons and material going to Japan, and from the financial contributions democratic people

make to the funds for the relief of the suffering of their millions. That is a gratifying action for which they are profoundly appreciative. Yet it does not compensate for the failure of the Governments of the Democracies to stand together to stop Japan continuing with her murderous follies and inhuman crimes.

The Chinese are of the opinion that if the Democracies would help China with supplies of equipment and munitions to cripple Japan they would, at the same time, destroy the menace of the Dictators, both in Europe and in the Republics of South America, which the Lima Conference revealed was seriously worrying the United States.

China herself has already crippled Japan. Only today comes the announcement over the Daventry broadcast that the Government of Japan is not only adding to the weight of the burden of the people another £290,000,000 in the form of national bonds "to meet the cost of the China war," but is considering increasing taxation by another £11,000,000. The Government of Japan has also had to "warn the people not to expect a rapid reduction of taxation even after peace has been secured on Japan's terms."

Despite her disappointment about Democratic inertia China is fighting with all her might. She will go on fighting, and it is encouraging to her, after 18 months of it, to see that both Great Britain and America are marking the birth of this new year by speaking more freely and significantly. Both now seem to be showing signs of resenting in some practical form or other the impertinences and the truculence and the destructiveness of Japan. Had that been done long ago, it is thought here, there would have been a great saving of money on armaments, and a complete dislocation of the axis that seems to be heading for more and more trouble as time goes on.

The credit advances by America to China, and those promised by Great Britain, had a very heartening effect, and gave the Chinese reason to hope.

The Chinese newspapers expressed themselves as full of confidence in the outcome of 1939. This year, they feel, will mark a turning point in Chinese history. China has "laid an unshakeable foundation through the sufferings and privations which she has been called upon to undergo," and has already proved that "the superior arms of the Japanese could not overcome the tensile Chinese spiritual strength, which will be the source of the power for a general Chinese counter-offensive and a turn-about from defeat to victory." At the beginning of 1937, one paper points out, "Japan was riding on the crest of the wave of military victories and was expecting China to surrender. But the conclusion of the year finds Japan at the crossroads not knowing where to turn after paying a high price in the form of 600,000 casualties, and nearly Yen 10,000,000,000 on military expenditure. On the contrary the morale of the Chinese army has never been higher."

The note which the United States sent to Japan as a New Year present is read by the Chinese as definite indication that Washington has made up its mind to give Japan pause. It was stern enough to shake Japan in the old days, and

may do something now, but the Japanese are a peculiar people and believe that they really have conquered and hold more than half of China, and will soon bring the Central Government to heel. So they may not be so upset about America's denunciation of their schemes to tie Asia up for the so-called "Asiatics" under the domination and direction of Japan. I wonder if the Japanese contemplate embracing the Polynesians in their "Asia."

Military Situation on New Year's Day

Regarding the military situation, one of the Chinese newspapers wrote that "militarily the Chinese seemed to have failed outwardly and geographically. But factually the Chinese spirit is becoming more unbendable, and the Chinese strategy is improving as the days roll by. Contrasted with this the Japanese are finding themselves deeper and deeper in the Chinese quagmire, while China has advanced from the stage of "prolonged resistance" to that of "counter-offensive."

"Politically," the paper adds, "the opening of the Emergency Kuomintang Congress, the inauguration of the People's Political Council, the Generalissimo's rebuttal of Premier Konoye's statement of December 22 and his open message to the Chinese people after the fall of Canton and the withdrawal from Wuhan, have pointed the way to armed resistance and national reconstruction. They have strengthened national unity and augmented the nation's will to resist to the last, and have demonstrated to the Chinese people and the world the impossibility of a compromise for peace with Japan and the reasons why ultimate victory for China is absolutely possible."

"Economically and financially, public confidence in the Chinese legal tender has been further heightened as a result of the enforcement of the foreign exchange and foreign trade control. At the same time, the execution of the 'Armed Resistance and National Reconstruction Program' has been facilitated by the successful conclusion of the Anglo-American credit loans. Meanwhile, the economic development of the Southwest has been carried out at an accelerated pace."

Military headquarters today report the situation on both fronts in Central and South China as remaining unchanged, but indicate that the Japanese are busy with a definite drive to cross the Yellow river out of Shansi into Shensi. The objective is, of course, the line of communication for supplies from Russia via Sinkiang. Two columns are conducting this drive along parallel routes, with a third column operating in another direction. All are being engaged by Chinese forces.

A military observer says that the present lull on the two fronts mentioned does not, by any means, indicate that the Japanese intend to stop where they are. On the contrary there is reason to believe that they are making preparations to resume their military advances in the south along the West river on the one hand, and up the railway line from Canton on the other, and down the railway from Yochow on the Yangtze.

The Japanese are expected to meet with difficulties in the latter adventure. There is low water in the Tunting Lake, and the country is very mountainous. In addition, the railway has been thoroughly destroyed by the Chinese. Strong Chinese mobile units are in the region harassing the invaders. Heavy reinforcements are being brought in by the Japanese to aid in the execution of the advance when the time comes. Probably, too, they may attempt a further advance up the Yangtze river. They have, I am told, "thousands" of shallow draft power boats. I fancy these are primarily due to the determination to capture the whole length of the railway from Canton to Peiping, and the boats will be used on the river from the Yangtze to Changsha. The railway has been destroyed and the roadway is kept in a state of impassability by mobile units of Chinese. The Japanese are apparently moving large forces up the Yangtze, for they have had 800 steamers plying on the stream during recent weeks.

Unless the Japanese take the whole of the Canton-Hankow-Peiping railway they cannot claim any sort of victory, and cannot even pretend to be in a position to control or administer any province in China. So far, the Japanese troops have found it impossible to take any of the country between the Yangtze and Changsha, and they have to take it all before they can start "marching as far as Tibet," as one of the boasting generals said they would do. Well, it is colder near Tibet than it is in Hokkaido, in Japan, and they do not like that country, even for occasional military manouvres.

Pai Chung-hsi, who is, as I have mentioned, now in command of the forces for the defence of Kwangtung and Kwangsi, has just reported that although the Japanese are sitting tight round about Canton - digging in for defence against the Chinese forces slowly closing in on them - they are preparing for a move against the railway northwards through Kwangtung, and also an advance into Kwangsi. General Pai thinks they are aiming at Nanning by way of the West river to cut the Chinese supply lines from Kwanchowan and Indo-China. As he is a native of Kwangsi he ought to know what he is talking about when he says that the people of his province will all resist. He has divided the province into sections, and all able-bodied men have long been trained to look after themselves and their localities. Now, the General says, he is having a number of oaths prepared for the people of Kwangsi to take voluntarily, such as "I swear not to be a traitor," "I swear not to buy Japanese goods," etc. Unless the Japanese tackle Kwangsi with heavy units they are not going to have an easy time of it. But they are not having that anywhere except when they walked into Canton from Bias Bay. Curiously the Japanese are parading that unresisted march as a "great victory" which "surprised the world." They mean their valor caused the surprise.

The longer this war goes on the clearer it is becoming that the Japanese "invincibility" was a myth worked up in the imagination of the Japanese themselves. They have not even learned how to use modern implements, and German advisers long ago stigmatized them as knowing nothing about soldiering. If their navy is as bad as their army has turned out to be what will happen to it if a British or American fleet falls foul of it one of these days? Reports are that the navy of Japan is a real wash-out.

But whatever the military plans of the Japanese are much speculation has been aroused by the recent movement of some six divisions out of China to, it is reported, Manchuria. No one seems to know, however, whether or not these were being replaced, for the Peiping-Hankow railway was closed to traffic for six days and what went on the observers at Peiping were not allowed to see. Foreign military experts think transfers were going on.

Chinese guerillas have just derailed two Japanese military trains north of Paotingfu and one on the Tientsin-Pukow railway, and caused serious losses according to reports, all the cars having been reported as destroyed. It is interesting to note that the guerillas have informed the Chinese public that they may use the railways, as the guerillas were confining their attention solely to military trains.

As I have mentioned above, guerilla activities are being intensified, from Kwangtung in the south, to Hopei in the north. The Eighth Route Army is claimed by the Japanese to have been dispersed. If so, then their ghosts seem to be thorns in the Japanese side.

This reminds me to mention that Japanese propoganda has not changed since the beginning of this invasion. They never report losses, always have victories, and even their victories they exaggerate out of all recognition. If foreigners abroad have to estimate from Japanese reports the nature of the situation they must be puzzled to understand how it is that the Japanese army is still floundering about in the middle of China, with a Chinese army in being to oppose it. Japanese reports added up would account for the complete annihilation of several Chinese armies. Yet, Chinese are reported fighting near Hangchow and Shanghai, outside the walls of Nanking, throughout all the invaded provinces from Canton to the Great Wall, and constantly doing damage along all the railway lines and roads.

If the Japanese are accomplishing the annihilation of the Chinese as effectively as they proclaim, why are they making so little progress in getting out of the so-called "conquered" country, and still demanding so much money from their own people in order to stay in it? The simple truth is, of course, that 18 months after they started their invasion they are in a worse position and condition than when they began. The Japanese have to keep fighting and the Chinese are determined that they are not going to stop until victory comes to them some way or other.

Wang Ching-wei's Expulsion

The Wang Ching-wei bolt from Chungking into the arms of the Italian and Japanese talkers of peace has brought a swift sequel in the shape of Wang's ignominious expulsion from the party. On New Year's Day there was much going and coming among the members of the Standing Committee of the Central Executive Committee of the Kuomintang Party as a result of Wang's statement. Eventually they decided in meeting assembled to expel him for life and deprive him of all his posts.

Wang was condemned for "the desertion of the important post entrusted to him; for betrayal of public confidence placed in him during this critical period of the war of resistance, and for issuing a statement in Hongkong on December 29 suing for peace with Japan on the basis of Premier Konoye's declaration".

His conduct was, the decision said, "tantamount to conniving with the enemy and seeking, in effect, to undermine the foundation of the States". The decision recalled that "China had suffered such precedents in the Sung and Ming dynasties, the fall of which had not been caused by the demoralization of the army or the submission of the people but by the intrigues of a handful of court officials".

"As long as the people remain unyielding in action and unswerving in faith the final victory will logically be China's", says the decision. And it "emphatically declares that the national policy shall be based on General Chiang Kai-shek's speech of December 26" (summarized above).

Following the expulsion of Wang Ching-wei, the Government issued an order for the arrest of "all traitors", who are to be permanently outlawed. This is directed at those followers of Wang who may deem it wise or necessary to adopt, or pretend to adopt, his policy.

The Chinese newspapers are unmercifully flaying Wang. That was to be expected of the papers at the present capital, but elsewhere, telegraph reports state, they are also strongly against him, particularly those in Shanghai. They say, variously, "his deviation from the revolutionary cause will not affect the outcome of the war"; "it will help to strengthen, rather than weaken, the cause"; "he has made his funeral oration so far as his political life is concerned"; "his punishment will enhance Party discipline". Papers refer to his "stupidity", to his "abhorrent action"; others describe him as a "Japanese tool", as a "piece of rotten meat", and "undesirable horse". The Huamei Morning Post, Shanghai, says "Wang is out of his mind". The Standard describes him as "a worse traitor than Chin Kwei, who betrayed the Sung Dynasty, or than Wu San-Kwei" - whose memory is detested by all Chinese - "who betrayed the Ming Dynasty. He is worse even than Wang Keh-min, and Liang Hung-chih", who are the respective heads of the present Peiping and Nanking puppet "governments".

"Foreign friends of China", said one paper, "may rest assured that China will never surrender to Japan and become her slave." The Hsin Min Pao says: "People at home and abroad will know that Wang's actions and opinions do not represent those of the Government but are entirely his own."

All of the newspapers are screaming for continuance of the war of resistance. So, at this dawn of the new year, China determines to fight on.

Will the Democracies Help ?

To save their interests from complete ruination the Democratic Powers should make up their minds to help China. Customs figures just issued show that as a result of the Japanese blockade and invasion foreign trade slumped by \$400,000,000 during the first seven months of 1938, as compared with the same seven months of 1937. From January to July, 1937, before hostilities started, the total foreign trade showed in Customs revenues at \$1,301,795,830, but for the same seven months in 1938 the figures were \$911,015,317. The heavy blow came during the four months of 1937 after hostilities started. In the same months of 1938 trade had picked up. Compared with 1937 foreign trade during the eleven months of 1938 (December returns are not yet available) was reduced by a total of \$164,948,926. Imports fell by \$84,924,516 and exports by \$80,006,410. This return enables the Ministry of Finance to report that: "As a result of the National Government's efforts to increase export trade and to restrict the supply of foreign exchange only to legitimate import trade, the balance of trade has turned in favour of China since June of 1938, the months of June to September each registering an excess of exports over imports. This fact should be noted by critics of the Government's policy of exchange control. For the eleven month period under comparison, the total excess of imports was reduced from \$117,750,125 in 1927 to \$112,814,019 in 1938. This must be regarded as a healthy feature of China's war economy."

Of course, after the effective closure of the connections between Hongkong and Canton a further slump took place, and will be shown when the figures are out. A filip to trade may be given by the use of the Burma road, if it proves practicable and immune to interruption by tribesmen, but that remains to be seen.

In the meantime, the Japanese are going ahead expanding their radius of destruction of both Chinese and foreign trade, impoverishing the people of China, destroying their purchasing power.

When the trading nations stop the sale of materials to Japan, or impose upon her financial embargoes of some sort, maybe they will curtail the power for harm that the Japanese have wielded unchecked for so long to everyone's disadvantage.

The News Chronicle, London, has just sent a telegram to Madame Chiang Kai-shek inviting her to send a message expressing her hopes for 1939. These are the hopes that Madame Chiang is wiring :

"I hope that 1939 will witness the emergence of a victorious China from the unjust war of aggression that is bleeding her to death.

"I hope that the courage of our soldiers, the spirit of resistance of our people, and the whole-hearted support

of our overseas countrymen and friends will endure until we prove that right is greater than might.

"I hope that the clouds of war which are now overshadowing Europe as a direct consequence of the unchecked employment of force for the conquest of Manchuria, in defiance of sacred international instruments, will be peacefully and wisely dissipated.

"I hope that 1939 will see all the Democracies of the world solidly united and able, by the sheer weight of that unity, to prevent the arbitrary abridgment of those principles of international justice, freedom and equality, which so profoundly influence the happiness and security of mankind."

With best regards, and compliments of the season,

Sincerely,

(Sgd) W.H. Donald.

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YENCHING UNIVERSITY

PEIPING, CHINA

American Office

150 Fifth Avenue
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January 14, 1939

To the Trustees
and other friends

Dear Friends:

Enclosed herewith is the following material just received from Yenching:-

Dr. Stuart's confidential letter of November 14.
Dr. Stuart's confidential letter of December 8,
with attached personal letter from Yenching staff member to a friend.

Letter from President of Christian Youth Council of North America and reply by Yenching students.

The first two of these communications should of course be carefully guarded, and should not be quoted in any way that will reveal their source. The correspondence between the Christian Youth Group can of course be given as wide circulation as you desire. If any of you wish additional copies of this Christian Youth correspondence, we will be glad to supply it.

Very sincerely yours,

B. A. Garside
Secretary

BAG:MP
Encls.

CHURCH OF CHRIST IN CHINA KWANGTUNG SYNOD

Address: Bible Depot, 1 Ice House Street

HONG KONG

March 4, 1939

OCCASIONAL LETTER

Dear Friends:

This letter is written by one, for the present, residing in the occupied city of Canton.

To say that life in the city of Canton is not normal is putting it mildly. Sometimes it is exciting because of the sudden changes to which one has to adapt oneself; at other times it is living in a state of uncertainty of what may happen at any moment; then again it is waiting for something that is almost certain to happen. The main topic of conversation is not the weather, though that has been exceptionally fine, an evidence of the "wind being tempered to the shorn lamb" (Refugees), but what is new and what is happening in the struggle between China and Japan. Reliable news is difficult to ascertain. Reports are rife of skirmishes here, a pitched battle off yonder in the distance, hold ups on the road near by, in the streets, or in the shops in broad daylight, brigandage without respect to person, race, colour or class, experiences with Japanese gendarmes both pleasant and otherwise. These are the most frequent topics of conversation in Canton these days.

What is to be done about it? A feeling of helplessness comes over one in the face of such happenings. The man with the gun has the "right of way". As Missionaries and Church workers there is one thing we can do and that is to get on with our job; in season or out of season to preach the unsearchable riches of the Gospel of Jesus Christ. Thank God for that absorbing purpose in life. Life would be intolerable without some purpose of that kind. It is in this 'purpose' that as Christian workers, foreigners and nationals alike, we find our comfort and our strength. Opportunities for Christian service are found on every hand. Distress turns men's minds to the eternal verities of life. Then in a very practical way there are vast opportunities to help the destitute and the afflicted; along the road side, in the refugee camps where the "little ones" may be fed, clothed and warmed; in the hospitals where the sick and wounded may be healed. Yes, thank God for opportunities of service.

REFUGEE WORK

Any one with a heart can find plenty to do in relief efforts. All sorts of talents may be employed. What it means in the way of planning co-operation, organizing, securing of supplies and funds for refugees numbered by the tens of thousands, would fill pages to describe in detail. Appeals have been made, sympathetic hands have helped, open hearts have responded. The generous Governor of Kwangtung just before he had to leave the city knew that there would be destitution and left fifty thousand dollars with foreign friends for relief. Just now a telegram has come from the Provincial Relief Bureau in Linhsien asking what further help is needed for relief of the destitute. The American Red Cross through the Advisory Committee in Shanghai helped out with a generous gift, The Lord Mayor's Fund of London generously lent a hand, friends, both foreign and Chinese, in Hong Kong extended aid in funds, food supplies, and personnel. Mission Hospitals were turned into Red Cross centers, the doors of the University (Lingnan) and other school properties were opened for refugee camps, where they were sheltered, reclothed and fed. Through this help we were able to save some twenty thousand from destitution and ruin, and from these centers they are gradually being sent out again to rehabilitate themselves. To date there are still about four thousand left on our hands to be cared for. Some will be sent to the Old People's homes, some babies whose parents can not provide for them will be given refuge in the foundling homes. A Child-welfare center is being planned to be temporarily housed in one of the True Light Middle School buildings. Some boys and girls may be kept on for a few months while their parents seek to reestablish a home somewhere. Some few will be cared for in a Rural school for teen age children in Hong Kong.

What a train of suffering war brings in its trail! Yes, and Canton is not suffering nearly as much as some other parts of China. Has there ever been suffering and destitution on such a vast scale as there is in China today? This is the sort of thing that turns honest plodding citizens into brigands and robbers and is preparing the soil for anarchy and communism (which it is supposed to eradicate, according to the Japanese militarists!)

We have had four months of this in Canton and the end is not yet. Japan and her puppets have occupied Canton city and part of the delta including the Pearl river to the coast. They have not been able to get far into the interior. Hundreds of thousands of so called guerrillas are contesting every inch of territory, some places have been fought over again and again, each time bringing new suffering to the villagers. Canton city is still like a ghost of its former self. It is estimated

that some three or four hundred thousand out of the million and a half of its former population have returned. There is little for them to do. Big business has not returned. The Post Office is doing its best to function. The Customs Staff is on duty but there are no imports or exports except what the Japanese bring in. These are brought in as military supplies and do not go through the customs. "The Open door!" Open for whom?

CHURCH WORK IN OCCUPIED AREAS

Church properties have as a rule not been molested by the invaders in Canton city. Church work has however been greatly curtailed. During the early weeks of the occupation there were but a handful of people left to attend any church service outside of the hospitals and the refugee camps. The Japanese have repeatedly urged the opening up of churches. Some few professing Christians among them have attended services. In Canton city where practically all the churches were self-supporting, the workers find it most difficult to carry on.

Regular services are being conducted in about half of the churches in the city. A very practical form of service is being carried on in the churches in giving a bowl of rice or congee with a bit of salt fish and a spoonful of beans to those in need. In this way more than two thousand destitute are being fed daily. Everyone who comes makes contact with some Christian worker, so actually receives more than the bowl of rice—the goodwill thus expressed and the word of cheer given may be even of greater value. The rice thus given is supplied by the Canton Refugee Area Committee.

In the delta region occupied by the Japanese only about half of the churches are functioning. Some have been occupied, some destroyed, and some have had to be abandoned. In Sheklung part of the building was used as a stable. And now word comes that the pastor has been asked to vacate to make room for the Japanese military. The pastor was told to choose some other vacant building for his work! In a number of places the churches are being used as refugee centers and rest stations for such refugees as are traveling—a haven of rest and cheer for the cheerless.

In Kongchuen, fifteen miles to the north of the city, the New Zealand Presbyterian Mission compound, including a spacious hospital has been used as a refugee center. They were in the fighting area. The Kotong market, a half a mile away, and the Kongchuen village, a quarter mile away were both practically razed to the ground during the bombing and the shelling, but the hospital staff and the church workers stayed on through it all giving shelter to hundreds of destitute sick and wounded.

CHURCH WORKERS

One cannot withhold a word of praise and admiration for the vast majority of the church workers, for the admirable way they have stood by and carried on as best they could under most trying circumstances oft in peril and danger of life and limb. In Paak Hok Tung, where a large refugee center is located, the Theological College and Shungkei Bible Training School students who remained were of invaluable help in organizing the camps and in carrying on details of sheltering and feeding the thousands who came here for refuge. Their sympathy and the loving care given to the helpless was a living and effective Christian witness. Without their help it would have been impossible to carry on the various camp activities, the educational work, the play work for the children, the splendid Christmas programs and other religious work.

Now that the numbers in the refugee camps are decreasing somewhat, the students are eager if possible to continue their studies. Some have gone to Hong Kong where it may be possible for them to get together and carry on work under the direction of Theological College staff members who are there. Among the refugees in the Paak Hok Tung area we are finding others who are able and willing to give volunteer service.

THE CHURCH IN "FREE CHINA"

Geographically speaking only a small part of the area covered by our Synod is in occupied territory. The occupied part, however, happens to be the heart and center of our work. In the Szyap, Kongmoon, Kochow, Linhsien, parts of Shuntak, Chung Shaan, and East River, the work is going on. Naturally the communications are interrupted, travel is difficult, air raids are experienced, but many give encouraging reports of work being carried on and special opportunities for service.

THE CHURCH IN HONG KONG

Hong Kong has temporarily become the active center through which the Synod work can be directed. A very large number of the Christians from Canton have found refuge in Hong Kong. Several of our strongest churches are located there. It is the center of the Sixth District Association. From there we can communicate with four-fifths of our constituency.

REHABILITATION It seems strange that in this day and age it should be necessary to try and save the wreckage caused by man's inhumanity to man. The aftermath of this "Sino-Japanese incident" is causing countless millions to mourn. In South China alone the havoc caused to millions of homes and many times that number of lives would ordinarily be a major catastrophe. But this is only a part of what is happening in many other places in China. The wonder is that so many have been and are shifting for themselves. The destitute are numbered by tens of thousands. The thing is overwhelming in its scope. Charity and goodwill however benevolent cannot cope with every case. That, however, does not excuse us from doing what we can, if only to show goodwill and the love for ones fellow men engendered in the Christian's heart by the love of God. Something ought to be done, must be done, and can be done. The enlightened hearts of men in the Chinese National Government are doing what they can to mitigate the sufferings of their people. The Kwangtung Provincial Government have a relief bureau for this purpose. The man at the head of the Agricultural Bureau has put all his energy into providing ways and means for rehabilitation. The churches and other charitable organizations are co-operating with him.

The Kwangtung Synod at its last Annual Meeting set up a committee for the purpose of helping destitute Christians and others as far as they may be able, to re-establish themselves in business or on farms or in some other suitable work. They are co-operating with similar committees of other churches. The Agricultural Bureau has several thousand acres of tillable land and they are making this available for settlements by groups or by individuals.

It is the purpose of the church committee to get groups of Christians to move on to this land and establish a Christian settlement. The land can be secured on easy terms. What these people will need is food until they can grow their own crops, humble homes for shelter, farm implements and oxen for tilling the soil. Loans will help some, others will need to have outright gifts. A small sum has already been secured for this purpose. The Federal Council of Churches of Hong Kong and Canton have about five thousand dollars Mex. Our Synod has about half that amount. This will not go far in the face of a problem of such immensity. Help of this kind will be far reaching in establishing self respect, preservation of character and a fuller life. All of this brings new opportunities in new places to the church.

PERSONNEL ITEMS. Synod Staff members

Rev. K. H. Chiu, D. D. has gone to Singapore where he is doing literary work and teaching.

Rev. Woo Yik Wan after starting the work for the Rural Church centers in Yeungkong and Kochow went to Linhsien where he is for the time being helping out in the work of the Eight District Association. The General Assembly has asked him to be one of a group to start some work in the Province of Kwaihow.

Rev. Wong Chaak Shang is helping in the refugee work in Chekhom and other parts of the Szyap.

Miss Lois Armentrout and Miss Pang Sui Ching of the Synod's Women's department have been doing valiant service in the True Light Refugee Camp.

Miss Frances Ogilvie of the Shungkei Bible Training school has also been helping in the True Light Camp.

Rev. Ue Tai Shang has returned to the Synod's office building in Yan Tsai Road, where he is ready to serve the Canton churches in any way possible.

Rev. Y. S. Tom, Mr. Shek Hon Cheung, Mr. Chan Wan Kau, Mr. Ching, our faithful scribe are in the Hong Kong office where the Bible Depot have generously made available two desks in a corner of the reading room.

Rev. A. J. Fisher has been giving a great deal of his time to refugee work and to the Synod office in Canton. Rev. and Mrs. Tom and their son may soon leave for the United States and Canada on a visit to the Chinese churches there. The Synod Executive have therefore asked Dr. and Mrs. Fisher to help in the Hong Kong office. Dr. C. W. Shoop has been asked to take charge of the Canton end.

RETURN OF DR. BROADFOOT

It is with great joy and pleasure that we welcome the return to the field of Dr. and Mrs. Broadfoot. They are looking well and we are glad that their last leave was not a permanent leave after all.

NEW ADDRESS

Bible Depot, Kwangtung Synod, 1, Ice House Street, Hong Kong.

Cable Address in Hong Kong, TESTAMENTS Code book, MISSIONS

In Canton there is no change of address.

Very Sincerely Yours,

A. J. FISHER

GLEANINGS FROM REFUGEE CAMPS

THE PAAK HOK TUNG CHURCH is the youngest of our Canton churches. It was organized in October, 1938, and has had an unusually rapid growth, because of unusual conditions in Paak Hok Tung community. By the end of October five thousand refugees were housed in the different schools and dwellings, and tens of thousands more passed thru daily on their way overland to Hong Kong, Macao, Shuntak or Szyap. The religious work in the camps has been most interesting especially during the last two months. The number of Christians who took refuge in our camps was surprisingly small, except in the self-supporting camps where a large percent are Christians and many of our valued helpers have come from this group.

From the beginning, Sunday in the camps was a day with special programs, services and music. Each day the Christians gathered for morning prayers. Soon many of the refugees began to ask questions about "The Heavenly Father" and "Jesus". Plans were then made for the little group of Christians to visit each day in the rooms and talk with the people interested. By December a group was ready to enter a communicants class both in True Light Camp and in the Pui Ying Camp. As a result on December 18th about fifty were baptized at the Paak Hok Tung church.

The Christian love, kindness and the consideration of the camp workers, nurses and doctors soon created a happy atmosphere where before all had been fear, anxiety and sorrow. The service of these camp workers has been one of the most effective apologetics for Christianity. The Christmas services and activities brought a message of love and hope which impressed many. By January groups in both camps were again busy learning to read. About two hundred were enrolled in inquirers classes. As a result some ninety adults were baptized at the February Communion Service. It was a beautiful and impressive service in the large True Light auditorium. The room was crowded but it was a quiet and reverend group. Sitting in the Session Meeting one was impressed with several things: a large percent of the people examined knew nothing of Christianity before coming to the camp: many had no leisure to go to church because they had to work from early morning till late at night seven days a week. The sincerity, earnestness and new hope of the group was most impressive. Some ten or eleven men from the self-supporting camp were among those baptized. These included teachers, business men and scholars. They have found real satisfaction and peace in the worship of the True God.

Very much the same story could be told concerning the religious interest and work done in the other camps. More than one hundred were baptized at the Fongtsuen Church as an outgrowth of the work at the Ming Sam Camp. The Salvation Army camp at Fati, Pui Ying; and the Lingnan camp have had very much the same opportunities and experiences.

Children's Track Meet in the Paak Hok Tung Refugee Camps

It is the last of February, and the sounds coming from the camp reveal a group of children who have forgotten the outside world and the conditions which have brought them to this community. A track meet between the children of the three refugee centers in the Paak Hok Tung community is commanding the complete attention and enthusiasm of both onlookers and the more fortunate participants. Little children who never saw a track meet before are being initiated into the mysteries of pole vaulting, broad jumping, racing and shot putting. Mothers with tiny babies sit on the stone steps, for this camp is enjoying the athletic field of the True Light School campus. They, too, reflect the joy of their little ones as they watch the race course to see which child will cross the line first. The doctors and nurses of the refugee hospital have co-operated with the children's leaders and they are there lending the dignity of their profession to the occasion.

With this picture spread out in front of one it helps one to ignore the meaning of the war birds which are sweeping over our heads. What a contrast!

This story would not be complete if one did not relate what went on after the Pui Ying Camp had been given the first honors and the Hip Woh group the second. True Light being a camp for mothers and little children, no boys over ten being accepted here, it was not surprising that they were third. A group of small boys, perhaps about eight years old, wanted to re-live what they had seen during the day. South China abounds in beautiful bamboo trees and these are useful as well as ornamental. Enterprising little chaps that they were, somewhere they found two pieces of bamboo. One made a grand vaulting pole and the other the bar over which they would jump. Not having a standard made no difference at all. Two willing little bystanders volunteered to be the standard. At first they knelt on the ground supporting the pole on their shoulders. Then as the vaulters successfully made their jumps they gradually stood erect. Ever since that happy day one sees groups of children from little five year olds up racing around the track. It takes so little to make the children of the world happy.

*The American Committee
For Non-Participation in Japanese Aggression*

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March 28, 1939

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Executive Secretary

Dr. Arthur N. Holcombe, of the Department of Government of Harvard University, has acceded to our request to draft a statement for circulation among outstanding students of international relations in the United States.

The statement is enclosed. May we invite you to give it careful reading and, if you find yourself in essential agreement with it, to append your signature and forward it to us. Any suggested modifications or additions which you may care to offer will be very carefully considered and the final draft will be submitted to Dr. Holcombe and other qualified specialists before it is released for publication. Needless to say, no essential changes in meaning or in the character of the measures recommended will be made without prior consultation among all whose signatures have been given.

With the prospect of Congressional action on questions of foreign policy, I need not tell you that time is of the essence and that we must issue this statement very promptly if it is to be effective.

Sincerely yours,

Harry B. Price
Executive Secretary

Enclosures:
2 copies of statement
(1 for your files)

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We, the undersigned, have observed with grave concern the growing menace to the peace of the world caused by the Imperial Japanese Government's lawless use of military force in China. The Japanese Government not only has inflicted the horrors of war upon a neighbor people, inadequately prepared for defence, but also has manifested an unfriendly disposition toward all peoples everywhere, honestly bent on peace. It has violated the Washington Conference Treaty, which was designed to assure to the nations of the world equal opportunity for trade with China and mutual protection against military aggrandizement by any Treaty Power at the expense of the Chinese Republic. It has violated the Kellogg-Briand Pact, which was designed to mobilize the conscience and public opinion of the world in support of pacific methods of settling international disputes. It has denounced the Washington and London treaties, which were designed to make the Far East safe for law-abiding nations by limiting naval armaments. All these treaties were made under the leadership of the Government of the United States. Recent events in the Far East bring home to Americans the vital importance of faithful observance of the principles embodied in these treaties to all nations interested in establishing justice under law in international affairs.

We believe that the Government of the United States can not safely ignore its responsibility for maintaining the sanctity of these principles, lest by their continued and unchecked violation lawless violence will spread beyond control. We urge that, to this end, our government should proceed without further delay to employ suitable methods to uphold these principles. Among such methods we deem most necessary and proper more effective measures (1) to prevent the shipment of war materials to Japan, (2) to extend credit to China for the purchase of essential stores for the maintenance of its people and equipment for reconstruction of the country, and (3) to bring about at the earliest possible time a lasting reconciliation between the oppressed people of China and the misguided people of Japan.

Date

Name

Address

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Remarks:

Testimony
— TO —
FOREIGN AFFAIRS COMMITTEE
OF THE HOUSE
— ON —
Far Eastern Legislation

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By
MRS. GEORGE A. FITCH

JULY 19, 1939

MR. CHAIRMAN AND
MEMBERS OF THE COMMITTEE:

After the very kind reception accorded my testimony on neutrality revision by this body, I welcome the opportunity to speak to the question of the Far Eastern legislation in particular. After twenty years in the Far East, I feel I should know my China. After nine transcontinental trips across this country in the past eighteen months, speaking in many parts of the country—geographically from Boston to Florida and from New York to California,—I feel I have some basis for observations on the present state of mind of the American people. After four visits of varying length in the capital, I think I sense the baffling problem presented by a multiplicity of proposals for a complicated world situation.

The background for the present confusion existing in the minds of the people and of their representatives in Washington is the disillusionment following the World War and its dictated peace, and the moral lethargy of the last twenty years which resulted therefrom. The tragedy of it is that in another crisis we have no convictions and no clear-cut policy.

Slogans have taken the place of convictions, and slogans are often misleading. "We don't want war!" is so convincing, and has been so oft repeated, that it has become a parrot-like slogan, coupled with no constructive efforts toward preventing wars. "Neutrality" sounds so noble that both legislators and people have put their faith in a vain hope. What was meant by it was "disentanglement" in the affairs of Europe which has been a foundation stone in American foreign policy. We are not called upon to maintain the "balance of power" in Europe or the 'status quo" of any European democracies or ideologies. We are concerned in so far as our own future security is involved. If we believe that the fall of England and France would endanger our own security, then we have to decide whether to aid them with supplies now, or be prepared to defend this continent without their help. That is the problem of the general neutrality revision. With that I am not primarily concerned.

The neutrality bill, to my mind, attempts to work at the whole problem backwards. It leaves out the Far East, and the Far East is the crux of the whole world situation.

Glance at the highlights of modern history. In 1918, despite the injustices of the Treaty of Versailles a new world order was achieved. Our most hopeful year for

Peace was 1926 when Germany joined the League. For two years there were no wars, and in 1928 the nations signed the Kellogg-Briand Peace Pact outlawing war and pledging themselves to peaceful methods of settling international disputes. In the years since then, many of the injustices of the Versailles Treaty have been righted. Concessions have been made to Germany. More might have been accomplished had the United States taken her place of responsibility in this new order which she had assumed such leadership in establishing. We still continued our moral leadership in international affairs by calling together in Washington in February, 1922, the eight nations besides ourselves who were interested in the Far East. On our assurances of joint respect for her sovereignty and territorial integrity, China called off her very effective boycott of Japanese goods, and the Nine-Power Treaty was signed.

In 1931, Japan broke faith with China and the other nations who had signed the Nine-Power Pact and in defiance of that treaty, as well as of the Kellogg Pact and the Covenant of the League of Nations, invaded Manchuria. It was the first acid test of the League. Almost the entire world was prepared to back the League, but when our Secretary of State, Colonel Henry L. Stimson, appealed to England to join us in implementing the Kellogg-Briand Peace Pact, England, led by Sir John Simon, hesitated, and in that hesitation dated her own decline, possibly her fall, and perhaps—for history alone can tell—the eclipse of democracy in the international firmament. At least the dogs of war were again unleashed, and round-the-world-aggression, which would affect all nations, was launched.

Japan was emboldened to defy the League, to seize Manchuria, and when finally labelled "Guilty" to quit the League. This prepared the way for what has happened to Ethiopia, to Austria, to Czecho-Slovakia, to Albania, as well as for Japan's further attempt to conquer China proper.

Again, if you like, we are concerned about the Far East only in so far as our future security and prosperity are at stake. I am willing to waive the moral and ethical appeal with this Committee, although it is *that appeal* which has now stirred the American people. One of the things which has been happening to your constituencies (which many Members of Congress do not yet realize)

is that the very people who said "Never again!" and steeled themselves to distress in other areas of the earth after the last war are being awakened on a moral issue. While you are still saying, "Keep America out of war!" they are saying, "Get us out of the shameful war we are already in!" They begin to see that for one nation to invade another with American trucks, American tanks, American oil and scrap-iron and aviation gasoline is for America to be in that war up to the hilt. That's why the *church people* (General Assembly of Presbyterian Church in U.S.A.; General Missionary Council of Methodist Church, South; Southern and Northern Baptist Conventions, American Unitarian Association), the *Peace organizations* (American Union for Concerted Peace Efforts, National Committee on the Cause and Cure of War, American League for Peace and Democracy), *Women's clubs and national groups* (General Federation of Women's Clubs, the Y.W.C.A. American Association of University Women, the National Council of Jewish Women, the National Council of Business and Professional Women's Clubs), *labor* (National Women's Trade Union League; Grand Lodge of Brotherhood of Railroad Trainmen; Federal Architects, Engineers, Chemists, and Technicians; California State Convention of C. I. O.; International Longshoremen's and Warehousemen's Union and 1331 local Labor Unions), *student organizations and patriotic groups*,—all these cross-sections of the American people are on record for the cessation of American supplies to the Japanese military. Members of the Committee, the time has passed when it can be said that the people of this country do not care how many men, women and children are maimed and mutilated for life, blown to bits, or burned to death by incendiary bombs, as long as they are not American. The American people have been morally apathetic since the World War, they have been slow to respond to this situation (for China seemed a long way off, and there were so many Chinese anyhow), but the American people after all are a moral people, and once aroused on any moral issue—be it slavery, black or white, child labor, or social injustice—their decision has always been right. I tell you that today they are aroused. Put your ear to the ground and you will hear a murmuring that will soon be a mighty rumbling, "Stop helping Japan to destroy China!"

But forget if you will that Japan's war on China is being carried on with almost everything American except the personnel. That is, forget it if you can. Some of you saw my husband's moving pictures on the sack of Nanking. You cannot forget the woman with twenty-nine bayonet wounds, the child beaten over the head with an iron bar because he couldn't carry heavier loads, the man who had been in the "gasoline" group, tied together and burned. I cannot forget them either. And when I see more recent pictures where 100 men, women and children in one spot of Chungking were trapped and burned to death by the incendiary bombing, (thousands in the city as a whole) I say, "Why couldn't Congress have moved faster and prevented this by stopping the flow of high-octane gasoline?"—obtainable in sufficient quantity nowhere else, the whole 100% from America. And when I face the possibility of this question being shelved till the next session of Congress, knowing that it dooms thousands more of my Chinese friends to death and mutilation, I am ashamed to call my America the friend of China.

But we will look at this from the most realistic, cold-blooded standpoint of our own self-interest and future security. Japan is the most vulnerable arm of the Rome-Berlin-Tokyo axis. It is comparatively easy today to amputate that arm (and surgery is often necessary to save the patient). In my previous testimony I tried to show that to stop the war is for the good of Japan as well as of China. It is also the crux of the world problem. The three powers of the axis synchronize perfectly. Hitler counts on Japan to keep Great Britain occupied in the Orient while he moves in Europe. If Japan can sufficiently menace Russia, there may be no alliance there. Stop Japan and you avert the threatened European war. Continue to aid Japan and you invite war in Europe, as well as economic war within five years here, and military warfare for our children, if not for us. Check the Japanese military and you restore England and France to their place in balancing the power in Europe. We will not be involved in a European War, for *there will be no European war.*

Again we will not concern ourselves with Japan's war in China unless that war threatens our future prosperity and security. Japan leaves us in no doubt of the world-disturbing course on which she is launched. In at least four official documents she has announced her program: 1.) In the "Twenty-One Demands" forced upon China in 1915 when the western powers were

absorbed in the World War; 2.) In the "Memorial of the Black Dragon Society" sprung during that same period of preoccupation of the west; 3.) In the "Tanaka Memorial" of 1927; and 4.) In "The Case for Japan", a pamphlet of 1937 officially distributed through Japanese Consulates in this country. If she has a memorial on the "new order in Asia" that will be her fifth official announcement of what she intends to do, while we sleep on and take our rest.

Had the "Twenty-One Demands" succeeded in their purpose, Japan would have accomplished by coercion in 1916-20 what she is now trying to do by force.

The "Memorial of the Black Dragon Society" disclosed Japan's perfidious role, financial and otherwise, in the war-lordism and uprisings in China which delayed for years that nation's unification and preparation to meet the recognized certainty of Japan's assault of today.

The "Tanaka Memorial" states her purpose to acquire China's raw materials (wool, cotton, tobacco, leather, tin for canned goods, etc.)

"For exporting to Europe and America . . .
. . . Being self-sufficient in food-stuffs and
raw materials the Yamato race is em-
barked on the journey of world conquest
. . . . For the sake of self preservation
we must fight America sometime."

It also states that after the conquest of Manchuria, certain railroads are to be built, raw materials secured, etc.; then will follow the conquest of China, Singapore, Dutch East Indies, New Zealand and Australia, Russia and finally the United States. It sounded so preposterous ten years ago that I, for one, believed it a forgery as the Japanese asserted. It does not sound so much a fabrication today.

"The Case of Japan" calls for:

"Freedom to carry on her industrial program with access to raw materials and unmenaced by the disorder, boycotts and anti-Japanese movements (in China)."

It further disposes of the assertion so often made

that Japan requires additional territory for the spread of her population.

What does all this mean for America? The "new order in Asia" is the preamble to the closing of the Open Door in China. I recall from my former testimony the three cardinal points of our American foreign policy:

1. The Monroe Doctrine for this hemisphere.
2. Disentanglement in Europe.
3. The Open Door in China.

These three, and the greatest of these is the Open Door. Why?

Because the Open Door means more to us than our present investment in China of some \$250,000,000. We have a prospective market in China and the Philippine Islands combined of a billion dollars per annum.

The Philippine Islands have an area of 115,100 square miles, and about 12,000,000 population. Our trade has amounted to about \$60,000,000 per year but in ten years could be increased to 100 millions. (See Collier's of July 1st—or consult former Commissioner Paul McNutt).

Japan has an area of 263,000 square miles, and a population of some 70,000,000 people. Our trade with Japan for the seven years before this war averaged \$172,000,000—for the last three years before it rose to about 206 millions a year. This is the all-time high because of millions spent for war supplies. The norm is probably about \$150,000,000 per year.

China has an area larger than that of the United States—a population we say of about 450,000,000. Professor J. Lossing Buck says if an accurate census were taken the figure would be more like 600 millions. Our trade with China for seven years before the war averaged \$75,000,000 annually. In other words, China bought 17c per capita. Japan, an industrial country, bought \$2.08 per capita. One is nearly twelve times the other. Visualize the industrialization of China,—already well begun before Japan made her unwarranted attack—multiply by 10, and (allowing for exaggeration or corrections) you can think in terms of a trade of \$750,000,000 per annum. Our trade with the United Kingdom is only 500 millions. I base my figures on the report of Mr. C. H. French, former chairman of the

Shanghai Chamber of Commerce, to the American Chambers of Commerce in national convention here in Washington last May.

I know him personally and regard him as one who weighs his words and knows whereof he speaks. He further stated:

“During war, trade dislocation is to be expected. But we cannot view with equanimity any organized attempt to exclude us permanently from an area wherein our trading rights have been so clearly and so justly established as in China.”

The Open Door is more pertinent to our future prosperity than anything that happens across the Atlantic. Have we any Open Door in Formosa or Korea or Manchuria (except a temporary trade in war supplies?) If Japan wins, she will exploit the 450 millions as serf labor and seize China's raw materials—coal, pig iron, copper, antimony, tungsten, zinc, manganese, tung oil, etc. Her cheap manufactures would flood world markets. We cannot compete with subsistence wages and free raw materials. Our standard of living would come down approaching the Oriental level, and we would have unemployment such as we do not dream of today.

China is fighting for her very life against Japan *plus our aid*. We are confronted with two alternatives. We may passively continue to cherish the hope that China will win and thereby “keep us out of war”, or we may take the step we ought to have taken long ago to get out of Japan's war and make China's fight for democracy a certain victory. The trend toward this step meets with the unqualified approval of every well-informed citizen. Our future trade in the Pacific is at stake and any policy of appeasement can only serve to add to the measure of our ultimate humiliation.

Adherence to the Open Door agreement constitutes an insuperable obstacle to Japan's objective. She will try to call the Nine-Power Treaty obsolete. She will say it conflicts with this or that previous general treaty. She will seek to guarantee us three times our present trade with China if we will forget the Open Door and give her certain trade monopolies. We must insist on respect for the treaty and free access to the China market.

Have I made it clear that if Japan wins we stand to lose our trade in China, in the Philippine Islands

and also with Japan,—and must eventually wage a war of self-defense here, economic or military? There is no other foreign country wherein America has so much at stake as in China, and nowhere else in the world where we find ourselves confronted with such impelling reasons for taking immediate and effective action to safeguard our interests. All tests of public opinion indicate the practically unanimous sympathy of the American people with China, and their opinion that we should stop aiding Japan to make devastating, diabolical war on a friendly people.

I commend to your approval the Schwellenbach-Wallgren bill or Congressman Izac's combination of the Pittman and Schwellenbach ideas as setting an example of respect for treaties in a day of treaty-breaking, of regulating our own conduct instead of trying to "police the world". There is also Representative Allen's bill which affects imports as well as exports. I would not isolate myself in a community and let the law-breakers run wild. I believe in isolating the law-breakers, and since we cannot put a nation behind bars, I would refuse my trade until she became law-abiding. Otherwise, we perpetuate a situation in the world where treaties are no longer binding, wars no longer declared, and human life no longer sacred.

When Christ talked about "turning the other cheek", He was talking about one's own, not the other fellow's. If the isolationist or extreme pacifist wants to let an enemy walk into his own country without resistance, it may be the better way. But how any red-blooded man can stand to see helpless and innocent beings destroyed and *do nothing*; much more, *furnish the bombs* to blast them to bits, is more than I can understand. If you do not pass in this session these restrictions on trade to the country that started the return to brute force in 1931 and is completing the 8-years' cycle of round-the-world-aggression today, you will have to do it in the next. But the blood of thousands of other innocent friendly people, blown to fragments before the next Congress meets, will be upon your conscience.

MRS. GEORGE FITCH

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March 31, 1939.

Bulletin No. 16

To the Relatives and Friends
of our China Missionaries

Dear Friends:

We begin our China Bulletin with the "World Crisis" resolution of the Madras (Tambaram) Conference, following it with an appreciation to the Chinese delegation attendant at that Conference. We then quote a statement in gratitude for the Christian witness in China during this time of conflict and of his faith in the ultimate triumph of right in all relations -personal, national and international - by Generalissimo Chiang Kai-shek, following this with some specific information of our own China work and the missionaries in their stations.

WORLD CRISIS RESOLUTION PASSED BY
THE INTERNATIONAL MISSIONARY COUNCIL

At this time of crisis in various parts of the world, we of the International Council are deeply conscious of the suffering that has come to multitudes of people in zones of conflict of the Far East, Spain, Palestine, and elsewhere. And in particular we would express our heart-felt and brotherly sympathy for our comrades in the faith in these areas, who are passing through untold hardships and are bearing intolerable burdens. The body of Christ is one, in which if one member suffers all the members suffer.

We are inspired by the faith and fortitude of our fellow-Christians both in China and in Japan, in their respective difficulties during this crisis. We would especially urge upon Christians in all lands that they give generously to the work of relief in China, in view of the extensive suffering that has resulted from the exigencies of war in that land. As they carry on their tasks of Christian witness and service ^{under} such tragic and trying circumstances, we assure our fellow-Christians in China of our love and prayers.

Furthermore, we call upon Christians everywhere to give themselves to earnest prayer and effort that a way may soon be found to end this period of distress in all these areas, and that enduring peace, based upon love and justice and the true interests of the peoples concerned may be established. We pledge ourselves to every effort looking to the elimination of the causes of war in order that the people of the earth may enjoy the blessings of peace, security and freedom.

The following words from the secretary of the International Missionary Council, Mr. William Paton, are significant:

"I do not think that a single person in the whole Tambaram Meeting can

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fail to be impressed by the dignity, faith and ability of the Chinese Delegation. When one remembers what you came from and what you go back to one is filled with gratitude to God that your Christian faith should enable you to take so splendid a part in this great Meeting. You will not suspect me of paying fulsome compliments, but I could not let you go without saying this."

A STATEMENT FROM GENERALISSIMO CHIANG KAI-SHEK

February 21, 1939

"At this hour of our national crisis, we, the Chinese people, are profoundly moved by the earnest increase in the many concrete expressions of sympathy which have been continuously coming to us for over nineteen months from our friends in other parts of the world.

"Christians have left no stone unturned to show their growing interest in the material as well as the spiritual welfare of our suffering people. Missionaries, in particular, have never hesitated to make even the greatest personal sacrifices to heal the wounded and succor the distressed.

"I welcome this opportunity, therefore, to reiterate the previously expressed appreciation of myself and my countrymen for the unqualified endorsement of the righteousness of our resistance that has come to us so spontaneously and in such unstinted measure from the Christian world.

"I believe that those of our people who will survive the terrible holocausts which have involved us all in so much loss of life and human suffering will emerge victorious in spirit, and more confirmed than ever in the faith that Right will always triumph over Might, whether in personal, national or international relations."

GENERAL

Increased Demand for Scripture

We are told that the war is affecting the Chinese Church in three ways, destroying and sifting, deepening and purifying, unifying and energizing. Since the outbreak of hostilities there has been an increasing demand for Scriptures, not merely Gospel portions but New Testaments and Bibles. The difficulty is to print books expeditiously enough and then to dispatch them. The opportunity is amazing. Pray God for wisdom to meet it.

From National Christian Council of China Bulletin.

Progress of Christian Institutions

Recent reports state that there are at present over 6,000 students in all the Christian Colleges in China. This is 2,000 more than the previous year and something less than 1,000 of the record of peace days. This condition is due to the tenacity of students and staff in the face of hardship and danger. All the Christian Colleges are still in existence, although only two are conducting all their work on their own campus--West China Union University in Chengtu and Yenching University in Peiping. Cheeloo University carries on sections of its work on its campus in Shantung but the Medical School and Arts and Science Department have moved to West China.

NORTH CHINA

From North China, from a member of the faculty of Yenching University

In hundreds of places all over China where missionaries have stuck to their posts and by their Chinese friends through thick and thin, there are wide open doors to our work, and if ever peace and order, liberty and self-determination are restored in this land we shall see the expansion of the Christian community to undreamed of proportions.

We know not what the future holds - all we can do is to go on from day to day trying to put all we can into our work and influence. What a challenge! We have by far the largest enrolment we have ever had this year and in general of good quality. The same can be said of our Christian Fellowship - our membership roll is much larger than it ever has been and there is a desire, almost more than we can meet, especially on the part of our freshman members to join in the activities of the Fellowship.

From Paoting, January, 1939

The Paoting Christian Union Relief Committee has been enlarged to include the Catholics, and there is a fine spirit of co-operation in ministering to the distressed.

During recent months we have been re-discovering what a priceless treasure we have in our street chapel located on the busiest street in the city. Daily preaching there has brought a rich harvest. Many new believers are being built up in the faith through inquirer's classes and an evening Bible class.

The Girls' Gospel School graduated a class of three on January 13. These all plunged immediately into evangelistic work, eager to be winning souls at once. We only wish they were 30 instead of 3!

From Shunteh

Our hospital in Shunteh has never been so busy nor has it ever filled so great a need there as it is now. Never has all the work of the Mission been so hopeful. Never has the Gospel story been so willingly received. The church congregation has just recently started a campaign to raise ten thousand dollars to build a church building with a seating capacity of one thousand. The present church built by the Mission with a seating capacity of five hundred has grown too small to care for those who come to the Sunday services. What a glorious task it is!

SHANTUNG

From Chefoo, February 21, 1939

In Chefoo our work is going along well though we never know when a break will come. At Temple Hill Hospital we ended the year, not in the red and with that little extra we were able to run into the winter coal supply with more confidence. It is the hard time of the year when we have to consume large quantities of coal in our furnaces and coal has gone up tremendously. But the patients have come in and we have been very busy all winter. Several good friends have given us donations to help meet the expenses of the poor. We decided to go right ahead with certain plans for projects. We added a very skilled obstetric nurse to our staff a few weeks ago and have plans for definite city work in that department as well as special clinics, pre and post natal and well baby. These have been held only at certain times before. Now we have our very fine and experienced obstetrician, and

this experienced nurse, one of the three or four best in China. Then also we have added a public health nurse to our staff, a most devoted Christian young woman, a graduate of our own training school, who then went to Peiping for special work in Public health and preventive medicine training. The establishment of these two departments will mean much to the city, to both rich and poor, and will be a great help to our hospital work.

Our "Youth for Christ" campaign is gradually gaining momentum. We now have over 20 Christian workers, Chinese and foreign, from many denominations, helping with Bible classes and personal work among young people in the schools and in the business firms in Chefoo. We have one young man, a former graduate of our Yih Wen School, who is a full time paid worker in this campaign, who has been doing excellent work among managers and clerks in Chefoo. The rest of the work is all voluntary. The next month or two we plan to distribute 500 Daily Lights and 500 New Testaments in the shops and stores of Chefoo.

Our nearest station, Tengchow, 50 miles north-west, is being daily bombed and shelled from the sea. So far they have not fired directly at the part where our buildings are located, but in the last bombardment windows in one of the houses were shattered from the concussions of the bombs because a number were dropped at one time.

From Ichow, February 12, 1939

The invading garrison is still here in the city and the guerrillas in the country. Friction is frequent and inevitable. We never know when or where there may be a more or less serious battle. The bandits are taking advantage of the situation. The country people are in terror, frequently fleeing hither and yon. We still have so many refugees that we can't take all the students we would like into the dormitories. The refugees are many of them city people who have absolutely no place to go. The city remains a sort of military fortress, mostly in ruins, with no local business, and only a few inhabitants except the soldiers. The hospital is filled almost to capacity, but few can afford to pay for their treatment. Many of the people would have starved if we had not had relief funds to give to them. Many who were doing well before the war are without jobs or the prospects of them. All through the country are groups looking to us and asking to be taught about Christ. The sale of Bibles is unprecedented, and we can't get supplies delivered fast enough to meet the demands. The mail service, over torn up roads through a sort of no-man's land, is necessarily slow. The Bibles are brought by post sixty or more miles of the way by bicycle.

From Tsingtao

Our largest country church has been entirely destroyed by fire and the congregation scattered. In presbytery, the reports of nearly all country churches are like stories from the book of Acts. There is a note of faith and a spirit of loyalty that reminds one how little we have experienced of the cost of being Christians as they have. (I Pet. 4: 12-16). One story is told of a church near Yih sien. A "certain" soldier was missing, and their Christians were charged with "a crime". They were surprised during prayer meeting, marched out and lined up before a firing squad without ceremony. So often had been their experience with danger, and so real was their religion that they were not as frightened as one would expect in such circumstances. As they paused, the condemned ones in prayer, Pastor Cheng, their leader, began to sing the hymn all knew so well; "Jesus loves me, this I know." The soldiers hesitated, and others of the Christians joined in the song; "Jesus loves me to the end, and he will take me home on high. Yes, Jesus loves me, the Bible tells me so." The song concluded, and the soldiers seemed

spellbound. They did not move to shoot, for no order was given. Their officer was visibly moved, and affected by the song. Then, it seemed like a miracle, he began to clap and all the soldiers clapped. They were told to return to their meeting, for, said the officer, "No Christian group like this could be communist or guilty of crime."

From Tsining, February 22, 1939

It is very quiet and peaceful here now and we have little difficulty in obtaining extra food supplies from Tsinan and Tsingtao. Orders for drugs from Shanghai do come through, though slowly.

A very pretty gift was given to Kenarden School by a man who refugeed on the premises last year. He is giving rewards to those making the highest grades this term in each class.

From Weihsien

We have hopes of greater work here. I might add that over 1200 were in attendance at the services here Sunday. The Church could not hold them and so we had to use the next largest building for the overflow crowd. From reports that have come in we figure that there must have been 30,000 in all our field at church on Christmas Sunday. This is, of course, not by actual count, but it is an average that held for all the places that did report the number actually there.

EAST CHINA

Shanghai

We hope and pray with you that, at this time, there may arise a great new host of men and women who will dedicate and devote their lives to the cause of peace and brotherhood, just as Jesus did so many years ago. Lives such as that will be hard lives to live, but it is a great fellowship---and it is the only thing I know of that is really worthwhile and enduring.

From a member of the Hangchow College group in Shanghai

Our College work (nearly 500 students) here in the crowded Settlement is going on with good spirit and fair standards despite the many handicaps. Each Wednesday evening we have Faculty (very simple) supper followed by a bit of social activity and closed with brief prayer service. Our own student Fellowship Group meets on Friday evenings. Such groups have for their expressed aim: friendship and worship. But I like to think of it rather in terms of character building and creative living. Thus we have decided to name ours the FIVEFOLD FELLOWSHIP GROUP -
1. Facing a Problem. 2. Discovering a Truth. 3. Realizing an Experience.
4. Achieving a Growth. 5. Doing a Service. We keep before us these five paths to fuller life and better service.

From Miss J. Ricketts, February 20, 1939

There are some 30 now living in the hostel, at the Tah R Yang compound. Some 100 are provided with a hot noon meal. 50 children are served rice gruel with one vegetable each week day morning. 150 are given instruction in our half day classes. Turkish towels, stockings, shoes, garments, handkerchiefs, pillow slips, lace, cross stitch and embroidery work unite to give some 85 women and girls employment. These articles are sold at reasonable prices or even given away. Some 160 garments have been given out. A careful investigation is made of the needs of each and people receive free aid or pay for what they get according to their ability. Miss Ricketts is in charge with part time assistance from Miss Russell.

The work is supported by a Red Cross grant and private subscriptions. The plan is to continue the use of the buildings for hostel, classes and Good-Will Industries even after the Red Cross grant is no longer available.

Impressions from Ningpo, December 31, 1938

The first thing that impresses one entering the war zone is the horror of it all. With all this horror there is a calmness about all the people. Children play in the streets, peddlers call from door to door and ricschas wend their way through the crowds. When the siren blows a deadly hush falls all about, people disappear, the city holds its breath until the comforting release blows.

One feels that he has entered into a goodly heritage as he moves about among the people, Christian and non-Christian.

What the future is to be is a thought that constantly recurs to one. In detail it cannot yet be answered but in general one has the assurance that the seed sown in faith and prayer is bearing fruit now and will continue to do so regardless of the political outcome of the war. Only the spirit of Christ can lead men to pray for their enemies. May it possibly be that the remnant of the people will become a light to the Nations.

KIANGAN

From Kiangan Mission report for the year 1938

It has been a year of disruption of work, destruction of property, loss of workers, violence, terror, and all the unspeakable agony of war. "The conqueror turns the country into a desert and calls it peace."

But we have many things to be thankful for. As we look over the past months and realize how God has undertaken for us, we know that the future too is in His hands and that we need not fear.

To have been able to have regular Church services without interruption; to have had the Japanese respect our neutrality, and to have them on the whole friendly and polite to us; to have been able to carry on our regular medical work, as well as branch out in some public health work; to have had the opportunity for daily preaching in all refugee camps, and little schools for the children; to have had our buildings preserved and to have enough to eat; to have been able so to protect our refugees so that not one has been hurt within our compounds--these are a few of the mercies which we have to look back upon with gratitude. The future is His, and we only know "We cannot drift beyond His love and care."

Hwaiyuan Residents' Association in Shanghai expresses thanks to Hwaiyuan

In view of the generous relief work done by American Presbyterian Mission in Hwaiyuan during the period of fighting, the Hwaiyuan Residents' Association in Shanghai sent to the American Presbyterian Mission a present of a piece of Chinese embroidery showing four Chinese characters of "Sacrifice oneself to help others". Along with the present, the following letter was sent: "To American Presbyterian Mission, Hwaiyuan, Anhwei. During the present war the Hwaiyuan city suffered a great loss. Numerous homes were destroyed and thousands of people were slaughtered. The people of your Mission with a spirit of Christ's love and with a principle of self-sacrifice splendidly started the refugee work during the period of fighting at Hwaiyuan in spite of the extreme danger. We, the Hwaiyuan residents in Shanghai, are all directly or indirectly benefited by your noble work. Your untiring efforts

of doing the refugee work both day and night are deeply appreciated by all of us.

"As the Christmas season is drawing near, we trust that you are all in good health and that God will give you much blessing. We send herewith a piece of Chinese embroidery as a token of our greatest respect for you."

Hwaiyuan, December 27, 1938

Just a few words about the triumphant Christmas of two days ago. From the early morning candle-light worship to the late afternoon service at the Hospital, we all felt and rejoiced in the spirit of deep Christian fellowship and joy that pervaded everything. Still greater crowds than before attended morning and afternoon services at the Church. At 3:30 the Church compound gates were closed - "no room" within:- coming away from there I met an eager group of "street children" who asked, "Isn't there a children's service this afternoon? - the gates are closed." I explained to them that there were no empty seats inside. They replied, "Oh, we don't need to sit down, just let us in to stand." And then they followed me, chattering and singing "Jesus loves me" as I led them back to the Women's School whose children's service was held out-doors, and so there was room for all. It touched my heart to see their happiness in being allowed to come to worship.

From Nanhsuchow

We hope to have repairs made and regular classes of the Primary School resumed again by March 1st. Review classes only will be held for those middle school students who remain here. Plans are already under way for Relief work in this region. Our mission will cooperate with the local Catholic mission, probably in operating food kitchens in several different places. Grain prices are very high. Locally we are fairly peaceful. Unsettled conditions and banditry prevail in the surrounding country districts. We hear shots every night, but most likely these are fired by those who wish it to be known that they are armed. All precautions are being taken for the protection of this suburb into which such a large proportion of the people have come to live. We are learning lessons of trust in God's loving care.

From Nanking

Evangelistic Opportunity - At the Workers meeting at which reports of the work in January were received the pastors of all the city churches reported large numbers of inquirers, many candidates for baptism, and larger numbers being received into the church than has been the case for some time, in spite of the fact that our pastors and sessions are extremely cautious about receiving new members until they are fully satisfied with the genuineness of the motives of those who come asking for baptism. Pastor Bao at Han Chung Church examined 196 candidates, but received only 20 new members at the January communion service. 490 persons attended the service. The average congregation for an ordinary Sunday service is 300. Han Chung Church organized a young people's program during the month of January. Mr. Abbott and Miss Null are helping to get this organization started and its work planned and carried out. It is difficult to undertake new work of this sort, as there are very few trained workers to be had, and the churches themselves are entirely unable to help pay salaries for such workers, even if they could be found. During the past year, the church has had more than 400 new inquirers, many of whom were young people.

Hubugiai and South City Churches report similar experiences with large numbers of inquirers, and many persons desiring to unite with the church.

Relief Work - All our city pastors have given much time recently to helping the International Relief Committee with its work of investigating cases of need in their various parishes, both among Christians and non-Christians, and in helping to distribute warm clothing to the poor. At Ban Bien Ying, our city mission center, Pastor Li has distributed 152 suits of clothing, and investigated 147 families during the month of January. The women in the churches are helping with the making of the clothing for the Committee, this work being done on a "work relief" basis. Girls in Severance Hall Bible School and Ming Deh Social Service Center are also receiving work relief for making garments, which are later distributed among the poor by the I.R.C.

Scarcity of trained workers - We feel a real need for more workers, especially among women, who are unusually receptive to the Gospel message at the present time. Our present staff cannot take advantage of nearly all the opportunities there are. More persons are needed for calling in the homes of Christians and inquirers.

Primary schools in great demand in occupied areas - All our schools are being swamped with the large numbers of children who wish to enroll for the spring term. Hubugiai Primary School, which had only 196 students during the fall term, had the prospect of over 400 for the spring, unless some effective method could be found to limit the numbers. Ming Deh primary had over 250 new registrations for spring term. There is tremendous pressure on the schools to accept more students than they can care for and at the same time maintain any standards.

From Showchow

Just before the invasion, last June, a local group to the south-east of us, about 90 li away, brought in what they thought might be their last contribution to the Church Treasury, - \$60. sewed into an old ragged quilt and carried by a beggar. The other day, the Church Elder from that village, brought in another \$60., - their offering toward the Pastor's salary, - making \$200. in a year from a village group of about 15 baptized Christians. His stories of the Lord's care over them during the "tribulation" strengthened our faith.

A Christian family in a city of North Anhwei, fled to the country after the serious bombing of that city. They had about ninety dollars in bank notes. They carried the minimum of possessions - just a few quilts, a change of clothing and a Bible. They put their money between the leaves of the Bible. A short distance from the city they were set upon by bandits, who relieved them of bedding and clothing. Then the bandits threw the Bible into a pond by the side of the road. The whole family, with the exception of the young son kept right on. But the son hovered around the pond all day, finally locating the discarded Bible. In the evening he fished it out, and there was the family fortune - water-soaked, to be sure, but a little sunshine would restore it.

HUNAN

Description of an itinerating trip from Chenhsien, Hunan made in late December, 1938 by Dr. and Mrs. Paul R. Abbott, who have been lent to Hunan by the Shantung Mission until their furlough in the summer of 1939.

We left Chenhsien, Hunan, our present station, in bamboo chairs. Two men accompanied us, one a young, zealous evangelist, the other a gentleman going to join his evacuated family in the country..

The first town in which we stayed consisted of only one street running from the river's edge part way up the side of a hill. The second place we visited was a city nestled in the mountains. A picturesque, rock-bedded river ran past the very attractive church....The narrow streets of the town were very pleasantly clean as the magistrate has some ideas of sanitation and has forbidden the citizens to keep their pigs at the front doors. We moved next to a market town. The streets were packed with produce and people. The fourth stand was also a shoestring city of one street, and oh, what a long one! following the winding bank of a broad river. This was a much better appearing place than any of the others. Flower beds adorned the churchyard and inside we found school boys busy.

In each place we had a room in the chapel building. Everybody we met was interesting, coolie-carriers as well as officials, saints and sinners, the men and the women, and especially the children. Hunan women seem very capable. Many of them are in business. They have much more freedom than the women of the northern provinces. In fact there seems very little of the seclusion here one usually associates with the Chinese home and the women's quarters. Practically none of the young women have bound feet.

The magistrate of the "City of Capital Progress" we found to be a graduate of a Christian school in North China and a believer. He had surrounded himself with a group of progressive young men, two of whom are Christians, and another an earnest inquirer. These men attended our meetings and the official came two evenings in succession after nine o'clock, to talk, as he said, about religious matters. These intimate contacts are very fruitful. As the magistrate was projecting a scheme of placing war-refugee families upon some land unoccupied for a long time, he was glad to talk with one of our team who is a graduate of the Agricultural College at Nanking and who before he came to us was doing rural reconstruction work of similar character in northern Hunan.

The Hunan country people often live in huge clan houses. These are generally two or three stories high and have scores of apartments. One which we visited had 180 families numbering over 800 persons, all of one name. We preached in the immense central hall of several of these country apartment houses and frequently had crowds of fifty or sixty persons in the audience. Children swarmed....We are much encouraged, for of the twenty-seven applying for membership on this trip the larger part were young people.

Cold and rain, candles and the missing of a train on the last day, were as nothing compared to the beauties of God's creative power, the joy of telling the old, old story, the satisfaction in Christian fellowship, and the pleasure of seeing new light in people's faces.

Chenhsien

In a letter dated February 17, 1939 from Dr. Paul Abbott, he tells of the third trip he and Mrs. Abbott have made into the country fields. They were accompanied by a team of ten workers. He says, "Dr. Stringham with two nurses, one man and one woman, were with the team eight days and held a clinic in both centers in which we held meetings, seeing over a hundred patients. The medical contribution was a real one to an all-round approach, especially as the medical folk had one night in each place on which they presented the Gospel of salvation from the practical standpoint of health. Their own witness was clear-cut and helpful. The team method of working has been very delightful. We have lived together and had a common table. The times for prayer and conference have themselves proven of great benefit to the workers."

From Changteh

Country work is at the moment more promising than that of the city. Conditions are less disturbed and the people are able to listen in quietness to the message preached....Please continue to pray for us and for this station in all its activities, and especially for those now inquiring about the Way of Life...

From Hengyang - Letter written by student in English Bible class.

In recent weeks I usually go to church on Sunday to listen preaching, pray and a song of praise, which seems to interest me. Now I have learned how to pray. When I feel uncomfortable I pray to God to pity on me. When I do some wrong things I pray to God to forgive me. I have learned a great deal of valuable knowledge from Jesus. He teach me honor, faithfulness, pity on the poor, what sins we must avoid, etc. He also make some good examples to follow for me. Japanese armies invade into our country. I always hate her and curse her. Since I read the Bible I have never hated her. Because Josus teaches me to love our enemies then our recompense is great. Hence we love our enemy, Japan, and teach her to invade another is wrong. Certainly she will repent. Only hating and cursing is no benefit to us at all.

From Siangtan

A letter dated January 19, 1939 says that reports from Yuanling, to which place the Fuhsiang Girls' School has moved, are most encouraging. While it is expensive to run the school there, and equipment and buildings are insufficient, yet things are going on well. They have neither the desire nor plans to move again. There have been air alarms in Yuanling, but no air raids up to the time of writing.

SOUTH CHINA

From the Annual Reports of South China

Yeungkong reported an economic experiment made by the church in loaning twenty pigs to twenty families; a loan which they regard as having high spiritual potentialities. It is made in an effort to offset the general high lending rate on money loans. From Linchow came the account of a man who had walked 100 Chinese miles to a communion service in one of the chapels in order to be baptized; and 100 miles again to his home. Schools in general report deeper seriousness and greater application on the part of students. The Union Normal School, when forced from Canton, could at that time promise nothing more than subsistence to the teaching staff; nevertheless their fine Christian spirit held every teacher loyal. Showing what girls can do, the school had a definite influence on the rural community to which it moved. In Canton unusual opportunities had come to schools and hospital to be of service to refugees and bombing victims. The prayer of a young blind student is shared by all, "God, teach Japan to love you better."

From Miss Alice Carpenter's letter of February 9, 1939

The Ming Sum School for the Blind, after having occupied the Gospel boats on the Pearl River near Shameen from October 21, 1938 moved back to its own school buildings February 8, 1939. All the refugees who had been occupying the buildings had been placed by February 1 and the intervening week before the school was moved back was spent in getting the buildings in spick-and-span condition for the students and teachers.

And now for this news. An English bank manager on Shameen, who was interested in helping to get an Association for the Blind started, gave his home on Shameen for us to invite about 30 people to tea and to discuss the formation of such an association. People responded; we had an international gathering at the first meeting, and tomorrow the executive group meets here to form policies. I am

thrilled beyond words. Think and pray with us about it. To have it come forth out of this troubled time does strengthen our faith. In our fiftieth year, the three dreams I came back with are materializing, a camp for the blind, an Association for the Blind in Canton, and a prevention of blindness program on the way, -verily the fruits of the years and the cooperation of so many people!

From Mrs. T. D. Stevenson's letter of Feb. 10, 1939 written from Canton

There are really so many things to be thankful for that I do not know where to begin. The biggest item, of course, is that we're reunited as a family, and that we're all safe and well; that we have so many children on the compound this year so that our small son isn't lonely; that we happened to have our car (which has been Hackett's only link with the rest of the city, and has been invaluable for bringing patients who could not get here otherwise, taking the servants to market, fetching coal or wood, fetching our milk or letters or almost anything); that our new hospital was finished just in time to accommodate all these poor bombed and bayoneted victims; that our staff was spunky enough to stay; and just now - that furlough is coming in five months.

Canton

Let me give you a picture of Christmas day in our True Light Camp at Paak Hok Tung - where we still have a family of some 2,000. Our first problem was a place, for the large auditorium on 3rd floor of the administration building had been used as the place to store all school furniture and belongings which we wanted to protect. How could this room be cleared? Well, it finally was. But even so, it would only seat between 600 or 700! The solution to this was to have our services in sections, so we started on Friday with the school children's celebration. Yes, we have almost 500 children in school four days a week. I wish you could have heard them give the Christmas story in song and pageant. The rest of the camp was divided into three groups - two attended the service on Saturday and one group Sunday afternoon. We have also more than 200 young girls in the camp and for them we had a campfire service on Friday night, which was most impressive. And we had carols on Christmas Eve also. One group of children started at 8 p.m. and sang not only in our camp but in other camps in the community. Then at midnight the nurses and the twelve Bible school and Seminary students, our efficient co-workers in the camp, sang so sweetly it sounded like angel voices. Early in the morning we were awakened by carols again. This time it was a group of children from our neighbouring camp at Pui Ying School. The one Christmas song that all our people had been learning was "Come to my heart Lord Jesus there is room in my heart for Thee."...

The Christmas story was easily understood by these people. They knew what it meant to be weary with travelling and find "No room in the Inn," to be forced by invaders to go and register, and the flight into distant Egypt was within their experience. As this story was being told with deep feeling by one of the Chinese preachers, enemy planes at that early hour flew overhead on their way to bring death and destruction to some neighboring village or town. In the midst of this there was a sense of inner peace and deep trust in a Loving Heavenly Father.

HAINAN

From Hoihow, February 21

We are all well in Kiungchow and Hoihow and the Japanese have been very kind to us Americans. Most of the refugees have already left our compounds and returned to their homes. Their houses were not destroyed but they lost furniture, etc.

The staff officer called on us yesterday. It was a return call, for I had been to see him last week. All of the officers are friendly. This officer, in answer to a question about Kachek and Nodoa, said the Japanese had not yet gone to those cities. Of course this makes the problem of communication with the interior very difficult at present. Miss Mary H. Taylor wrote a letter on the 12th, two days after the Japanese landed in Hoihow, and we received it on the 20th. The Japanese Consul is attempting to get a pass for a man to carry letters to Kachek and Nodoa. There has been no fighting near either of those cities so we have no reason to fear for their safety. The bus service, post office, and customs is running as usual, but so far there have been no boats out of Hoihow.

GENERAL

Letter from Rev. C. M. Myers, Shanghai

As the end of each month approaches I am perplexed to know whether I shall be able to send out that month's appropriations. So far, a way has always opened up, though sometimes a few days late. The banks are as accommodating as possible, but hampered by restrictions.

There are many thousands even in this city who are homeless and without any means of support, cared for in refugee camps. Mrs. Myers in addition to her regular work goes four mornings a week to a refugee hospital to give out special diets, such as bean-milk, eggs, arrowroot, and oranges.

CHINA MISSIONARIES ON THE FIELD

NORTH CHINA MISSION

Paoting (Tsingyuan)

At the Station - Miss Orpha B. Gould, R.N.; Dr. Myrtle J. Hinkhouse; Miss Florence Logan; Dr. Maud A. Mackey; Rev. Dr. W. A. Mather; Rev. W. C. Merwin; Miss Minnie Witmer, R.N. At Peiping (Peking) - Rev. and Mrs. A. M. Cunningham, H.R.; Dr. and Mrs. A. K. Whallon; Miss Marguerite Atterbury, affiliated; Mrs. W. C. Merwin.

Peiping (Peking)

At Antingmen, Erh T'iao Hutung - Miss Margaret E. Barnes; Dr. C. Clementine Bash; Rev. and Mrs. W. H. Gleysteen; Rev. and Mrs. J. D. Hayes; Rev. and Mrs. J. P. Leynse; Miss Bessie C. McCoy; Miss Sara E. Perkins, R.N.; Miss Elizabeth C. Wright; Dr. and Mrs. J. H. Wylie; Miss Helen P. Scott, affiliated. At 49 and 50 Ku Lou Hsi - Mr. and Mrs. S. M. Dean; Mr. and Mrs. C. C. Steinbeck. Yenching University, Peiping West - Dr. and Mrs. W. H. Adolph; Dr. and Mrs. R. C. Sailer; Miss Margaret B. Speer; Dr. and Mrs. L. E. Wolferz; President J. Leighton Stuart, affiliated. At College of Chinese Studies - Miss Helen B. McClain; Rev. and Mrs. Theodore F. Romig; Rev. and Mrs. Francis H. Scott; Dr. and Mrs. Marshall P. Welles; Rev. and Mrs. Gardner L. Winn; Dr. James L. R. Young.

Shunteh

At the Station - Rev. J. T. Bickford; Dr. H. E. Henke; Rev. and Mrs. R.E. Jenness; Miss M. M. Judson; Dr. Ralph Charles Lewis. At Peiping - Mrs. J. T. Bickford; Mrs. H. E. Henke; Mrs. Ralph Charles Lewis.

SHANTUNG MISSION

Chefoo

At the Station - Dr. and Mrs. W. L. Perst; Mr. and Mrs. W. C. Booth; Rev. and Mrs. George F. Browne; Miss Anita E. Carter; Dr. and Mrs. Donald A. Irwin; Rev. and Mrs. J. E. Kidder; Mr. and Mrs. R. A. Lanning; Miss Marguerite H. Luce, R.N.; Miss Tyra Melvia Westling.

Ichow

At the Station - Miss Katherine Hand; Dr. B. M. Harding; Miss Elizabeth Small; Rev. and Mrs. Kenneth W. Wilson; Rev. and Mrs. Earle J. Woodberry.

Tengchow

At the Station - Rev. and Mrs. Harris G. Hilscher. At Chefoo - Mrs. Calvin Wight, H.R., 4 San Lane.

Tenghsien

At the Station - Miss Alma D. Dodds; Rev. and Mrs. Watson M. Hayes, H.R.; Rev. and Mrs. Kenneth M. Kepler; Rev. Dr. and Mrs. A. N. MacLeod.

Tsinan - East Suburb

At the Station - Miss Emma S. Boehne; Miss Mary L. Donaldson; Mrs. W. B. Hamilton, H.R.; Miss Hilma C. Madelaire, R.N.; Rev. Dr. and Mrs. Charles E. Scott; Mr. and Mrs. A. A. Torrance; Rev. and Mrs. R. A. Torrey, Jr. Tsinan, Cheeloo University Campus - Miss Rosa Bell, R.N.; Rev. and Mrs. H. E. Chandler; Dr. Arabella S. Gault; Dr. and Mrs. Theodore C. Greene; Rev. Dr. and Mrs. J. J. Heeren; Rev. Dr. H. P. Lair; Miss Hazel M. Myers; Dr. Annie V. Scott; Dr. and Mrs. Gerald F. Winfield. At Hongkong - Rev. and Mrs. Stanton S. Lautenschlager.

Tsingtao

At 1-6 Tsiyang Road - Rev. and Mrs. R. G. Coonradt; Miss F. Irene Forsythe; Miss Ella M. Gernhardt; Mr. and Mrs. A. C. Owens; Rev. and Mrs. H. G. Romig; Rev. L. J. Davies, H.R. (9 Chekiang Road).

Tsining

At the Station - Miss Helen E. Christman; Rev. Dr. and Mrs. C. M. Eames; Dr. and Mrs. F. G. Scovel; Miss Mary J. Stewart; Rev. and Mrs. Deane Craig Walter. At Yihsien - Rev. and Mrs. W. C. D'Olive.

Weihhsien

At the Station - Miss Ruth A. Brack, R.N.; Mrs. John R. Dickson; Miss Lucile F. Donaldson; Dr. and Mrs. Hosmer F. Johnson; Rev. and Mrs. G. Gordon Mahy, Jr.; Dr. and Mrs. E. E. Murray; Rev. and Mrs. Charles V. Reeder; Rev. and Mrs. D. Kirkland West. At Tsingtao - Mrs. R. H. Mateer, H.R., 13 - 1st Taiping Chuoh Road.

Yihsien

At the Station - Miss Nettie DuBose Junkin; Miss Grace M. Rowley; Miss Maria M. Wagner, R.N.

EAST CHINA MISSION

Hangchow

At the Station - Miss Juniata Ricketts; Miss Ada C. Russell; Rev. and Mrs. Kepler Van Evera. At Shanghai - Rev. Dr. C. B. Day; Mr. and Mrs. R. S. Lautenschlager; Miss Lois D. Lyon. At Ningpo - Mr. A. W. March.

EAST CHINA MISSION (Continued)

Ningpo

At the Station - Miss Margaret B. Duncan; Miss Esther Mary Gauss.
At Shanghai - Mr. and Mrs. Archibald Roy Crouch.

Shanghai

At the Station - Miss Grace Darling; Rev. and Mrs. Irvine M. Dungan; Miss Bessie M. Hille; Rev. and Mrs. Paul R. Lindholm; Miss Elsa M. Logan.

Soochow

At the Station - Miss Loretta Crawford; Rev. Dr. and Mrs. O. C. Crawford.
At Shanghai - Mr. and Mrs. Ralph M. White.

In the absence of other instructions, we suggest that you address all East China missionaries: Care of Presbyterian China Council, 519 The Missions Building, 169 Yuen Ming Yuen Road, Shanghai, China.

General Workers Group

Shanghai - Rev. Dr. and Mrs. R. F. Fitch; Miss Margaret A. Frame; Mrs. A. R. Kepler; Rev. and Mrs. F. R. Millican, 128 Museum Road; Rev. and Mrs. C. M. Myers, P.O. Box 251; Rev. and Mrs. Myron E. Terry; Mr. and Mrs. M. Gardner Tewksbury; Dr. and Mrs. Ralph C. Wells.

All, except those for whom specific address is given, may be addressed - Care of Presbyterian China Council, 519 The Missions Building, 169 Yuen Ming Yuen Road, Shanghai, China.

KIANGAN MISSION

Hwaiyuan

At the Station - Miss Helen E. Boughton; Rev. and Mrs. Kenneth Campbell; Miss H. R. MacCurdy; Dr. Agnes G. Murdoch; Miss Margaret F. Murdoch, R.N.; Miss Mary Cole Murdoch; Miss Florence B. Patterson; Rev. Arthur M. Romig; Miss Harriet Stroh; Dr. and Mrs. T. M. Yates. At Tsingtao - Mrs. A. M. Romig, 5 Tsiyang Road.

Nanhsuchow (Suhsien)

At the Station - Miss Dorothy L. Clawson, R.N.; Miss Adelia C. Hallock; Miss Anita R. Irwin; Dr. and Mrs. Horace H. Whitlock.

Nanking

In Nanking - Rev. and Mrs. Paul R. Abbott, Jr.; Miss Ellen L. Drummond; Miss Jane A. Hyde; Rev. and Mrs. W. Plumer Mills; Miss Anna E. Moffet, (returning soon for furlough); Miss Miriam E. Null and her mother; Miss Eleanor M. Wright. In Shanghai - Miss Mary A. Leaman, H.R.; Rev. Dr. and Mrs. C. Stanley Smith; Miss Margaret L. Winslett. In Chengtu - Mr. and Mrs. A. T. Roy, c/o Rev. Olin Stockwell, Chengtu, Szechwan, China.

The University of Nanking and Ginling

In Nanking - Dr. and Mrs. J. Horton Daniels; Miss Grace Bauer, R.N.; In Chengtu, Szechwan - Miss Catherine Sutherland (former missionary); Mr. and Mrs. Peter L. Bannon; W. P. Fenn, Ph.D.; Miss Elsie M. Priest, affiliated; Rev. Dr.

KIANGAN MISSION (Continued)

James Claude Thomson. In Shanghai - Mrs. J. Claude Thomson; Dr. J. Lossing Buck (or West China); Mrs. Lawrence Thurston.

Showchow

At the Station - Miss Mabel S. Jones; Rev. and Mrs. D. B. Van Dyck.

Unless you have specific instructions to the contrary, we suggest that you address Miss Jones and the Van Dyck family: Care of Presbyterian China Council, 519 The Missions Building, 169 Yuen Ming Yuen Road, Shanghai, China.

HUNAN MISSION

Changsha

At Yuanling - Miss Gertrud R. Bayless. At Kunming - Rev. Dr. and Mrs. W. H. Clark. In Hongkong, 113 Austin Road, Kowloon - Miss Elizabeth S. McKee.

Changteh

At the Station - Rev. and Mrs. E. J. Bannan; Miss Nettie R. DeJong; Dr. and Mrs. George T. Tootell. At Taoyuan - Miss M. Muriel Boone. At Changsha - Rev. A. H. Birkel.

Chenhsien (Chenchow)

At the Station - Rev. Dr. and Mrs. Paul R. Abbott; Mrs. George L. Gelwicks; Dr. and Mrs. James A. Stringham; Enroute to Changsha - Rev. W. T. Blackstone. In Shanghai - Mrs. W. T. Blackstone.

Hengyang (Hengchow)

At the Station - Miss Lucinda Gernhardt; Rev. R. F. Kepler; Dr. and Mrs. F. W. Newman. In Shanghai - Mrs. R. F. Kepler.

Siangtan

At the Station - Rev. Dr. and Mrs. T. W. Mitchell.

All Hunan missionaries, except Miss McKee at Hongkong, and Dr. and Mrs. W. H. Clark in Kunming, may be addressed at their Stations.

SOUTH CHINA

Canton

At Paak Hok Tung - Miss Lois L. Armentrout; Rev. Dr. and Mrs. J. S. Kunkle (or Hongkong); Rev. C. H. Lewis; Rev. and Mrs. Herbert F. Thomson. At Fong Tsuen - Miss Alice M. Carpenter; Miss Grace Rupert; Miss Alice H. Schaefer. At Hackett Medical Center - Miss Mary W. Bischoff, R.N.; Miss Gertrude Hill; Dr. and Mrs. James F. Karcher; Mr. and Mrs. James Paul Snyder; Dr. and Mrs. Theodore D. Stevenson; Miss Rena D. Westra, R.N. In Hongkong - Rev. Dr. and Mrs. A. J. Fisher; Miss Pauline R. Hawke. At Lingnan University - Rev. Dr. and Mrs. James M. Henry, affiliated.

SOUTH CHINA (Continued)

Linchow (Linhsien)

At the Station - Dr. and Mrs. Homer V. Bradshaw; Rev. Dr. and Mrs. C. G. Fuson.

Yeungkong

At the Station - Rev. M. S. Ady; Dr. W. H. Dobson; Miss Florence F. Pike; Rev. and Mrs. H. H. Pommerenke; Miss Vella M. Wilcox. 14 Cheung Chau Island, near Hongkong - Mrs. M. S. Ady.

All Canton missionaries, except those for whom specific address is given, may well, for the present, be addressed: Care of The Phillips House, 32 Mody Road, Kowloon, Hongkong, China.

HAINAN MISSION

Kachek

At the Station - Rev. and Mrs. Arthur E. French, Jr.; Dr. and Mrs. Stuart P. Seaton; Miss Mary H. Taylor; Rev. and Mrs. D. H. Thomas.

Kiungchow

At Hoihow - Dr. and Mrs. Nathaniel Bercovitz; Miss Grace Macdonald; Miss Carolino I. McCreery, R.N.; Dr. Esther M. Morse. At Nodoo - Miss M. M. Moninger. In Kiungchow - Miss Alice H. Skinner; Rev. and Mrs. David S. Tappan.

Nodoo

At the Station - Rev. and Mrs. Henry H. Bucher; Dr. and Mrs. H. F. Burkwall; Rev. and Mrs. Paul C. Melrose.

You will be interested to know that a recent newspaper report tells of the inauguration on March 15 of direct air passenger and mail service between Chungking and Haiphong.

With reference to communication with Szechwan by air-mail, reports from China as well as the United States Post Office indicate that air service from London to Hongkong is being successfully carried out. Letters to West China (Chengtu and Chungking) go by way of Hongkong. The rate for first-class mail is 31 cents per half-ounce, plus regular first-class rate to London (or a total of \$.36 per half-ounce). Letters should be marked "Air Mail from Europe."

The Burma China Airline was scheduled to start on February 28. The route between Chungking and Rangoon, via Kunming and Lashio, will parallel the Burma-Yunnan Highway. Air mail service is not reported yet.

Very cordially yours,

Lloyd S. Ruland,
China Secretary.

The American Committee For Non-Participation in Japanese Aggression

Henry L. Stimson
Honorary Chairman
Jonathan W. Daniels
A. Lawrence Lowell
Robert E. Speer
William Allen White
Honorary Vice-Chairmen

8 WEST 40TH STREET, NEW YORK, N. Y.
CHickering 4-6390 Cable: NOPARTI

June 23, 1939

Roger S. Greene
Chairman
Josephine Schain
Col. George Crouse Cook
Vice-Chairmen
Mrs. Sidney D. Gamble
Treasurer
Harry B. Price
Executive Secretary

Reproduced here, by permission, is a report on the latest survey conducted by the American Institute of Public Opinion:

THE INDIANAPOLIS TIMES

FRIDAY, JUNE 16, 1939

Gallup Poll Shows Boycott of Japan and Embargo Of War Materials Winning Support of Americans

Sharp Increase in Public Sympathy for China Noted Last Year and Half.

By DR. GEORGE GALLUP
American Institute of Public Opinion
NEW YORK, June 16.—American public sympathy for China in her war against Japan has increased sharply in the past year and a half. Today an overwhelming majority of voters favor a boycott of Japanese goods and embargo on the shipment of American war materials to Japan.

These trends of public opinion are revealed in a survey in which interviewers for the American Institute of Public Opinion talked to thousands of typical citizens throughout the Union, asking their views on the two-year-old conflict in Asia. Those questioned represent a cross-section of the national population—a miniature public selected by the same methods used by the Institute to forecast more than six elections in the last year with an average error of less than 3 per cent.

The growing American sympathy for the Chinese cause is shown by comparing the results of the present study with the re-



The percentage of American voters sympathizing with China in her war against Japan has nearly doubled in the last year and a half, as shown by the sharp rise in the trend line above.

sults of surveys taken in 1937 on the same questions.

"In the present fight between Japan and China, are your sympathies with either side?"

	Sept. 1937	Today
Japan	2%	2%
China	47	74
Neither	51	24

This change in public attitude which is growing less and less neutral toward the Oriental war, parallels a change in attitude toward Europe.

Whereas two years ago a boycott of Japanese goods was opposed by the majority, today more than six voters in every 10 say

Institute Studies Disclose Growing Sentiment in Favor of England and France.

they would join a movement to stop buying goods made in Japan.

"Would you join a movement in this country to stop buying goods made in Japan?"

	Yes	No
Oct. 1937	37%	63%
Today	66	34

Vote 2 to 1 for Embargo

Public sympathy for China also expresses itself in another way—through a favorable vote on embargoing the shipment of war materials to Japan. This proposal was suggested recently by Senator Pittman.

"Do you think the United States should forbid shipment of arms or ammunition from this country to Japan?"

Yes	72%
No	28

"Do you think the United States should forbid shipment of arms or ammunition from this country to China?"

Yes	40%
No	60

The underlying explanation for the public's present attitude toward Japan is shown in the reasons which voters give for their opinion. The chief reason is that "Japan is the aggressor."

LETTERS FROM CHINA.

DR. W. M. HAYES SAFE, JAPANESE IN CONTROL

Copies of several letters and a post card from Dr. W. M. Hayes, Mercer county's oldest missionary in China, to his son Mr. Ernest Hayes at the Shanghai American School, Shanghai, have been forwarded to the Dispatch by the latter at his father's request and have been shared with relatives here. Under date of May 2, the younger Mr. Hayes writes of improved communications, letters passing between the members of the family in two weeks, where three days sufficed in normal times, but delays of three months had occurred during the Japanese advance. Both Dr. and Mrs. Hayes were reported as well, but with limited food supplies.

Dr. Hayes, in his first letter, speaks of frequent friendly calls from incoming Japanese officers, who evidently wish to preserve friendly relations with the Americans. Extracts from Dr. Hayes letters follow. Describing a battle:

"We suddenly heard heavy firing in the East Suburb, which continued with but slight intermission for 45 hours. The roar of the cannon, peh-peh-peh of the machine guns and cracks of rifles were almost incessant. The Chinese fought bravely and the Japanese will admit that, but superior equipment decided the day, and they had to retire. It was a sanguinary battle, and a Japanese captain estimated the Chinese dead at 3,000, not counting the many citizens killed in the city and suburbs. He would not say how many they lost, that being a "military secret," but they admit that it was heavy. The city suffered severely as fires from bombs and shells soon broke out and a wind springing up fanned the flames. I fear that the above was not the sole reason for the fires, for the sky was red for at least two nights afterwards. We were not permitted to look over the city after the battle, but know that the streets were filled with wreckage, chairs, doors, tables, etc.

"Very shortly after the battle, the Commander sent out an officer to see us, as he wanted to radio out that we were all safe. In a couple of days afterwards, the high command in Peking made the same inquiry by radio, as he either did not get the commander's message, wished it confirmed, or had heard some other report. Evidently there is a desire to avoid foreign complications.

"The officer assured me that they tried to avoid injury to the Mission plant, and this in the main must be true as the buildings on OUR compound were very slightly injured. One bomb or shell fell not far from the Chapel, but did not explode. I heard some uncanny whistling overhead, and on the last night of the battle the roofs of three foreign style houses were more or less pierced by rifle bullets. That was all.

"The Japanese commander offered

compensation, 'consolation' money, which was declined with thanks, whereupon he donated a large amount of grain for the refugees and needy Christians on our compound.

"When the battle began, the servants and their families, the men students, and some others made a dive for our basement, about 30 I should say in all, and stayed there day and night. And about 17 still sleep there, though this is 12 days since the battle closed. The women especially are afraid to sleep at home. One cannot blame them. The Chinese aroma is so thick that one can almost cut it with a knife.

"The men students left after one of them was killed while crossing the campus going to breakfast. The shot came from a R. R. Culvert after the battle was over, right past the U. S. and Blue Cross flags, and into ground supposed to be inviolate. The Japanese officer (see above) admitted that such an act was inexcusable, but said that it would now be impossible to identify the culprit.

"The Japanese army has treated US very civilly and has respected our compounds. Japanese officers were out to call several times after the battle, and showing them the large album presented me years ago by the N. Y. K. S. S. Co. for kindness shown to one of their vessels in distress, gave them a pleasant surprise. Christians also seem to be well treated.

"We are sincerely thankful, not only on account of lives and buildings preserved, but also because we stood by our post. Had we fled our future influence would have been nil. One of the City Fathers has just said, 'You foreigners, through staying by us, have gained more influence during the past ten days than during the ten years before.' We are by no means out of danger yet, for in case the Chinese attempt to retake the city our location places us in an unenviable position.

"Now that Hankow communications are cut off, we cannot get any newspapers at all, and our knowledge of the outside world is almost on a par with that of the regions beyond the confines of space.

"One afternoon a Japanese Rev. of the Congregational church made a long call. When I expressed surprise at his being a soldier in the army, he said that all Japanese young men were required to do military service, I think for three years. He seemed lonesome, doubtless few Christian companions. I noticed that Capt. Takahashi, though not a Christian, also seemed lonesome, for he was a well educated man, and probably had few companions of equal educational standing. Some guns are being fired this evening, but Rev. Kagu said that they were more in the nature of a warning to Chinese soldiers in the vicinity. I wish that we could get some reliable fresh news of what is going on in the world. Any we get through the radio is VERY brief and unsatisfactory, while that regarding the war is unreliable. This is the first day for months that I have done no literary work. Tomorrow makes 18 years since we sailed for America on the President McKinley, and the 8th makes nine years since we reached home in 1929. Uncle Will Hayes met us at New Wilmington, and in just 14 days he was buried."

BEN'S SHOE SHOP

"SHOE REPAIRING OF THE FINEST"

MID-SUMMER SHOE SALE

Now on—BARGAIN PRICES

South Diamond Street, Mercer, Pa.

Memorandum
Hayes
9/1/38

THE AMERICAN COMMITTEE FOR NON-PARTICIPATION IN JAPANESE AGGRESSION

Minutes of the National Board Meeting

August 30, 1939

Members Present: Mr. Greene, presiding; Mrs. Smith, Dr. Judd, Messrs. Bisson, Garside, Howe, Jaffe, Judd, Rue, Smith and Price and, by invitation: Mr. Moore, President, and Mr. Eichelberger, Director, of The American Union for Concerted Peace Efforts. The minutes of the meeting held on July 5, 1939, were approved as sent out. The absence of Board members during the remainder of July and most of August had made it impossible to secure a quorum for Board meetings during this time.

Report of Summer Activities

Since operations on a reduced basis had made it impracticable to send out full information to Board members during the summer, Mr. Price reported briefly upon the main lines of activity. In connection with the House Foreign Affairs Committee Hearings, it was noted that six bills for an embargo on Japan had been referred to this Committee for consideration, three of these having been proposed by members of the Committee (Congressmen Eaton, Izac, and Allen) and three by other members of the House (Congressmen Coffee, Wallgren, and Voorhis). As soon as these hearings were announced, letters and telegrams were sent to 65 cooperating committees and 8,000 active supporters of our program, as well as to the heads of other national organizations, requesting a widespread expression of opinion to members of the Foreign Affairs Committee. Recommendations for witnesses were also submitted by The American Committee to Chairman Sol Bloom. The hearings were relatively short in duration, only three witnesses appearing. These were Mr. Roger Greene, Chairman of The American Committee, and Dr. George H. Blakeslee and Mrs. George Fitch, two of the Committee's sponsors. Very able testimony was given. During the hearings, Congressman Bruce Barton remarked that there was ample evidence, through letters to Congressmen and through the press, of the widespread desire of the American people that war shipments to Japan should be stopped. There appeared to be a tendency on the part of the Foreign Affairs Committee to await some cue from the Administration or the Senate Foreign Relations Committee before reaching any definite decision.

Simultaneously, consideration of embargo legislation was being given by the Senate Foreign Relations Committee. A widespread letter campaign was also directed to members of this Committee. Adding to the effect of this was the arrival, in Washington, of a motorcade of representatives from the Boston Committee for Non-Participation in Japanese Aggression. In addition to other national organizations, members of the Independent Iron and Steel Producers Committee on Scrap cooperated in the sending of supporting telegrams to members of the Foreign Relations Committee. We received letters from both Senators George and Gillette, who opposed consideration of general neutrality revision at this session; both stated that they intended to vote for the proposed embargo on war materials to Japan. When the question of possible violation of the 1911 commercial treaty with Japan was referred to the State Department, legal opinions from several authorities in international law were promptly obtained and the matter was taken up through interviews with the highest legal advisor in the State Department. It appeared that on grounds of precedent and of the

Nine-Power Treaty, superseding the 1911 treaty, the legal obstacle was by no means insuperable.

When Secretary Hull's reply, intimating that decision on proposed embargo legislation against Japan might be deferred until full consideration could be given to it by Congress, we immediately sent out telegrams (on July 24th) to cooperating committees and cooperating national organizations recommending protest over the delay and urging immediate denunciation of the 1911 treaty. Mr. Price requested an interview with Secretary Hull which materialized on July 25th. During this interview, emphasis was placed upon the already apparent adverse effects of delay upon British resistance to Japanese demands, and upon Japanese arrogance, Chinese morale, and American opinion which supported a firm policy; and the need for some move which would indicate continued firmness on the part of the Government was urged.

The prompt and energetic cooperation of national and local groups and thousands of individuals at this juncture contributed directly to the denunciation of the 1911 commercial treaty with Japan on July 26th. This action, it was learned from several sources in Washington, brought an overwhelming favorable response from the press and the public generally. (This was further reflected through the Gallup poll, published on August 30, 1939, indicating 81% of those voting as supporting the treaty denunciation, and 82% as favoring an embargo on war supplies to Japan).

Exploration of the possibilities of Executive action had been undertaken since the postponement of legislation became a certainty, consideration being given primarily to tariff restrictions, possible aid to China, publicity for cases of the violation of American rights in China, restrictions upon gold purchases, and extension of the "moral embargo" already employed in the case of aeroplanes. One trip to Washington for the purpose of interviews in this connection was reported and there was a felt need for further study and interviews, with as many members of the Board as possible joining in the active consideration of these questions. A brief mention was also made of recent interviews for the purpose of securing additional active leadership and financial support.

Recent Events and Problems of Policy

Mr. Greene pointed out that the Committee had reached a turning point in its history with the end of the last session of Congress and the abrogation of the commercial treaty with Japan. He mentioned the problems raised by these developments and by the threatened outbreak of war in Europe. Referring to interviews during his last visit to Washington, Mr. Greene referred to the possible danger of special embargo legislation being lost in the general confusion of proposed neutrality law revision. He stressed the desirability of reaching some understanding with the Administration, if possible, in order that our efforts may be most effectively directed, perhaps securing the help of Mr. Stimson in this connection. Mr. Greene's views were strongly supported in the discussion which followed.

The Suggestion of a Merger with The American Union for Concerted Peace Efforts

Mr. Greene introduced Messrs. Hugh Moore and Clark Eichelberger, of The American Union for Concerted Peace Efforts, with a brief resumé of preliminary discussions to date. Mr. Moore, President of the Union, then outlined briefly

the history and character of The American Union's organization and discussed its felt need for expanding leadership and personnel. He referred to economies and advantages to be gained through such a merger as that proposed, without discontinuing the present set-up and name of The American Committee. Mr. Eichelberger thereupon stated clearly the general principles and policies of The American Union. Several questions were asked in connection with the proposed merger, after which Messrs. Moore and Eichelberger withdrew.

After thoughtful discussion, during which the obligations of our present undertaking were emphasized, Mr. Smith moved that the National Board decide that it is not prepared to consider a merger with The American Union for Concerted Peace Efforts at this time. The motion was unanimously passed. Following this decision, the hope was expressed and generally concurred in that close cooperation with The American Union should continue.

Proposed Strengthening of Leadership

The need for a further strengthening of leadership for the Committee, particularly in business, labor, financial and agricultural groups, was discussed. A preliminary and tentative list of individuals some of whom might be invited to become sponsors or members of the Board was submitted. It was moved and passed that Mrs. Maurice T. Moore be invited to join the National Board. In connection with further additions to the National Board and to the Board of Sponsors, it was decided that Mr. Greene should be requested to appoint a special committee to study into the question and reach a decision with regard to further invitations. (Mr. Greene later invited the following committee to serve: Miss Schain, Chairman, Col. Cook and Dr. Van Dusen). The desirability of securing a few nationally known figures as members of the Board was emphasized.

Additional Personnel

Increase in the volume of work with the beginning of the autumn was cited and particular emphasis was placed upon the need for additional help for the handling of correspondence. Mr. Greene referred to Mrs. Grover Clark's probable availability. After discussion, it was moved and passed that Mr. Price be authorized to secure an additional person to assist particularly with correspondence and related activities.

Finance

Mr. Price stated that he had tried repeatedly to get a meeting of the Board during the summer to discuss finances but, due to absences, it was not possible to get a quorum. Members of the Executive Committee were also absent. After the adjournment of Congress, office personnel and program were promptly placed on a skeleton basis which enabled remaining resources to tide over most of the summer. It had been necessary, however, to go beyond our available cash in hand to the extent of \$248.00 -- the \$2,500 reserve, however, being untouched.

The Board, thereupon: (1) Authorized an effort to secure an underwriting of \$3,000 for a new broad financial appeal to begin going out about September 15, 1939, (the underwriting to be invited on the same basis as in January, 1939, i.e., 50% of income from appeal to be applied to loans until the underwriting is paid off); (2) Authorized the use of \$2,000 of the \$2,500 reserve for

maintenance of a reduced program until September 22, 1939, with the understanding that replenishment of this reserve will be a second lien on 50% of the returns from financial appeals after the underwriting for the financial appeal has been met. This was understood to mean that 50% of returns from the financial appeal would be available for operating expenses, the remaining 50% being applied first to repayment of the \$3,000 loan, and then to a restoration of the \$2,500 reserve upon its previous basis; (3) Authorized an effort to secure special contributions totaling \$4,500 for a proposed new booklet; (4) Authorized an effort to secure special contributions, not exceeding \$1,500, to be applicable to a reorganization of card files and utilization of an addressograph system for active supporters.

New Booklet

Ideas regarding the new booklet were expressed and the need for it was strongly emphasized. Several valuable suggestions were offered with regard to content and make-up of the booklet.

The Question of China Aid

Final discussion at the meeting centered around the question of aid to China. Mr. Howe urged for consideration the possibility of extending the scope of our effort and program to include this broad question. Although no formal action was taken, the discussion indicated quite general agreement with Mr. Howe's position.

Adjournment.

Respectfully submitted,

Harry B. Price
Executive Secretary

FAR EAST TRAVELETTER - NO. 2

Peiping, China
September 12, 1939.

Dear friends:

This second letter is being written from Peiping, which Dr. Walline and I have just reached after over a week spent in Chosen and Manchuria. Our main purpose in visiting these fields was to study the conditions and the problems of Christian work in these areas under Japanese control, feeling that the experience of mission leaders there would be of great help to us as we face the future of our Presbyterian work in the occupied areas of China. For obvious reasons, it will be impossible to discuss frankly these issues in a letter mailed from Peiping.

Travel in the Orient in these days is not wholly a pleasant experience. Trains are crowded, food regulations often make the dining car service very poor, and numerous papers have to be filled out and inspections patiently endured. However we have been fortunate thus far. We crossed from Japan to Chosen on the last boat before a typhoon that tied up the service for 36 hours, and we traveled from Houkden to Peiping on the first day that through train service was possible following the disastrous Tientsin flood.

Through Southern Chosen, we saw evidence of the devastating drought, which threatens a severe rice shortage this winter. In some places, farms are being abandoned, and starving refugees are coming into the cities. We understand that the government is transporting some of these sufferers into Northern Manchuria to be settled there as colonists.

Our first stop in Chosen was at Taiku, where we were brought face to face with the remarkable growth of the Christian Church during the short period of missionary effort. The work was started just 40 years ago, at which time there were just two baptized Protestant Christians in the entire Taiku field. Today in the city of Taiku alone, there are 15 churches, three of which have a membership of over 1000 each. In the entire field served by this mission station, there are now three strong presbyteries, over 500 churches, with about 40,000 members.

We were impressed by the strong, well-balanced program of service being carried on by the station in cooperation with the Chosen Church. We were privileged to attend a retreat of the pastors and other church workers being held in preparation for the resumption of the full evangelistic program for the year. We found the two high schools, now under Chosen management, very active in their preparations for the opening of the new term.

It was my privilege to speak at the daily chapel service of the hospital staff with about 40 persons present. Under Dr. Fletcher, the missionary physician in charge, the hospital staff is organized into the Hospital Preaching Society to carry on an effective witness in the hospital and to follow up the patients who have become interested in Christianity as they go back to their villages. As a result of the work of this society during the past 18 years, 78 different church groups have been organized in the field served by this station.

This earnest purpose to share the Christian faith with others is balanced by a very comprehensive program of practical Christian service. The treatments in the

Charity Department of the hospital last year reached the figure of 42,579; a Baby Welfare Clinic and a Pre-Natal Clinic are other extensions of the service. Situated about a mile from the city and carried on as a part of the work of the medical service is the Leper Hospital. This institution is filled to capacity with 630 patients. In addition, a home for untainted children of leper parents is maintained. One leaves Taiku, with the feeling that the whole Gospel is being preached very effectively to the whole life of man.

The high spot of our stop at Seoul, the capital of Chosen, was a call upon the Governor General, Gen. Jiro Minami. In Pyengyang, new regulations are being imposed by the local government which, if enforced, threaten to bring to an end the work of the Theological Seminary, the Bible institutes, and even the clubs for boys and girls. Two members of the mission, Dr. Walline and I, without an opportunity for making an appointment, called, scarcely hoping that we could have a personal audience, feeling that by the call we could leave a memorandum that would receive his personal attention. To our delight, he expressed a desire to see us, and we found him a most gracious and friendly host. After the usual greetings, as the representative of the Board, I brought before him our deep concern over this new development, stressing the fact that these institutions were not a part of any general system of education but were agencies very essential for the training of Christian leaders for the Chosen Church. The Governor General seemed to be impressed by this aspect and inquired further about it. In answer to our petition, he replied that this was the first time he had learned about this new regulation and that the matter would receive his attention. We have some slight hope, especially in the light of the present international situation, that the visit may bring some favorable results.

This incident serves to illustrate the very serious and complex problem which faces the Christian movement in Chosen. We spent long hours discussing the many aspects of the problem with missionaries and Chosen Christian leaders. Naturally, the problem has become more acute under the present war regulations of Japan. The Chosen Mission and the Chosen Church need our earnest prayers as they wrestle with this issue that is so vital to the future of the Christian movement in that land. While the problem is grave and complex, with no easy answer to be found, and there are differences of conviction as to the wisest Christian course to follow, one cannot help but feel, whatever obstacles lie immediately ahead, that the Christian Church in Chosen will emerge from its troubles victorious, tested and true, to continue its remarkable growth.

We were fortunate in being able to spend a Sunday in Pyengyang, for it is a city of churches. On Sunday morning we visited no less than 10 different churches where we saw congregations which few churches in America could equal in size. We were impressed by the persuasive preaching, the reverent worship and the attentive listeners. We have faith in the ability and devotion of the Chosen pastors whom we met and the substantial Christian character of the church membership of the churches. Surely this Church is founded upon the rock, and the gates of Hell cannot prevail against it.

Sincerely yours,

Lloyd S. Ruland

WAR IN EUROPE -- WHAT ABOUT ASIA?

The rapid march of events makes necessary a careful reappraisal of the outlook in the Far East. What follows is not a comprehensive analysis. It is an attempt to suggest some highlights of the changed situation. Comment upon it will be appreciated.

Japanese Isolation

Conclusion of the non-aggression pact between Germany and Russia has weakened, if not broken, all bonds between Japan and Germany. Japan is left without an important diplomatic or military ally, save possibly Italy which is not strong in the Far East. Japan is now also much more exposed to Russian power on the North.

The outbreak of war in Europe further isolates Japan from the benefits of European supplies and markets, increasing her dependence upon the United States.

The effects of these changes upon Japanese policy are not yet fully apparent. Abandonment of the anti-Comintern alignment is reflected in the change of Cabinet, and the declaration of Japanese neutrality in Europe. Two new powerful incentives toward some conclusion of the war in China now exist: desire to be prepared against a strategically stronger Russia, and desire to recoup economic losses through profits on European war-time trade. With the realization that an American embargo upon war trade with Japan would seriously cripple the China campaign, an active conciliatory policy toward the United States appears to be taking shape. Blandishments will follow. There is no reason to believe that these shifts in policy are more than opportunistic or to suppose that there is any fundamental change in the attempt to establish a "New Order" in Asia with ultimate exclusion of Western (including American) interests and influences.

Russian Power

Russia's present neutrality in Europe and her presumed safety against immediate involvement in war against Germany greatly increases her potential power in the Far East. With Japan gradually approaching economic exhaustion from the war against China, Soviet Russia is free at any time to extend her long-standing feud with Japan into a major war. Whether she will wish to do so is problematic, but the possibility is an extremely significant factor in the total situation.

British and French Preoccupation in Europe

The Japanese Navy is quick to recognize, of course, the increased exposure of British and French interests in China as well as throughout their entire Asiatic empires. Removal of the tiny British and French defense forces in China has already been demanded. There can be little doubt that if and when opportunity permits (perhaps later in the European war) there will be further pressure.

Fear has been expressed lest Britain make a "deal" with Japan involving cessation of aid to China, recognition of Japanese special influence there, and even positive aid to Japan in return for guarantees against attack upon Hongkong, Malaysia (including Singapore), the East Indies and Australasia. Britain's position in the Far East, however, may not be as weak as at first appears. Whether she is forced to yield ultimately to Japanese pressure probably depends upon three main factors. If Italy remains neutral in Europe, the German blockade may not require the full British and French fleets, in which case units of these fleets may be available for defense purposes in the Far East. So long as Russia remains neutral, the Japanese may hesitate to undertake new commitments which would further lessen their potential strength against Russia. The degree of continued firmness in American policy will remain necessarily a major factor in Japanese calculations, especially in connection with any moves which might further threaten American interests or alienate American sympathies.

American Influence

Probably no effect of the European war is more significant for the Far East than the increased importance which it gives to American influence in the Pacific. Until now the dilemma of American Far Eastern policy continues. While public sentiment and diplomatic pronouncements are in thorough opposition to Japan's unprovoked attack upon China, our economic influence (which really counts in war) is very preponderantly on the side of Japan. It is now quite generally known that in 1937 Japan secured 54%, and in 1938 56% of her imports of essential war supplies from the United States, and that we afforded her greatest external market through which these purchases were financed.

The relative importance of the United States as Japan's chief armorer is greatly increased as a result of the European war. The announced transfer of a \$10,000,000. machinery order from Germany to the United States is only one indication of an inevitable trend. For the obtaining of sinews of war which she cannot possibly produce in adequate quantity herself, Japan can no longer look to the British Empire, France or Germany. To a much greater degree even than before, it will be dependent upon the United States. The same is true with regard to markets for an important part of her export trade, upon which depends the financing of war purchases.

The excuse that if the United States embargoes war materials to Japan, orders will be transferred elsewhere does not now have even the degree of validity which it had before the outbreak of war in Europe.

More than ever, therefore, the United States holds the key to the Far Eastern situation and responsibility for its part in that situation. It is an irony of circumstance that even with Germany no longer an aid to Japan, America should become her sole important economic ally. Continued American support through the furnishing of war materials and the financing of these purchases may lead to an indefinite prolonging of the war against China and to an ultimate degree of success for Japanese militarism which would otherwise be utterly impossible. The firm withholding of such support through the proposed embargo on war materials to Japan and perhaps through restrictions upon imports from Japan would lead even more quickly now to the bogging down of Japan's military machine and to the emergence of an independent China as a guarantee for our own security as well as for future peace in Asia. This outcome would be further ensured through peaceful aid to China for relief and economic reconstruction.

Sept. 14, 1939

America Committee for Non-Participation in Japanese Aggression
8 West 40th St, New York, N.Y.

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Sept. 14, 1939

America Committee for Non-Participation in Japanese Aggression
8 West 40th St, New York, N.Y.

The American Committee For Non-Participation in Japanese Aggression

8 WEST 40TH STREET, NEW YORK, N. Y.

CHickering 4-6390 Cable: NOPARTI

September 15, 1939

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Executive Secretary

To Friends and Supporters:

How does the European war affect the prospect for withholding American aid from Japan?

It is inevitable that the beginning of another great conflict in Europe should take first and almost exclusive claim upon public attention. After the first shock passes, however, and we become more fully adjusted to this momentous event, it may be expected that the Pacific horizon, no less significant in the long run, will again take its place in the total picture.

It is imperative that it should. For now, more than ever, Japan is thrown into reliance upon the United States. More than ever, we are becoming the great armorer and economic support of the Japanese military machine. More than ever, the United States holds the key to the Pacific situation. This fact will not be lost upon able officials of the State Department or upon those throughout the nation who refuse to be stampeded by events. Our responsibilities in the Pacific have been increased, not decreased, by the outbreak of war in Europe.

This furnishes its own answer to the question: Shall we continue, with full vigor, the effort to bring about a stoppage of war aid from the United States to Japan? The effort must be intensified, not relaxed. This is our determination; we hope that it is yours.

If you agree with the above, will you not: (1) Write or telephone the editor (or city editor) of your own newspaper, asking for full coverage of news from the Far East, and of developments in American Far Eastern policy; (2) Write to Secretary Hull, informing him and the Administration of your continued strong interest in the stoppage of war aid to Japan; (3) Watch the news as the special session of Congress gets under way; we shall keep in close touch with developments in Washington, ready to make further definite recommendations to you on short notice as legislative possibilities and administration policy become further clarified.

You will hear from us more frequently and specifically as the situation now develops. Please keep us informed as to what you are doing, for that is what really counts.

Sincerely yours,

Harry B. Price

Harry B. Price
Executive Secretary

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Membership as Individuals

September 18 1939

To Board Members:

A responsible economic advisor in Washington was consulted concerning possible tariff restrictions against Japan and related questions. His reply, which follows is sent to you as a confidential memorandum.

"Your letter raises some difficult questions. In my opinion the Section 338 of the Tariff Act could be applied to imports from Japan only by a forced construction which this government is not likely to make. The trade restrictions in Japan proper do not discriminate against the United States, and it is not likely that the government would take the position that American products were more affected than products of other countries and that this was an actionable discrimination under the law. There is plenty of discrimination in China against American products, but it is difficult to construe either Section 338 or the law of 1890 (Section 181 Title 19 United States Code) in such a way as to penalize Japanese goods for discriminations in China. It would seem to require a preliminary finding that Chinese territory was now part of Japan. As long as the State Department is dominated by caution and by the legal division it is not likely that they will proceed by forced construction. We need a change in the law.

"I am not as well informed as I should be on export subsidies from Japan but I doubt if any can be established of an important nature. The countervailing section provides only for offsetting foreign bounties and if the measures are restricted to that they do not necessarily cut very deeply into the exports of the other countries. Japanese exports to China have undoubtedly received all sorts of discriminations in their favor but that does not seem to fit into the wording of our law. Likewise if it should be held that Japan was not entitled to the reduced rates of the Trade Agreement program it would affect only two or three percent of the imports from Japan, and of this small percentage very little would be excluded.

"Japanese discriminations against American trade in Manchuria and China certainly constitute violations of the Nine Power Treaty if one may still refer to a treaty which has been smashed to bits by military action. I agree with Quincy Wright that the United States should adopt the policy of retaliation for this violation of the Nine Power Treaty, but I see no likelihood of that. The same caution which made the State Department wait for over two years before they denounced the Treaty of 1911 will certainly hold them immobilized until January 26 next if not longer. The Treaty of 1911 relates to Japanese territory and I do not believe that what Japan does in China can be construed as a technical violation of the treaty.

"Your committee should by all means bring whatever pressure it can for tariff restrictions and further appropriation to the Import Export Bank to be used for additional credit to China. The administration needs all the punching that can be given to it.

"You should note also Section 804 of the Revenue Act of 1916 which provides that if any country prohibits the importation of any products of the United States the President may prohibit importation of the products of that country. If sufficient pressure were brought to bear possibly the President might proceed under this paragraph at least for some competitive Japanese products where he would be most sure of support from manufacturers and labor groups. Whether he would go so far as to exclude the really important item -- silk -- is rather doubtful, but he will probably follow what he believes to be public opinion.

"The Japanese import duty on American tobacco for the last dozen years has been 355 per cent ad valorem and might furnish a useful precedent for a duty on silk which would be high enough to diminish the consumption and probably high enough to take the profit out of the trade by forcing the price down.

"Your memorandum on the subject is very good and you should emphasize that the United States has become Japan's sole important economic ally. Unfortunately I am not too sure that Japan is 'gradually approaching economic exhaustion'. The presumption is that as long as she has to borrow a billion dollars or so per year that economic exhaustion is creeping up on her. On the other hand I fear the present stage of warfare is somewhat less expensive than the earlier stages and she is gradually beginning to get some economic profit from the occupation of China."

Harry B. Price

The American Committee for Non-Participation in Japanese Aggression

8 West 40th Street, New York, N. Y.

C
O
P
Y

HEADQUARTERS OF THE GENERALISSIMO

Chungking, Szechuan.
China
18 September 1939.

Dear Mrs. Fitch,

The check for US\$100.00 for the refugee children's fund, sent by you sometime ago to Reverend George W. Shepherd, has at last reached me. It was forwarded to Reverend Shepherd in America, and has just reached me now.

Thank you for sending this gift for which I am enclosing a receipt.

The refugee children under the care of the War Orphan Association number over 20,000. Fortunately during the many bombings in and around Chungking and elsewhere in Szechuan province our war orphans have escaped death and injury although our orphanages have often been damaged.

In the severe bombing of Kiating on August 19 our refugee children's home there received a direct hit, damaging part of the building, while the remaining parts were gutted by fire and debris. The following is an extract from an eye-witness account which appeared in the Shanghai "North China Daily News" of the holocaust at Kiating as given to a Reuter's News Agency correspondent:

"Chungking, August 21: The Canadian church and the adjacent clinic were demolished, and six foreigners, five of whom are British, including three women, and also an American woman, narrowly escaped death and injury during the bombing. Two bombs landed at the foot of Mount Omei, a few hundred yards from cottages where many foreigners are spending their summer holidays. According to the foreign eye-witness, 36 Japanese bombers participated in the raid, many of the missiles being incendiary. The whole of the business district of the city, which has a population of 60,000 was entirely wiped out. One-third of the town was demolished, while half of the city's buildings were destroyed. Many Chinese were said to have been burned to death in fires caused by incendiary bombs. It is estimated that the casualties were over 1,000."

I have had many reports of the fine work you are doing in America. May I take this opportunity to express to you our sincere thanks and appreciation for your efforts on China's behalf?

Yours sincerely,
Mayling Soong Chiang,
(Madame Chiang Kai-shek).

#410:JS
November 17, 1939.

TELEGRAMS:
"KWANDICO"

CODE: MISSIONS

—*—

HONG KONG OFFICE

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BIBLE DEPOT, QUEEN'S BLDG

1, ICE HOUSE STREET, HONG KONG.

Tel.: 25548, Telegrams: Testaments

INFORMATION SERVICE

中華基督教會廣東協會

CHURCH OF CHRIST IN CHINA

KWANGTUNG SYNOD

KWONG HIP BUILDING, YAN TSAI ROAD

CANTON, CHINA.

事務所
廣州市
仁濟路廣協樓

—*—

駐港辦事處

—

香港雪廠街一號皇后行二樓

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Vol. XIII No. 1

Edited by—A. J. FISHER

Sept. 1939.

ANNUAL MEETING NUMBER

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THE YING WA COLLEGE BUILDING IN WHICH THE SYNOD MET FOR THE ANNUAL MEETING. THE BUILDING ALSO HOUSES THE MONG KOK CHURCH WHICH WAS HOST TO THE SYNOD. YING WA COLLEGE HAS OVER A CENTURY OF HISTORY, HAVING BEEN ORGANIZED BY ROBERT MORRISON.

Editorial

Workers Together.

It is impossible to give a full account of the work of the Synod. To do so would make a volume ten times the size of this bulletin. A complete picture would require a record of the work of the co-operating Missions which are closely allied and interwoven with the work of the Synod. Then, further, to complete the picture, there would be cooperative work with the other denominations, not only in the large centres but throughout the various District Associations. Co-operation has been especially a marked feature during this period of national crisis. The very magnitude of the tasks confronting the churches has compelled her to marshal all the Christian forces for the work thrust upon her during the present upheaval. This has not been an easy task. Ordinary forms of work very often have had to be laid aside and new work undertaken. There have been the destitute, the homeless, the wounded, the sick, the widows, and the orphans who have had to be taken care of. The ordinary worship services in many places have had to be altered. Groups of Christians scattered here and there have had to be taken care of in their homes, in the villages or in Refugee Camps. Evangelistic opportunities have been unlimited. The Refugee Camps have been especially fruitful for evangelistic work. Those who have taken refuge in the interior scattered in the villages and markets, have been aided through the churches in the country districts. No one Church can do all this by itself or for itself. All are workers together with God for one great cause.

Future Tasks.

Large and difficult tasks loom up for the Church in the future. What can a mere handful of Christians do among the millions of unevangelized, and how can they meet the tasks that await her in the matter of reconstruction after the war is over, or even now in

taking care of those who are scattered as sheep without a Shepherd. What is the task of the Church in the light of the present circumstances in this region now torn, bleeding, scattered, impoverished, by this devastating military invasion, by sea, land and air. Of course, fundamentally, the work will be same namely: the proclamation of the good news—"the Gospel of Jesus Christ", but it must be carried on under different circumstances and by different methods. Nothing will perhaps be quite the same. The need however, will be greater and certainly very much larger.

The Synod at its Annual Meeting was not unconscious of this question and took action accordingly. First of all, in forming a committee for the care of the refugees and for help in rehabilitation and reconstruction. She realizes her own insufficiency. In the past—more than one hundred years—the Church in South China has had the help and co-operation of the older Churches. In this time of great need and dire distress, the Synod again appeals for constructive help; help in personnel and in funds. Only by a united effort of all the Christian forces that have been operating here can this question of the future task of the Church be solved.

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About Statistics.

We have been unable to present a statistical report of the churches. Any statistics in these days of military aggression on Chinese soil would be fragmentary. The Church however, is not like any other society that depends on the measurement of its successes or failures on numbers added to the Church or of money raised, but of service rendered to their fellow-men and of a deeper understanding of God's will and purpose manifested in deeper consecration and a new realization of the task in bringing in the Kingdom of God. Measured by this standard, we may confidently say that the Church is making progress.

Notes on the Fourteenth Annual Meeting of the Kwangtung Synod, July 23-26, 1919.

It is a wonder that any representative Church gathering can be held nowadays, especially if delegates are drawn from a wide area. Yet, as so often happens under the impulse of a "higher affection", more people than were expected attended this year's meeting of the Synod. One hundred and five men and women responded to the roll call: delegates, supervising pastors and members of the Synod staff. A significant number of delegates were either refugees or residents of Hongkong who had been commissioned by their home churches or by their presbyteries. Several of the Canton churches maintain their identity through a nucleus resident in Hongkong. Many churches could not send delegates directly because of the unusually difficult problem of transportation as motor roads have been torn up and ordinary boat services have been suspended or rerouted. In some areas there has been a breakdown of civil authority, especially in occupied areas, with the result that the traveller must run the risk of being stripped of all belongings. For the Church of Christ the year had been a year of miracles as well as a year of tribulation and the Synod meeting was one of the many good things that the "Lord has wrought toward the children of men."

Meeting Held in Oldest Protestant Christian School in China.

The Synod met in Ying Wa College, the Middle School of high standing which is conducted in Kowloon, Hongkong, under the auspices of the London Mission. This school was founded by Dr. Robert Morrison in Malacca and so is the oldest Protestant school on the China coast. Four years ago the Synod met in Macao and at the noon hour which marked the one hundredth anniversary of Morrison's passing away the delegates observed a fitting memorial service at the great missionary's grave. Thus the Church of Christ in China is acquiring traditions and is sinking its roots into the stream of historical Christianity.

Church History in the Making.

At the same time the Church in China is making history. Many Christian groups have scattered, church buildings have been destroyed by bombs or by fire while many have been stripped by robbers. Others have been occupied by the invader or by the defending troops. A great deal of energy is pouring into relief activities. The Church is of necessity pre-occupied by the opportunities created by the war and is suffering under the frustrations imposed by that war. Naturally all of these factors were reflected in the reports, discussions and plans for the future as they were brought up on the floor of the gathering. When the Synod met a year ago, invasion seemed improbable. Now

the enemy has been in the province for nine months. Every department of life has been touched. Church work has been affected radically. Programs have had to be abandoned and attention had to be given to the immediate pressing problems. And in these pressing problems the creative Spirit of God was at work. This Spirit was evident in the Synod meetings where there was constantly in evidence the characteristic Christian resolution to go forward with the work of the Kingdom. And through it all was the note of the sure confidence in God and the note of praise for His grace and love. This was not surprising but just another witness to the fact that the Gospel is valid in all countries and under all circumstances. Christianity works and is one thing that has not crashed in this crumbling world. Among the delegates one could see faces which have aged ten years in one but not a syllable was heard which indicated doubt about the triumph of Christianity.

Opening Meeting and Communion Service.

The meeting opened with the celebration of Communion. This service coincided with the regular bi-weekly worship service for the refugee Christians in Hongkong. Dr. C. Y. Ching, Gen. Secy., of the General Assembly of the Church of Christ in China preached a sermon which brought comfort and vision. One could elaborate on the significance of this communion service attended by Synod, representatives of the General Assembly and the dispersed Christians. From sixty to a hundred millions of people have been uprooted due to this war and among them are Christians who suffer along with the rest and claim no immunities because they are Christians. As Christians they try to live out the spirit of the Incarnation and so are aware of the Grace of God which helps them to endure and be living examples of faith and hope. Let us remember this diaspora in our prayers. China is a very large country and these dispersed Christians may do as significant a piece of work as did those who were scattered abroad during the dispersion as recorded in the Book of Acts.

Hope—Tribulation—Prayer—Keynote of Meeting.

After the communion service the outgoing chairman, Mr. Y. C. Kwaan, convened the Synod. He focused the attention of the delegates on the motto drawn in large letters over the platform and composed in classical language of which the English equivalent is "Rejoicing in hope, patient in tribulation; continuing steadfast in prayer." (Romans 12:12). An outstanding point in the address was the emphasis on Creative Suffering versus Disintegrative Suffering. The very recent loss of a grown son after three weeks of intense suffering from burns caused by an explosion

in a laboratory gave authority to what the speaker had to say. The address was very characteristic of the reports and discussions: void of speculations and theorizing, devoted to convictions and sober realities, yet spiced with humor.

General Assembly Delegates :

The General Assembly favored the Synod with an extraordinary treat through the presence of three secretaries and a member of the Executive Committee. Dr. C. Y. Ching who has already been mentioned, was the second moderator of the General Assembly and has been its Gen. Secy., since the organization of the Church of Christ in China. Dr. H. H. Tsui is Executive Secretary, and those who know these two men feel that no better men are available to bind the widely scattered churches into a unity. Rev. C. K. Lee presented a thrilling account of the first undertaking of the recently organized Board of Home Missions under the Department of Evangelism of which he is Secretary. A few months ago the first Home Missionaries were sent to Kwei Yang, the capital city of Kwei Chow Province. The workers there have had a very encouraging response especially among the students. Our Synod is especially interested in that undertaking because of its contribution in the person of Rev. Wu Yik Wan who has been pastor of the Lienchow Church and was our Secy., for Young Peoples' Work and who also helped organize a number of Rural Reconstruction Parishes.

Prof. Wm. B. Djang, member of the Executive Committee of General Assembly, until recently Prof. of New Testament and now Dean of the College of Arts and Sciences in Cheloo University, spoke of the work of the Christian Mobile Service Units for Wounded Soldiers in Transit. The plight of the wounded soldiers beggars description. When the story of war relief work is finally written up the work of these Mobile Service Units will loom brilliantly.

Rev. S. Lautenschlager Gives Four Stirring Addresses.

Rev. Stanton Lautenschlager of the Department of Sociology, Cheloo University, who has been spending the year in Hongkong and vicinity doing evangelistic work especially among students gave a series of four evening addresses before large audiences. In these addresses he exposed the pressing problems of the day to the light of the Gospel and the challenge of Christ.

A Survey of the Ten District Associations (Presbyteries)

The reports of the District Associations dealt with tragedies and triumphs. Six out of ten districts feel the heel of the invader. The enemy has been in a seventh and has withdrawn. In an eighth a mining island has been occupied.

The First District Association (Canton) lost a number of churches during the year through bombing prior to the invasion. After the city was occupied last October all churches were closed for a number of weeks. A few gradually reopened. All available resources were summoned to cope with the thousands of refugees and destitute. Every church that opened its doors brought succor to distracted people and opened food kitchens. Relief work is discussed in this bulletin under a separate heading.

In point of time the **Fourth District** (East River) was occupied first, the enemy having come up from Bias Bay with almost lightning speed. Church work has all but come to a standstill. With the first flush of victory in Kwangtung the enemy without blush and without restraint expressed the depths of inhumanity. In reporting the work of this District the supervising Pastor said that a pun was appropriate. In Cantonese — "Fourth Association" and "Dead Association" sound alike to untrained ears. In a strain of humor a grim story was told, exaggerated of course but very telling. However, no church is dead as long as such supervising pastors are about looking up Christians in difficulty and distress.

The Second District (Shun Tak) was invaded after the fall of Canton. The presence of the enemy made it impossible to do church work for a significant period. A number of places where we have churches changed hands many times. Workers in this district did a conspicuous service in helping along refugees in transit who descended on chapels and workers in hordes.

At this writing all churches in the **Third District Association** (Toi Shaan, Hoi Ping, Yan Ping) are functioning. Taan Shui Haau and Kung Yik were occupied for a short while during which time these great shipping centers were depopulated. Fortunately the enemy remained only a few days. Considerable work was done for refugees in transit. Tens of thousands of the inhabitants of Canton claim Sz Yap as their home. Toi Shaan, Sun Wui, Hoi Ping are already over populated and must send out thousands of people a year. A staggering burden on these districts when tens of thousands refugees descended on their ancestral villages. This District Association should play a leading part in the reconstruction period. The Kwangtung-Hongkong Christian Relief Association is establishing a Medical Station at Yan Ping City. The Doctor has already gone down with supplies.

The work of the Fifth District Association (Yeung Kong) is handicapped because of the destruction of roads. The Pak Wan Rural Service Project is giving increased promise of success. The Rural Medical Service conducted by Dr. Dobson is touching the lives of many at five clinics which are conducted regularly.

The Sixth District Association (Hongkong and Macao) has put heart and soul into war relief and refugee work. There have been special opportunities for evangelistic effort in the New Territories. A number of workers from the occupied areas, especially women, have increased the personnel of this District. No one could do justice to the corps of men and women who are a source of strength and stability to the needy and to those doing relief work in South and South-West China.

The Church in the area of the **Seventh District Association** (Kong Tsuen and Tsung Fa) had a memorable year. Civil order has broken down. The invader is utterly helpless or indifferent to the banditry that is going on. The picture is complicated by guerilla warfare which is carried on throughout the district. Work can be carried on at two points only and one of these is in the compound of the New Zealand Presbyterian Mission at Kong Tsuen. With the threat to Kaai Haau and its final stripping, Miss James moved farther inland with her nursing staff and hospital. During the night following Easter Sunday, bandits entered the Mission compound to rob refugees. Dr. Eaton, in China only three years, and married three months went to the rescue. He was shot and because of this act of great wickedness was forced to lay down his life which had shown so much love through hard-won yet skilfully and joyfully administered medical skill. We do not believe that God willed the cutting off of such a useful life.

The Eighth District Association (Lienchow) is the farthest removed from the administrative center of the Synod. For a period after the fall of Canton, Lienchow was the provincial capital and a center of great activity. For a while extraordinary opportunities for church work presented themselves and the church workers lost no time taking advantage of them. Then came bombings for which the people were unprepared. Because of the threat of further bombings of which government officials had more than enough in Canton and for reasons of better communications with the rest of the province, the government center was moved to Shiu Kwaan. At present, conditions are more normal in the Eighth District than in any other area of the Synod. However, the more remote an area is the more the people are bedeviled with rumours which often are baseless but more devastating to the mind than calamities.

The work of the **Ninth District Association** (Kochow area) has had to be slowed down because motor transportation has ceased. Heretofore, the chapels scattered over five counties were served by mobile evangelistic teams. A great deal of time is lost in foot-work. The staff is but a fraction of what it was in pre-automobile or bus days. A great many refugees and people of means have gone to Kwang-chow-wan, the French Colony on the coast of Kwangtung Province.

This colony borders onto the Ninth District. Rev. Lei Yuk Chuen, the supervising pastor, is sounding out the possibility of supplementing work started among the refugees. There is one Protestant (not of our branch) Church in Fort Bayard (the government center) and one on Chik-Hom (the commercial city), but the Christian workers there are overwhelmed by the situation, and can touch only the fringe of the people.

The Tenth District Association (Sun Wui and Chung Shaan). With the fall of Kong Moon and Sun Wui City, a wide densely populated area was affected. These cities have played major roles in the economic life of the province and were names mentioned almost daily by most Chinese business men living abroad. The invaders have felt most insecure in these two centers and when the invaders are nervous the legitimate inhabitants in the region are in a like mood. In connection with the fall of Kong Moon a bomb dropped from the sky onto the compound of the United Church of Canada at Pak Kaai (adjacent to Kong Moon) and destroyed the nurses' home. At the time of this writing the administrators of the "new order in Asia" forbid the entrance and exit of all foreigners from Kong Moon and Sun Wui, Catholic and Protestant missionaries are prisoners on their own compounds. The people in Pak Kaai are reported to be barbed-wired in.

Expansion — Reconstruction — Looking Toward The Future

The Church of Christ in China has never seen palmy days. It has never had a chance to look to good old days for there were none. From the very beginning it has had to look forward. Looking toward the future the Synod charged the Executive Committee with making a study of unevangelized areas which come under the sphere of the Synod. In the so-called occupied areas of this province, the church reaches only a scattering of people. Work in Macao, Kwangchow-waan, and especially among the Cantonese speaking people of French Indo-China is far behind. Attention was drawn to unlimited opportunities at Haiphong.

The Synod Takes A Look At Co-operatives :

During the meetings a strong presentation of Co-operatives was given. Here is something creative in the line of human relationships that breathes the spirit of Christianity. This touches the matter of reconstruction about which the church is talking already. Co-operatives are concrete expressions of reconstruction. The Synod Executive was asked to give serious consideration to the significance of Co-operatives and to implement them if possible. The resolution requesting the Executive Committee to make a special study of the problems of reconstruction marks a high note of optimism and faith.

Closing Service.

The Chairman, Rev. Tse Yan Luk, formerly pastor of the Cantonese Church in Shanghai, based his closing message on: "Be of good cheer, I have overcome the world."

The annual meeting closed with the customary communion service which is always new and ever restoring. Rev. Lei Yuk Chuen and Rev. Chas. H. Lewis led us in this memorial of the Savior of the world who alone can save.

H. H. POMMERENKE.

Extracts from Report of Executive Secretary

Loss of Property:—As far as is known, the loss of property of schools, churches and hospitals belonging to the Synod has been large in occupied territory.

A. Totally Destroyed:—Wongsha Church, Chung Wah Church, Chan Chuen Church, Ko Tong Church, Kai Haau Church, San Man Fau Church, Tsang Shing Church, Chue Tsuen Church, Yan Woh Church and School.

B. Damaged and Looted:—Sheklung Church, Lung Moon Church, Pok Loh Church, Fat Shan Church, Im Po Church, Tsat Shue Yung Church, Kwong Hau Kaai Church, Kau Kong Church and Saan Chow Church. This list is not complete.

Refugee Work:—Refugee work has been carried on in Canton all the year. Before the invasion, the work was confined to people from the war stricken areas. Since the invasion in October, the refugee problem became acute. The story of what was done in Canton and Hongkong where the largest number of refugees congregated is familiar to all. Several tens of thousands of lives have been saved through the efforts of philanthropic organizations and churches. Our Synod has taken a large share in this work. For the last few months, the Canton churches have given out congee to thousands of poor people per day.

In Pok Loh and Lung Moon, our churches have been bringing relief through the aid of medicines, chiefly quinine, on account of the prevalence of malaria. In Sheklung, through the period of distress, aid was given to a number of our people. Lin Hsien has become the refuge for a good many Christian families from Canton and other places.

Refugee Work & Preaching The Gospel: Refugee work has given wonderful opportunities for preaching the gospel. As an example: the Refugee Camp at Paak Hok Tung where several hundred have been

added to the Church. Many illiterates have learnt to read while in the camp. Others have increased their knowledge of reading. Over one thousand children have been enabled to go to school. Preaching the gospel in season or out of season should be the motto of every church worker and that in whatever state we find ourselves, we must through work, glorify God.

We cannot forebear here to say a word about the vast majority of our Synod workers. Many of them have gone through very serious trials and dangers. Most of them have stuck to their work inspite of trials and dangers. We thank God for them and for the witness that they are bearing.

Looking Forward: In facing the future task of our Church particularly as it applies to our Synod, we must take a long look. We must act on faith; the faith that can remove mountains. Not the wishful faith but the doing faith. Of course, we all know that we must continue to preach the gospel, and at every cost keep open our churches where-ever possible.

We owe something to the community in which we live. We owe something to our fellow-countrymen.

One of the biggest tasks as I visualize it is that of rehabilitation. Wars cannot last forever. Peace will come again. What is the Church's task in rehabilitation? This is one of the questions that we hope this Annual Meeting will consider seriously.

Synod Staff:—Rev. Y. S. Tom our General Secretary, after carrying the burden of the Synod work in its removal to Hongkong, left for the U.S. and Canada on May 18th. Mr. Tom will spend fifteen months away from China, doing some studying in the Pacific School of Religion, visiting Chinese churches in the U. S. and Canada, and he will report to the co-operating churches in these countries. We wish for him health and strength as he goes about these important tasks, and an early return. Rev. Wu Yik Wan

after helping organize the Rural Church Service Projects in Ko Ming, Yeungkong, Ko Chow and Lin Hsien, has spent the last five months in Kweiyang helping the General Assembly establish a home mission station. We hope for his return to the Synod in September. Rev. Wong Chaak Sang has spent the greater part of his time in the southern route districts organizing relief work and helping the churches in their program of evangelism. Dr. Chiu Koon Hoi left at the end of last year for Singapore where he is teaching and doing literary work. Miss Lois Armentrout after having just started in her work in the Women's Department on return from furlough, was abruptly interrupted while at Pok Loh at the Lay Training Institute. Since the occupation of Canton, she has given her entire time to the refugee work and has now undertaken the care of one hundred or more orphans in the True Light Middle School buildings. Miss Pang Sui Ching has also given her entire time to the refugee work in administration and teaching. Rev. C. H. Lewis after having got the work for Lay Training Institutes well started had to give it up as travelling became impossible. He has given his entire time to the practical and industrial side of the Refugee Camps at Paak Hok Tung. Rev. Ue Tai Shang, after a few months in the country,

returned to Canton where he took charge of the Synod building and later was called to take charge of the Church in Paak Hok Tung. Mr. Shek Hon Cheung spent sometime in the country. Most of his time was given to U.T.C. He went with the U.T.C. to Hsichow and expects to go to the U.S.A. for further study. We are indebted to him for editing the Synod bulletins. Rev. and Mrs. Davies have been on furlough. We expect their return early in September. Dr. and Mrs. A. J. Fisher after spending most of their time in refugee work at Paak Hok Tung, came to Hongkong for the Synod work the latter part of April. Of the office staff, Mr. Chan Wan Kau and Mr. Cheng have been keeping the office going in Hongkong. Mr. Wong our janitor of the Kwang Hip building has faithfully stood by in Canton. We are thankful to say that nothing has happened to our Kwang Hip building in Canton.

We have together faced many difficulties. We shall probably have to face many more, but despair is not the attitude of a true Christian. As followers of Christ and as members and delegates of this section of His Church, we must realize that we have been called for a purpose. We are workers together with God and the ultimate historical events are in his hands. (A. J. F.).



NEW CHRISTIANS FROM THE REFUGEE CAMP

Shung Kei Bible Training School for Women—Annual Report September 1938 — June 1939

Two Septembers in succession have been times when it seemed unpropitious to embark on a course of study in Canton. For five weeks the students worked and served splendidly in spite of fears and anxiety.

The Health Clinic for which we provide a doctor was carried on twice weekly and the girls were in turn responsible for assisting the doctor and speaking to the women and children. The village Sunday School and the night school for women continued work till the last opportunity. A new practical training opportunity came through the invitation of True Light Primary School to us to be responsible for their morning worship programme.

As occupation of Canton seemed imminent, all the students were given freedom of choice whether to go or stay. Ten of our women students, three of whom belonged to Shung Kei decided to stay and it required physical and moral courage.

A few days later this group was able to render splendid assistance at the True Light Refugee Centre. What an opportunity all had of putting to practical service all that psychology classes and religious education studies had taught. All had a share in organizing dormitories and in doing individual case work. Kindergartens in two camps were conducted by two of our students. One was called upon to prepare a group of women for baptism. All participated in the Religious and educational programme.

From October till January our School building became a refuge for about 200 people. In February it was emptied and whitewashed. We had planned

to return for our second term to devote half time to study and classes and half time to service in the Camps. This plan did not eventuate, because the students felt that life in occupied territory was going to demand of them a worthless sacrifice".

Our students are at present busy in Wuhu, Koming, Yan Ping and in refugee work in Tsui Hang, Macao and Paak Hok Tung and our prospective graduates at Yeung Kong, Kochow, Yan Ping, Hongkong and Chung Shaan.

Some of our graduates have been representing us in difficult places—Shiukwaan, Linchow, Luk Lau, Shek-kei and in Canton where at one time five were serving. "The experiences gained in this one year has been worth more than that gained in all the other years since graduation", said a graduate of several years standing who has been at work in a big refugee camp.

Staff and students will always remember this as one in which we have learned much amid sad circumstances.

As we look forward to beginning a new year's work at Shatin in September we know we shall miss Dr. Kunkle and our U.T.C. colleagues; the students will miss the comradeship and stimulus that came from sharing our life and home with the theological students.

Our hope is that during our stay in Hongkong, God himself will enable every student to prepare for sacrificial service in the day of reconstruction that lie ahead.

FRANCES OGILVIE.



SYNOD RETREAT BUILDING
TEMPORARY HOME, SUNG KEI SCHOOL, SHATIN.

Memorial Service to the Rev. T. W. Pearce, LL.D., O.B.E.

The Hop Yat Church held a very impressive service in commemoration of Dr. Pearce who may be considered the founder of this United Church. A memorial photograph set in a frame work of a lovely piece of marble was unveiled at this service.

Dr. Pearce was a famous English missionary of the London Missionary Society, and a great friend of China, a leader in religious circles, a shining light to reveal the truth. His knowledge of English and Chinese was extensive, and he was chosen as one of the translators of the Bible, and helped to display its principles, and bring out its true meaning, and was awarded the LL.D. degree.

When the Hop Yat Church was organised, his suggestions were very valuable and he made large contributions from his own purse. It was by his great efforts that the building was completed, and vast numbers who attend the Church should thank him for saving the situation at a most critical time.

The Chinese church is a product of his heart and life. His spiritual communion with us was expressed in his letters.

As he finished his course on the heavenly way, his labours ceased and he entered into eternal joy. He left part of his estate to us (Hop Yat Church) in faithful trust.

His perpetual friendship was unchanged in life and death.



Dr. Pearce was for long the Director of studies in the Chamber of Commerce Chinese Language School which, from 1916, contributed greatly to breaking down the barriers between the Occidental and Oriental life in Hongkong and introduced many Chinese to a modern business career.

He was Chaplain to Victoria Gaol, Chinese section, for thirty years.

In Remembrance—Dr. Owen Eaton

Among the sad and tragic happenings of this past year, Dr. Owen Eaton's death stands out.

Our Syond and Christian medical service in the province has suffered a tremendous loss.

The report printed below was read by him at the Annual Meeting of the New Zealand Presbyterian Mission Council on Easter Saturday. On Easter Monday morning his service here was finished.

Armed robbers made a surprise attack on the Tak Kei School buildings where refugee women and children were living. Most of them were people whose homes in Kong Chuen and Kotong had been burnt by the Japanese. Dr. Eaton went to render assistance and robbers on guard at the approaches aimed, more surely may-be than they ever intended. Dr. Eaton fell; he did not suffer.

"We have just been thinking how Christ died for us" said one of the refugee women on that sad Easter Monday morning. "Now Dr. Eaton has died for us; this helps us to understand."



DR. OWEN EATON

KONG CHUEN HOSPITAL—ANNUAL REPORT for Year ending 30th June 1939.

Because of political conditions this year's working can be described in three sections:—

1. Prior to the Japanese invasion.
2. During the invasion.
3. During the occupation.

The first period was marked by periodic recurrences of bombing in the neighbourhood, sometimes very close, sometimes further away. In spite of that the confidence of the people returned slowly, the number of patients gradually increasing until during August and September we had 40 to 50 in Hospital. Bombings frightened them but did not drive them helter-skelter off home as previously.

The second period was ushered in on the 12th October by the landing of the Japanese and caused consternation and dismay amongst staff and patients alike. Many patients left hospital, relatives insisting on removing even the dangerously ill. The course of action the Hospital should take became a puzzle, all the more difficult because of its urgency. The scheme of the International Red Cross was that we should retreat to Shiukwan in the north of the province, but because of the lateness with which we received the news from Canton and because of the rapid disorganization of all transport services, such a course became for the hospital as a whole quite impossible. Yet to do so was the unanimous wish of the staff, although we foreigners tended towards the opposite view, that of remaining here. We did not wish to persuade anyone to remain in what would become Japanese territory, nor to dissuade him or her from joining the Red Cross at Shiukwan. One sad evening at the railway station we said farewell to practically the whole of our staff who, seated on an empty truck, were waiting for the train to set off. Next morning they had reached the next station. So, fortunately for us, we regained a few of the staff although others on foot and by boat pushed on northward and did eventually reach their objective. Most of the male workers, gardeners and others, fled; most of the workmen stayed on. But we found ourselves sadly short staffed, a sole doctor, two foreign sisters, two Chinese staff nurses and eleven nurses. On the evening of the 21st. with our invaluable steward, Miss Leung I made a last excursion to the village to buy provisions. Fortunately we had had a large supply of unmilled rice presented to us for safe keeping. Then we began to receive wounded of all classes, from far and near coming on foot, on stretchers, even in baskets. Hospital entered upon a period of overwork for one and all, surgical cases came in a steady stream day and night—until one day, on November 7th. with sword and with fire came the third period, we were in Japanese territory.

A deserted countryside again, a burnt and desolate place. Gradually once again people returned, but practically all the time we received patients from villages near at hand and from the crowded villages to the west, whither large numbers had fled. Malaria was epidemic and has continued so, increasing the number of patients until during June we averaged 85 daily, the largest number for the last ten years at least. The future is clouded, we live from day to day, excess of work keeps minds occupied. But fear continues and the fear of robbers has replaced that of bombs and of the Japanese soldiers.

Staff:—Hospital expresses its appreciation of the services of Dr. Wagner of the Seventh Day Adventist Mission and of Dr. T. D. Stevenson of the American Presbyterian Mission rendered during December when Dr. Eaton was in Hongkong being married; also of Dr. Ross Wong April when we were left without a surgeon. Then Dr. Bjork came from the Swedish Red Cross Society and is now carrying on.

Our own staff has had many changes, but all through a trying year, for the Chinese more testing than we foreigners can appreciate, their spirit has been remarkable and their loyalty unflinching. At the end of July Dr. Kathleen A. Pih left to be married and she is sadly missed, especially by patients with eye diseases as she had had special training in that Department of medical work. During June and July Dr. Ha Hau Wan returned to give temporary help, then Dr. Wong Yuen Hing returned to us for a while after an absence of ten years. In February Dr. Wong Chi Wa still feeling the call for responsibility towards Kong Chuen returned to her old hospital and found a warm welcome. Such a sense of duty and such conscientiousness as are hers are rare.

Mr. Lei San Hon has been with us through all. Mr. Chung the Laboratory Technician retreated to Shiukwan, but returned to us and has been kept very busy. Both these men, long associated with hospital, are too valuable and loyal to be lost. Miss Leung the Hospital steward, without whom we could scarcely keep running, has stood by through all the strain and stress.

Nurses Training School:—Staff nurses have changed, newly qualified ones have had to take on unaccustomed duties but all through has been apparent a fine sense of duty and desire to serve. Miss Chan

is doing good work as tutor sister. One cannot speak too highly of the work of all done in an atmosphere of fear. Miss Reid has carried well a heavy burden.

Public Health:—One might think that the condition of the past year would have made public work impossible, but until October Miss Chan carried on her classes in various villages, her training of first aid units her vaccinating against smallpox, cholera and typhoid, her clinics in several villages. Demonstrations which met with marked success were held in Ko Tsang and Yan Woh. Nearly 300 patients were examined and treated in three days at the former place. As in the past year her work showed the glorious opportunities offered by that type of work. We are hoping that before long conditions will allow both Miss Robertson and Miss Chan to resume work in the villages. Now Public Health work is needed more than ever, people are living crowded together, resistance to disease is lowered, villages must be rebuilt and should be planned on sound principles. If only the opportunities that are offering could be grasped!

Evangelistic Work. Our Biblewoman Miss Hoh carried on until October when she departed to Lin Chau. Morning prayers for staff and the Sunday evening service for patients and staff have kept up all along. For some months after the October disturbance most of the ward services fell through, but a full programme is working once again. Personal work done in the wards by Mr. McNeur, Mr. Paang the local minister and others, has had a real effect, especially on those patients in for long terms. The Bibles scattered about the wards have been well used. The interest in Christianity has undoubtedly increased, the work has not been in vain.

Kaai Hau. Until October the work of this Hospital was carried on, Miss James and her staff being called on many occasions to treat village folk suffering from wounds caused by bursting bombs and machine gun bullets. During October Kaai Hau was bombed and burned so badly that Miss James had to retire, but instead of retiring to Kong Chuen or to the city, retired further inland where she and her nurses are serving a needy people faithfully and well. The Hospital at Kaai Hau has been stripped and much of the equipment lost but this loss and hardship are minimized by achievement.

Faithful in Tribulation

This introduces a Chinese herb doctor. A deacon in one of the Canton churches who has been a friend to many in need. After the Church was destroyed by a bomb, he invited the congregation to meet in his own home until the occupation, when it became necessary for him to take his wife and seven children to his native village some ten miles away where they lived securely for only a short time. One day soon after the occupation, he came back through the fighting lines and turned up at the Refugee camp at Paak Hok Tung. His first question was: "Can I be of any help here?" When asked about his own affairs he said: "My family is safe but practically everything of a material nature has been lost! but I still have left my faith in a loving, Heavenly Father." Later on the village they were in was attacked so there was

nothing for him to do but to bring his family to Hongkong where his wife, and all but one son, went into a Refugee Camp. This was hard for a man who had been for many years in affluent position. He himself rented a little place where he started an herb shop just big enough for himself and his son to sleep in. At the end of the first month when asked how he was getting along he said: "I made enough for myself and my son to live on." When asked if he would like to borrow a small sum of money his reply was: "No, I think I can do it myself," nor has he ever accepted any help. Each month he did a little better and now the family are living together again and he is able also to do a little for those less fortunate.

THE YANPING RELIEF AND REFUGEE PROJECT

Yanping is one of the four famous Szeyap (four districts) districts. After the invasion of Canton, thousands of people claimed Szeyap as their ancestral home took refuge there. More recently, since the fall of Kongmoon and Sunwui, many thousands more have followed.

For months, the Christians and merchants with the aid of the Government, had refuge stations along the lines of march for the refugees. It has now become necessary to do something more permanent for this district. The people are destitute of medical supplies and doctors. To help to relieve this situation, the Kwangtung-Hongkong Christian Relief Committee through the aid of the Red Cross Auxiliary, have established a Base Hospital at Yanping city. Dr. Sporer, an Hungarian doctor, has bravely undertaken the task of establishing this hospital. It is to be housed in some un-used buildings and has to be remodeled from the ground up. Besides the Base Hospital, there will be twenty young men working in first-aid relief in various sections of the districts. This team of workers have recently arrived from Kwangsi where they were sent some months ago. Dr. Sporer, after reaching the place and looking over the grounds says, "In the beginning I shall have much difficulty, but I hope to learn the Chinese language in two months. Yanping is a typical Chinese town! The food is Chinese but I have no difficulties with the food, but I find it hard to get washing done. The arrangement and the installation of the hospital has just begun. I hope to make here not only a very nice hospital but a very useful and successful work. I am very happy to be in the work here but I do not have anything to read. I beg you to send me some newspapers and other reading material."

It is not an easy task for a young man like Dr. Sporer to go into this job. We feel that he is a good sport to undertake it.



MINISTERING TO THE WOUNDED

PIONEERING AMONG ABORIGINES.

We print herewith, an interesting letter from Dr. Chester D. Fuson about his visit to the Mountain Tribes near Lin Hsien. The Mountain Tribes have appealed to the missionaries in Lin Hsien for many years. Up to the present however all efforts have failed to secure entrance into their fastnesses in the mountain region. Through the efforts of Mr. and Mrs. Paul Montgomery and Mr. Siu, an evangelist, entrance has now been obtained, and for the first time in history a Chinese Christian worker is allowed to live among them. This in itself is a triumph due to long years and many efforts to make friends.

Apparently the way is now open for evangelistic and educational efforts. Health projects will form a big part of the program. Dr. Fuson's letter follows:

THE TAAI CHEUNG LING PAAI (Aborigine Settlement).

During an evangelistic trip in the Linshaan district of Kwangtung (north-western corner) I visited the newly established station in the Iu country. Pastor Leung, Evangelist Cheung and his sister were also in the group which climbed the two thousand foot side of the mountain to the village of a thousand people. We left the newly finished motor road by crossing the narrow bridge and immediately started the ascent. The first men we met were Ius who were cultivating their terraced rice fields. They wanted to know where we were going, and when we told them that we were going to see "Siu Sin Shaang" (Mr. Siu) they said, "Oh, all right!" The road is merely a narrow trail up the steep side of the mountain. In wet weather the heavy clay would make it almost impossible to climb. As we ascended higher and higher we passed many other terrace farmers busy with their planting. Some of them knew Miss Cheung and she stopped from time to time to chat with them. After a two hour climb we welcomed the cool shade of the pine forests which surround the settlement. Turning a corner of the road the village came into view. A closely grouped mass of small huts, roofed with pine bark fastened down with wooden strips. The houses were built in irregular tiers along the mountain side. The width of the paths between the houses were only wide enough for one man to walk. The paths were blocks of granite without any attempt at careful paving. As we walked along we could see that many of the huts had a low wooden basement in which the pigs were kept, while the family lived above. We could hardly see into the huts as there were no windows, the open door being the only place for air and light to enter. Not a chimney did we see! The smoke from the cooking fire escapes as it may through the door or the cracks in the roof. In fact, a chimney is taboo!

One must watch his step for two reasons: the untrimmed blocks of granite are treacherous footing, and to step off one may fall down to the next terrace! Second, the paths are unspeakably filthy. There are no sanitary conveniences in the village. The road in front of the house is the common receptacle for all faeces, and here and there the road is blocked at times so the pig can have an opportunity to get a bit of exercise! You step over the barricade at each end of his temporary pen and go carefully on! In the summer time the rains wash away the accumulation of filth, but in the winter it must be very trying to one who has a nose!

We found Mr. Siu the evangelist for the Ius, with his wife, a trained nurse, and their two delightful children, in a clean white-washed and light filled house. They are living in half of a house. The contrast between this home and the places where the Ius exist is remarkable. A common Iu house, or

rather half a house as the landlord lives in the other half, but the white walls and the glass tiles in the roof make the contrast very striking. Mr. Siu has built himself a small kitchen in front of his shack and ceiled the sides of the walls. Without windows and without a chimney, they are still quite comfortable. In winter time they must use a charcoal brazier for heat,—and it snows on the mountain! This house with the clean beautiful children is the first object lesson that impresses one. The second one is the way in which Mr. R. P. Montgomery and Mr. and Mrs. Siu have won the hearts of this suspicious retiring mountain people. They have been making visits to the different paai, or settlements, for some years, while living in Saam Kong. When the Ius would come down to the market they would be entertained in the chapel compound, a place was prepared for anyone to spend the night and to prepare his food, and many a meal has been given the Ius by these friends. Gradually the Ius found that these missionaries had no axe to grind and were showing sincere friendship. Then they were asked to visit in the Paais. There are from twenty to thirty thousand Ius in the mountain sections around Sam Kong and Linshaan, in eight large tribes, the largest settlement containing about fifteen hundred inhabitants. Finally, this Taaï Cheung Ling Paai was chosen as the place to open the resident phase of the Christian movement. A Iu promised to rent a fairly large house for the family, but when the matter was brought up to the Iu community council, one man declared that if anyone would allow his house to be used by these "foreign devils" he would cut his head off. This frightened the friendly landlord so a delay was necessary. The Iu headmen were consulted and found to be friendly and another Iu promised to give half of his house for the use of the Siu Family. At the next council meeting, this man asked who was the man who had made the threat against anyone renting his house. If he knew who he was he would chop his head off. No one replied. Then this Iu continued, "I shall rent one half of my house to the Siu's, and what are you going to do about it?" No one objected and the Siu's have moved in. They pay no rent, but the repairs belong to the owner! In the five months in which the Siu family has been in residence, the attitude of the people has changed very markedly for now everyone is friendly. Instead of being called "foreign devils" as Mr. Siu was called when he first came, we were all greeted with the expression "Sin Shaang" (teacher) and welcomed with smiles.

The provincial government has a special bureau called "Fa Iu Kuk" (Bureau for civilizing the Ius). It has built several school buildings in the different Paai, one of which is in this Paai. There is a Iu acting as principal and a young Chinese Christian woman as second teacher. Although there are forty students on the roster, and when an inspector comes around the principal corrals ten or fifteen boys to sit in the

seats, generally there are no students in attendance at all. The Ius are suspicious of the government. Some years ago the government induced a number of Iu boys to go to Canton to receive education. They were put into the military school instead, and soon left. The Ius hate the soldiers and do not want their sons to be trained as such! Within this fine school building the Red Cross is carrying on a branch dispensary with a trained nurse in attendance, and is gradually winning the confidence of the people. This nurse is a Christian, the sister of Mrs. Siu.

Our party spent the night in the school house, Pastor Leung and I sleeping in the class rooms! In the evening we had a meeting and commemorated the Lord's Supper with these friends. There are not as yet any Iu converts.

The next morning Mr. Siu took us over the top the mountain to see the Co-operative project which he is undertaking through the financial aid of the Kwangtung Provincial Bank. He has started plantation with the help of a number of Ius, planting tung oil trees. While these trees are too small to bear the ground is being used for sweet potatoes. He has paid the Iu farmers their board while working and they are to receive 80% of the potatoes. One family lives on this new plantation. The land is new cultivation and is free.

Mr. Montgomery, who is the superintendent of the Synod's Iu work is hoping to be able to help Mr. Siu secure another house which can be used as a community house. This will greatly aid in the work. At present there is no common building in the village.

Any description of this missionary effort would be incomplete without mentioning the work of Dr. Yue Hoi Poh (Mrs. R. P. Montgomery) who is the director of the Red Cross hospital near Linshaan City. She has built up the hospital within a few months. The district people are so conservative that no one was willing to come for treatment at first, but gradually this prejudice has been overcome and at the last market day, Dr. Yue had over one hundred attending her clinic, and thirteen in-patients. She has visited many of the Iu settlements and her name is famous over all this section of the mountains, Mr. Montgomery recently secured from the government bank over a ton of salt and sold it to the Ius at cost, much cheaper than the market price. The Ius after they had tested the salt, and could not find any reason

for doubting came in by the scores and bought it all up and asked for more. Thus it is that confidence is won by sincere service. The work is just beginning, but the two years of spade work is beginning to show results. I can heartily recommend the work and the fine Christian staff which is carrying it on. This is a Kwangtung Synod project.

CHESTER G. FUSON.

June 1, 1939

Linhsien, Kwangtung.

UNSELFISH SERVICE IN PLACES OF DANGER.

Many of the Chinese preachers in Rural districts should have special citation for faithfulness and bravery. It is not easy to stay behind when everyone else is fleeing, or when you are sending your wife and young children to places you hope will be safe, but one can never be quite sure. Many of these men have grown old because of the experiences of the past year. In many cases they have been the means of saving the Church property. You may be sure that their Christian message accompanied by this selfless service has borne much fruit.

A PREACHER BECOMES A PILOT FOR REFUGEES.

A young chap not many years out of Canton Theological College whose wife was in the hospital with a wee new baby, rendered splendid service in piloting a group of refugee women and children thru the fighting lines back into free China where they could travel in peace and safety to their own native villages. One of the advantages of a delta region is that many of the river ways may be closed but never all! With a little boat and a faithful boatman one can almost always find a way open. It may take days or weeks instead of hours, but time does not count. As soon as this group with their babes and baggage got thru into free China the way was easy. Buses carried them free, the conductors in some cases buying fruit for the children who were weary with travel, besides. Chapels and Christian homes along the way were open to them. When the young preacher, who was their pilot, thought they were far enough along the way to continue in safety by themselves, he returned ready to pilot another group thru "no man's land".

DOCTORS SERVE REFUGEES.

It was early in the morning the day before the invaders actually reached our city when we had a visit from a dear woman doctor friend, one of the early Chinese women graduates from the Hackett Medical College. All night long and all day we could see the people trudging by with their little children and bundles on their backs, fleeing before the invaders arrived. But this doctor, now a well established woman with independent means, came to see if she could be of help in the work for refugees. Of course she could, and in a few hours she was helping one of the camps organize and receive the many hundreds who sought safety there. She stayed with this camp until it was closed and then went into the city taking up her abode in the Church of which he is a member. Yes, she has had all sorts of disagreeable experiences but she counts these as nothing if she can be about her Father's business. This Church, like many of the other city churches, is a center of welfare work and spiritual refreshing for the poor of the city. I have never seen this fine Christian woman physician without a smile to greet one in spite of the fact that the invaders have commandeered her lovely home and have taken all her things. A similar story could be told about another doctor. A man this time who was one of the first graduates from the Canton Hospital. A man of independent means and of position and an active officer in one of the city churches. He, too, stayed to serve. A gentleman thru and thru, about seventy years of age. It was lovely to watch him as he went in and out among the refugee women giving a word of comfort and cheer as well as sound advice to many a mother, and gently caring for the sick, while his sister only a few years younger, headed up the maternity work and was on call day and night. You can well imagine what it means to have this kind of volunteer worker in our refugee work.



SENT FORTH TO SERVE

A SHEPHERD AND HIS FLOCK.

One of the church groups who suffered most was the one located near the railroad which was continually bombed. The church was wrecked but the Christians and pastor helped those who were in trouble. When the invasion was imminent they knew this would be a most dangerous place to stay and many fled to the country. The pastor stayed behind to be sure that all had some place to go and those who didn't he gathered into a group and started back with them to his own village. A true picture of a shepherd and his flock. This group of a dozen or so Christians are a nucleus for a church in that village which has heretofore been slow in receiving the Christian message.

Stories like this could be multiplied many times. When one hears of the influence and of the work of Christians who have had to seek new homes one is reminded of the early Christians of whom it was said: "They therefore that were scattered abroad went about preaching the word."

CHRISTIAN LOVE TO THE WOUNDED.

There are those who prefer to work in free China. They have not sought easy places but have joined Christian service groups that are working behind the lines with the wounded soldiers and civilians. Their services are manifold but more important than that they are given in a spirit of Christian love. Many of these service units are headed by pastors or active Christian workers.

AN OPEN LETTER OF THE SYNOD'S EXECUTIVE COMMITTEE.

To The Co-operating Missions, Councils and Board, Brethren,

The Christian Church in China is undergoing a baptism of fire and blood. Much of the work built up in the past years has been destroyed through the exigencies of the present war. We cannot at present quote actual figures as to the amount of loss of property, but, that it is a very large figure is conceded by all. We hope however, that this blood-shed and destruction may soon cease. It is our task as a Church, to look forward to the cessation of hostilities with prophetic vision and practical insight.

The Church of Christ in China is indebted to the older Churches who are now so generously co-operating in the work of the Church for help in personnel and finance during the past many years. We have experienced and continue to experience the joy of fellowship in the task of the Church in China. In this hour of sore need, we again look to the older Churches for continued help and co-operation. Already, we can visualize some of the outstanding needs which the Church will face during the period of reconstruction. We would respectfully suggest at least three lines along which the older Churches may help and co-operate:

1. Rehabilitation of those who have lost their means of livelihood. To this end, expert advice in industries will be needed. Our suggestion is that the Boards send out to China—if necessary on a short time basis, experts in agriculture, horticulture, weaving, the manufacture of farm machinery and other articles needed by the rural population. One way to accomplish this would be through small loans and the establishment of co-operatives.
2. Funds for rebuilding Churches which have been destroyed and or to build new ones where new work needs to be started on account of the shifting of population.
3. New missionary workers for evangelism will be needed. Also religious education, educators in schools, specially in the Middle Schools and Training Institutes.

These three lines are suggestive. Time may prove that there are others even more necessary. These at least are fundamental needs.

It may be months, it may be a year or more before this can be put into effect, but it is not too soon to make plans for the period of reconstruction, so that when it comes we shall be found ready to throw our whole life and energy into it.

With fraternal greetings.

We are,

Most cordially yours,

Y. C. KWAN,

Chairman of the Executive
Committee.

A. J. FISHER,

Executive Secretary.



AFTER CAMP — WHAT ?

Leaving the Security of the Refugee Camp for an unknown future

A Poem written by a Chinese Youth—Sung by
Thousands today.

YOUTH IN CHINA TODAY.

“Brothers, it is midsummer, the hours are still warm
And the fields are gathered in the North.
I remember our life, the shining grain in the sunlight,
The dogs in our village quarrelling far off.

The dogs are silent, greedy and fat in the ruins.
The village is dead in the summer sunlight.
The crop is gathered in the black barns, the corp of
ashes;
The fruits of death lie in the endless road.

Brothers, the wind as we fled was bitter with smoke.
Scattered are the families, the children without care,
The homeless people scattered like leaves,
The children like dead leaves on the freezing stream.”

THE MISSIONARY
REVIEW  WORLD

The Japanese Control of Religion
By a Recent Resident

Christian Opportunities in Japan
J. Harper Brady

The Churches in the Dust Bowl
Mark A. Dawber

By-Products of the Arabian Mission
Samuel M. Zwemer

Fasl-Begh—Address Unknown
“Shaheeda”

Training Indian Women Doctors
Dame Edith Brown

The Present Situation in Portugal
Wm. H. Rainey

Preaching Christ in Europe
Adolf Keller

Personal Items

Dr. Clarence G. Salsbury, Superintendent of Ganado Presbyterian Mission to Navajo Indians in Arizona, and medical director of Sage Memorial Hospital, has been made President of the recently organized Arizona Hospital Association. Arizona is one of the last states to organize such an association. Almost all the state's 45 hospitals are embraced in this effort to handle matters arising from legislative and social security problems. It will be affiliated with the American Hospital Association.

* * *

Mrs. A. E. Harper, of the Presbyterian Punjab Mission, has received the Kaisar-i-Hind gold medal for distinguished service to India. Dr. and Mrs. Harper, who have been in India since 1914, are in charge of the Moga Training School for Village Teachers, which is the formal name for what Indians and missionaries prefer to call "The Village of Service." Mrs. Harper is the author of two books for young people on India—"The Golden Sparrow" and "Sera of the Punjab."

* * *

Dr. Samuel M. Zwemer, after ten years of residence at Princeton, N. J., has moved to the Hotel Carteret, Seventh Avenue and 23rd Street, New York City.

* * *

Arthur L. Carson, Ph.D., director of the Rural Institute of Cheeloo University, Tsinan, China, has been elected president of Silliman University, Dumaguete, P. I. Dr. Carson went to China in 1921, and after a short service in Canton, he organized an agricultural department in the boys' high school at Weihsien, to meet a recognized need. In Cheeloo University he had opportunity to serve the rural Chinese to better advantage.

* * *

Dr. Edward Warren Capen is retiring from the deanship of the Kennedy School of Missions of the Hartford Seminary Foundation, after service in that office since 1919. The steady development of the school during the last twenty-eight years is due largely to his personal devotion. During this time more than 892 students have enrolled, representing more than sixty mission boards; and these students have served in 47 different mission fields throughout the world.

* * *

Dr. T. K. Van, acting President of the University of Shanghai since the assassination of President Herman C. E. Liu in 1938, has been elected the President. In view of the tense situation following the assassination by a Japanese agent, it was not thought wise to select a president at the time.

Dr. Van's sterling Christian character, his scholarly attainments and his quiet efficiency in a crisis mark the wisdom of his selection.

Dates to Remember

August 1-10—Erieside Conference for Boys and Young Men. Willowick, Ohio.

Aug. 5-10—Ninth Quadrennial Convention of the Woman's Home and Foreign Missionary Society of African Methodist Episcopal Zion Church, Detroit, Mich.

August 13-20—Geneva Summer School of Missions, Lake Geneva, Wis. For information write to Mrs. Paul H. Wezeman, 1177 S. Humphrey Ave., Oak Park, Ill.

August 30-September 2 — National Rural Forum. Penn State College, under the auspices of the American Country Life Assn., Dr. Benson Y. Landis, Executive Secretary, 297 Fourth Ave., New York.

September 1—Home Mission Day at the World's Fair, New York.

September 2-4 — Erieside Business Women's Conference, Willowick, Ohio.

October 1—Loyalty Sunday.

October 11-18—Twelfth Quadrennial Convention of the Woman's Parent Mite Missionary Society of the African Methodist Episcopal Church, Chicago, Ill.

October 24-25—130th Annual Meeting of the American Board of Commissioners for Foreign Missions meeting with the Mid-West Region, Pilgrim Church, St. Louis, Mo.

Dr. Helen Kim, a pioneer in women's education in Korea, has been elected President of Ewha College in Seoul, to succeed Miss Alice Appenzeller. Dr. Kim has participated in many international conferences both at home and abroad as a representative of Korea. She was a delegate to the Jerusalem Conference in 1928.

* * *

Rev. J. G. Holdcroft, missionary of the Presbyterian Church, U. S. A. in Korea, has returned to Seoul in order to stand by the missionaries there and help in the work during this time of crisis. Mrs. Holdcroft is detained in America on account of her mother, who is 86 years of age. Pray for Dr. and Mrs. Holdcroft in this time of testing.

* * *

Dr. Samuel Higginbottom, President of Ewing Christian College, Allahabad, India, has the distinction of being the only lay missionary who has ever been elected Moderator of the Presbyterian Church in the U. S. A. This honor was conferred upon him at the General Assembly in Cleveland, Ohio on May 25th.

Dr. Higginbottom is not an American citizen, having been born in Great Britain, is not an ordained minister, never attended a theological seminary and was elected an elder of the Presbyterian Church in Cleveland only about two weeks before he was elected Moderator. He has become well known and greatly beloved and honored

throughout the Presbyterian Church and in other Christian circles because of his work for lepers of Allahabad and in connection with the Allahabad Agricultural Institute, a missionary enterprise. He attended the Mt. Hermon School for Young Men and Princeton University where he was a member of the class of 1903, and went to India the same year. He received the degree of Doctor of Philanthropy from Princeton and Bachelor of Science in Agriculture from Ohio State College, Master of Science from Amherst College and received the Kaiser-i-Hind Gold Medal in 1935 and the King George Medal in 1937.

He was born in Manchester, England, on October 24, 1874, and came to the United States in 1894.

Obituary Notes

The Rev. Dr. Ross Stevenson, President Emeritus of Princeton Theological Seminary, a former pastor of the Fifth Avenue Presbyterian Church and a Moderator of the General Assembly of the Presbyterian Church in the United States of America, died in New York on August 13 at 73 years of age. He is survived by his widow, Florence Day Stevenson and by his three sons, Dr. Theodore Dwight Stevenson, a medical missionary in Canton, China, Donald Day Stevenson of Pennsylvania State College and William Edwards Stevenson of the law firm of Debevoise, Stevenson, Plimpton & Page.

Dr. Stevenson was much loved as a pastor, teacher and friend. He was one of the best-known Presbyterian clergymen in the United States. For many years he served as Chairman of the Presbyterian General Assembly's Department of Church Cooperation and Union, and was a leader in the negotiations of his denomination for a proposed concordat with the Protestant Episcopal Church.

He was born at Ligonier, Pa., on March 1, 1866, the son of the Rev. Ross Stevenson, Presbyterian minister, and Martha A. Harbison Stevenson. He was graduated from Washington and Jefferson College and then from McCormick Theological Seminary at Chicago. For four years he occupied a pastorate in Sedalia, Mo., and then returned to McCormick Seminary for eight years. In 1902 he became pastor of the Fifth Avenue Presbyterian Church in New York and in 1909 accepted the call of the Brown Memorial Church in Baltimore. He was elected president of Princeton Theological Seminary in 1914, and the next year was elected Moderator of the General Assembly.

Dr. Stevenson retired from the presidency of the Princeton Theological Seminary in May, 1936, and subsequently served as temporary president of the American section of the World Conference on Faith and Order and the Universal Christian Council for Life and Work. He and Mrs. Stevenson went on a tour of Presbyterian missions in the Far East in 1937.

(Concluded on third cover.)

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Editorial Chat

The summer is past and the autumn begins. It is a time for new programs and increased activity in the Church and mission work as well as in schools, business and public enterprises.

We call attention to the material in this number of THE REVIEW—editorials, articles, news, methods—all bring useful and interesting information for Christian workers. THE REVIEW brings before each reader important topics for prayer, conference and cooperation. Read prayerfully the articles on "The Dust Bowl Churches," the situation in Japan and in Europe. You will be stirred by the reports from Arabia and India and Dutch New Guinea. You will be deeply interested in the story of a Russian Christian's pilgrimage in Central Asia. Make your interest count for the Cause of Christ.

* * *

Some recent comments on the value of THE REVIEW show that God is blessing its ministry:

"I have had the pleasure of reading your magazine on different occasions. Not being able to subscribe, I am wondering if any reader would be willing to pass on to me their used copies. It would be much appreciated."
 HECTOR H. GARDINER.

*Lin Cheng Hsien,
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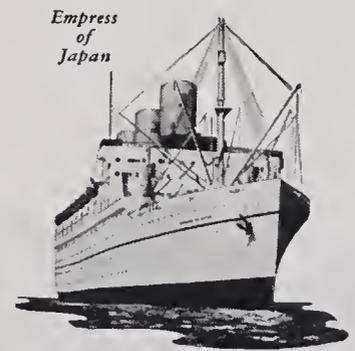
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"I send my subscription for another year feeling it a very fine investment. I enjoy all the articles and comments. If I go to summer or winter schools I shall certainly commend THE REVIEW."
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(See article on page 409.)

THE MISSIONARY REVIEW of the WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LXII

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Topics of the Times

MEETING THE CRISIS IN THE CHURCH

Many churches in America, as in other lands, are facing a crisis. Their income from gifts has decreased, their membership has dwindled, the community in which the work is carried on has radically changed. What is their outlook? What is the solution of their problem?

There are worse things than for an organization or an individual to die a physical death. It is far worse to die spiritually than to lose the reason for existence. If a man or a church cannot longer serve the Cause of Christ in a community "Why cumbereth it the ground"? Physical death may open the way to new spiritual life.

One solution for a dying church may be a change to meet the needs and conditions of the new environment. The change from a dead conservatism to a living organism may be the way to larger service. A church that has served chiefly aged saints, may well begin to reach out to meet the growing needs of youth, to train Christian workers, to evangelize the unconverted and backsliders of the community, to become truly a living power and a missionary-minded congregation. Size never determines vitality, power or usefulness. There is clearly work for every Christian and every church in any environment where human contacts may be made. The first requisite for service is the indwelling and manifestation of the living Christ in the life and work of the individual or in the church.

If churches in America are experiencing a crisis—what about the churches in Japan, where militarism prevails; in Germany where totalitarianism seeks to control church life; in Russia where all faith in God is discredited; in China where foreign invasion destroys property and life; in countries of Europe where unrest, poverty and materialism prevail? What shall be done for the evangelical churches in Spain, in Germany, in

Czechoslovakia and the Polish Ukraine? Persecution cannot destroy them; poverty alone will not kill them. Such experiences did not destroy the Apostolic Church; nor have they prevented the growth of the church in mission fields. But materialism, self-centeredness and failure to cultivate spiritual life will sap vitality in churches and individuals.

Today, in the midst of world-wide distress, is it not time for Christians to seek spiritual vitality and to express spiritual life in personal service? There is special need to help fellow Christians in distress wherever they may be, and to promote the missionary work of Christ with new vigor wherever doors are open—at home or abroad.

Dr. Adolf Keller, of Switzerland, Director of the Central Bureau for the Relief of the Evangelical Churches of Europe, calls attention to the fact that the need for help for these churches is increasing rather than diminishing. He says:

The rise of totalitarianism and the almost incredible fury of the outbreak of anti-Semitism have deeply affected the economic situation of the evangelical churches, their liberty of conscience, their spiritual as well as congregational and organizational life. All over the world the structure of civilization shows deep fissures where we had seen only solid rock.

Certain areas of specific need have within the last year shown increased distress, due in part to adverse economic conditions, but in far greater measure to the effects of national hysteria, the persecution mania which has broken out in so many places. A few problems are indicated here.

Much attention has been given to feeding evangelical families in Russia, those whose breadwinner has been sent to Siberia or the Arctic Circle. Relieving the extreme poverty of Reformed and other Protestant ministers in Rumania has been another project.

The encouraging evangelical movement in the Ukraine is being hit both by financial difficulties and by all manner of petty persecution on the part of local authorities, i. e., every pastor must get a permit for every sermon that he preaches, whether in his own parish or elsewhere.

As the need grows for a strong and enlightened Christian ministry, courageous and independent, the number of young men who can finance their training dwindles in Europe.

A staggering refugee problem also faces us.

Czechoslovakia is on the critical list, for the losses of territory have meant a heavy blow to the Church of the Czech Brethren (Hussite). They are paying a heavy price for peace, and it would be shameful if we let them pay it alone. Recent reports from Italy indicate that unfavorable developments are facing the Waldensian Church.

The Christian Church in Europe is once more bringing forth martyrs; humble people jeopardize their livelihood and the future of their children in order to stand by Christian principles which are no longer recognized by their governments; yet churches are packed in many places where empty benches had become the rule. The witness of these heroes of the faith has awakened echoes around the world.

Christianity may be driven again into the catacombs and caves, but churches in America and England must rise to meet the challenge of the hour.

PROBLEMS FOR MISSION WORKERS

There has probably never been a time when the whole foreign missionary enterprise has been confronted with greater difficulties, more complicated problems, more dire need or more challenging opportunities than today. The very size of the enterprise—with twenty-seven thousand Protestant missionaries on the field besides a total staff of over 200,000 Christian workers of various races and nations cooperating with them—constitutes a problem as to the direction and support of the work. About \$30,000,000 is required every year in voluntary gifts from Protestant Christians to maintain this work with any degree of efficiency—so far as money can help to accomplish this.

Other problems are involved in the complexity of the work—which is more than simple evangelism and the training of Christian leaders—in the growth and self-assertion of the developing churches in mission lands; in the unrest and conflicts in such countries as India, China, Korea and Japan; in the changed attitudes of the governments toward Christian missions in such lands as Egypt, Turkey, Iran, Japan and Mexico; in the war spirit and economic depression in Europe and America, resulting in a decrease of missionary gifts. Add to this the agitation for new alignments in the various denominations, the overwhelming number of appeals for philanthropic causes and the temptation to discouragement as to the outcome of the whole missionary enterprise, and the decline of faith in many professed Christians in the compelling force of the missionary command of Christ—all these and other factors make it imperative for loyal Christians to re-examine the world situation, to look at the basis and objectives of the missionary enterprise and to consider the forces on which we can rely for victory in the Christian campaign.

These were the problems before the Madras Conference, and they were the problems before the forty-sixth Foreign Missions Conference, held in Swarthmore in June. These two working conferences were built on similar lines—a new plan for the American annual meeting. It was not a time for speeches and reports but an opportunity for prayerful deliberation on specific topics, prepared for by commissions and discussed in various groups that reported their recommendations to the whole conference. Two hundred and eighty-seven men and women, from over sixty denominations met for eight days to consider seven great mission areas and then such topics as—The Life-Giving Church, The Sustenance of the Life of the Church, Christian Leadership, World Tensions and Cooperation. Dr. John R. Mott, the veteran leader—ever youthful in outlook and vigor—reminded the conference that the only foundation for the Christian Church is the ever Living Christ and faith in Him as the Son of God and Saviour of man.

The principle of Christian fellowship and cooperation in the name of Christ was dominant at Swarthmore. Representatives from Mexico, Africa, China, India and other fields, as well as from various Evangelical communions, brought varied views and stirring challenges to cope with the task sacrificially and adequately.

The results of this conference, as well as the outcome of Madras, must be seen in the churches, the Board offices and on the field in the months to come. One thing is certain—nothing adequate and abiding can be accomplished except through the power and leadership of the Spirit of God, living and working in individual disciples who are surrendered to Christ and devoted to His cause.

An important move was made toward unification of Protestant foreign mission management in America. The organizations which have handled various phases of the enterprise on a semi-autonomous basis, including regional direction, rural work, medical work, promotion and women's work, have now been incorporated into the membership of the Conference as representative committees of that single body. The ten committees are on Africa, the Far East, India, the Philippines, Latin America, Promotion in Interest-Publicity, Foreign Students and Radio, Rural Missions, Women's Work and Christian Medical Council for Overseas Work. The chairmen of these committees will be members of the executive department of the Foreign Missions Conference.

Another new and important feature of the Swarthmore meeting was the united conference of fifty-six newly appointed missionaries of eight mission Boards. These new missionaries are going to fourteen fields. In addition to the lan-

guage study, the new missionaries were prepared by a consideration of such topics as The Missionary Home; The Spiritual, Social and Intellectual Relationships of the Workers on the Field; The Missionaries' Health; The Sharing of Christ with Others. The fellowship, the prayer life and the objectives of the recruits were greatly clarified and strengthened at Swarthmore.

The change from January to June for the annual Foreign Missions Conference and the invitation to the newly appointed missionaries have recognized advantages and will probably be continued.

The chairman elected for next year's conference was Dr. C. Darby Fulton of Nashville, Secretary of the Executive Committee of Foreign Missions of the Presbyterian Church in the U. S. The Vice-chairmen are Miss Sarah Lyon and Rev. Leonard A. Dixon; secretaries Dr. Leslie Moss and Miss Florence Tyler; treasurer, M. P. Möller.

Frequent mention was made at the conference of the sufferings of China, the need to help the Chinese in their distress, the deplorable evil of continued sale of war materials to Japan, effects of militarism, and the destructive trade in narcotics, the demoralizing effects of war all over the world and the need to work for peace based on righteousness and brotherly love.

One recommendation of the conference, relating to evangelism includes the following call to prayer:

The whole question of evangelism with reference to the unoccupied areas of the world imperatively demands a special session of the Foreign Missions Conference for which adequate preparation should be made. . . . Realizing the urgency of the situation in this hour of crisis throughout the world and confessing the failure of the Church to meet fully its evangelistic responsibility, acknowledging our utter dependence upon God for His Holy Spirit in power for the consecration of both person and property to the task of world evangelism, and recognizing the divine origin and content of the Gospel Message and the divine source of the commission to preach the Gospel to every creature, we would sound forth a *Call to Prayer*, addressed to the whole Church of Christ, but especially to the churches in the United States and Canada, calling upon God's people to be instant in intercession:

1. That the Lord of the harvest send forth laborers into His harvest.
2. That the Church, especially at home, be revived, and delivered from compromise with the world, and with sin.
3. That the unity of the Church may find its expression in a greater unanimity in understanding and expounding the content of the Gospel message as revealed in God's Word.
4. That God may grant to us all who ought to preach the Gospel "utterance in opening the mouth to make known with boldness the mystery of the Gospel" (Eph. 6: 19) and "that God may open unto us a door for the Word, and to speak the mystery of Christ . . . that we may make it manifest as we ought to speak." (Col. 4: 3, 4) and
5. That in fulfillment of His promises God may pour out His Spirit in these latter days upon all flesh and turn multitudes to repent of sin and believe in the Saviour.

THE WORLD CONGRESS OF BAPTISTS

During July (20th to 27th) the representatives of 12,000,000 Baptists of the world met in Atlanta, Georgia, for the sixth Baptist World Congress. Previous sessions have been held in Philadelphia, London, Oslo (Norway), Toronto and Berlin. Dr. George W. Truett of Texas, presided at the sessions. Dr. J. H. Rushbrooke of London, the General Secretary of the Baptist World Alliance, the newly elected president, made a strong plea to Christians to withstand the assaults now being made in many lands against civil and religious freedom. Among other things he said:

Among all evil omens of the past five years the most menacing is the activity of secular and ecclesiastical powers in narrowing the bonds of liberty. Freedom, civil and religious, has been extinguished in many parts of the earth and in others menaced and diminished, and theories of the State have arisen, against which the instinctive Christian reaction is decisive.

. . . With efforts to bring Soviet Russia into closer contact with the Western democracies, the churches in the democratic countries should insist upon a pledge of religious freedom in Russia as a basis for such cooperation. If we forget Russia, we are less than Christians.

No feature of our time is as gravely alarming to the missionary enterprise as the multiplication of restrictions and demands in the enlarging Japanese-controlled areas of the Far East. . . .

Documents emanating from some of these areas indicate grave and multiplying obstacles to missionary propaganda, while the reverence to the Emperor exacted from Christian pupils in schools, in forms scarcely if at all distinguishable from Shinto religious rites, suggests too closely the Roman emperor-worship for refusing which early Christians endured a martyr-death. . . .

The appalling martyrdom of China is the shame of the Western World. We could have stopped it and we did not.

Protestants had been fearful of the future in Spain, knowing the temper of the Roman Catholic hierarchy and their unity in support of General Franco. But pledges have been received from General Franco, the Duke of Alba, and Lord Phillimore, for freedom of religious worship.

The congress took up the question of evangelism, the Rev. Dr. Charles W. Keller, president of the Northern Baptist Theological Seminary, Chicago, asserting that it "will cure most of the ills of society." If the souls of Hitler, Mussolini, Stalin, Chamberlain, Daladier and the Japanese Emperor could be reached to cause them to pray in unison, there could be no war.

A statement of the Baptist position on war and peace, condemned profiteering from war and urged general disarmament, strengthening of the League of Nations, an international police force and court of justice, and solution of the problem of unequal distribution of natural resources. The statement also denounced racial discrimination as "sin," and condemned totalitarian ideas of the State. For the first time in this Congress—and in a southern city—all signs were removed that indicated racial dis-

crimination or division, between white and colored delegates.

Presenting the Baptist position on questions of church unity, commissions of the World Alliance declared Baptist opposition to organic union with other churches, but they urged "Christian unity" and cooperation with other denominations "at a time when Christians are called upon to think and act together."

The report of a special commission favored the participation of various Baptist bodies in the World Council of Churches, so long as the council does not constitute itself into an "ecclesiastical union," or super-church.

The commission made it clear that Baptists do not reject "federal" relations to other churches, and feel that "persistent, indifferent division" and sectarianism are "deep disloyalty" to the Christian faith. . . .

The report stated the conviction that all Christians should be open to the development of opportunity and plans which would encourage our participation in the common responsibilities of evangelical Christianity.

On recommendation of the Committee on Evangelism the congress voted a five-year program of evangelism. The plan included the adoption of similar programs by the constituent bodies, the setting aside of a special day of prayer and appointment of a committee to direct a world-wide campaign.

DISTURBED CONDITIONS IN CHOSEN

Recent "uncensored" reports from Chosen show that Japan is not only seeking to force Koreans into the Japanese mold but is apparently endeavoring to get rid of Christian missionary influence as a hindrance to the dictatorial program of the militaristic party. Christians who are loyal law-abiding subjects, but who acknowledge Almighty God as the one supreme Ruler, are suffering persecution from shortsighted human rulers. Missionaries are finding their Christian work hindered if not forbidden. Nevertheless the "Word of God is not bound," says a friend who sends us a report from which we quote the following:

"Last autumn the work proceeded along much the usual lines. We missionaries adopted the policy of responding to Korean calls for service, rather than go to outstations upon our own initiative. Under prevailing conditions our visits might prove more embarrassing than helpful to the Korean Christians. In the winter it became very apparent that intimidation was being brought to bear on the churches and that opportunities for missionary cooperation with the outstation churches would be few. For the present the old itinerating days are over though Korean

Christians are as cordial as ever. Permits for evangelistic meetings are not given to missionaries or ways are found to keep the people away, as all gatherings, except for regular worship, are discouraged.

"Due to a combination of circumstances, mid-winter Bible Institutes and conferences have not been held as in former years. Missionary activities now are mostly confined to local conferences with Korean leaders, personal work, social contacts and ministering to the needy. Surrounded as we are by so much destitution, physical and spiritual, there are plenty of opportunities for service.

"Medical mission work is going well, but here also difficulties multiply. All licensed Korean doctors on the hospital staff have been drawn away to outside work; this leaves us greatly handicapped. War conditions make it extremely difficult to secure experienced physicians. The Japanese are seeking to control everything—man-power, resources, wages, prices, even the thinking and speech of the people. The whole country is being geared up to the highest efficiency as a fighting machine. Naturally mission work suffers because of war conditions. Foreigners are suspect, because they are foreigners; their movements watched and regulated, their leadership and influence is frowned upon. Non-cooperation with the Japanese policy on the 'shrine question' is regarded as rebellion against the government; though every other form of patriotism is encouraged by the Church and the Mission.

"Another friend writes that the local police have insisted that a Korean be appointed on the hospital staff to act as a 'go-between' between the police and missionary superintendent who, according to Japanese law, has full authority over everything in the hospital. . . . The hospital evangelist was put in jail because he would not go to the shrine. He held his ground and many were praying for him; as a result not only was he released but he is back in the hospital preaching the Gospel. Today many of the best Christians cannot be much in evidence in church affairs."

Evangelistic work is going on in heathen regions and is entirely unmolested where the shrine issue does not come up. It is where the church is strong that the issue is pushed. Christians therefore are going out to the untouched regions and are preaching the Gospel there.

What the future has in store for Christian work in Chosen we do not know, but there is a great and effectual door opened in the hospitals.

Of late there seems to be some change in the attitude of the Japanese toward the Koreans for in some places they are not pushing the shrine issue as fanatically as they did. Pray for Korea.

The Japanese Control of Religion

By a Former Resident of Japan

THE long-projected and much discussed Bill for the Control of Religious Bodies was passed by the Japanese Imperial Diet on March 23 and will become effective from April 1, 1940. Previous bills were formulated by the Japanese Cabinets in 1899, 1927, and 1929, but either were turned down by the Diet, or were withdrawn by the government without presentation. The new law has been in process of preparation since 1929, during which period it has been subjected to revision of various sorts including one reconstruction from the ground up.

The law provides for a comprehensive control of religious organizations. Approval by the Minister of Education is necessary for the establishment of any religious sect or denomination. A statement as to the creed, ritual, and organization of the body must be submitted with the application for recognition, but official "approval" of the same is not specifically required. Both sects and local congregations must appoint a responsible "head" to deal with the government in all matters. This step in the direction of a monarchical form of church government is somewhat offset by a provision which makes congregational permission necessary for changes in doctrine, clergy, rites, or rules. The establishment of a local congregation requires the approval first of the head of the sect and then of the Governor of the prefecture. The law recognizes Buddhism, sect Shinto, and Christianity as religions of the Japanese Empire. Every denomination or sect, as well as every local organization, will be required to register as soon as the law becomes effective. Other religions will be dealt with as "religious societies" by what will presumably be a more severe code, since one of the avowed purposes of the law is to control the activities of the freak, and sometimes dangerous, religions which have been springing up like mushrooms in Japan in recent years. A well-concerted drive of certain Mohammedan leaders to have Islam included among the "recognized" religions failed in the Diet, in spite of the fact that the Army was reported to be backing the move in an effort to win favor among Mohammedans in China and in islands of the South Seas.

This law is much milder than the one which in 1929 met defeat because of the bitter opposition of the Christian Church and certain Buddhist sects.

The former one did not definitely recognize Christianity; it required the approval by the authorities of the creedal basis as well as of the organization of religious bodies; and left much more by way of supervision to the local police. The former bill was to "control religions," this one "to control religious bodies." They are under different articles of the constitution.

There is need for such a bill as the present one. As mentioned above, Japan has in recent years experienced a great growth of what are known as "quasi-religions." Some are purely commercial organizations; some are revivals of ancient superstitions; some indulge in immoral practices; some run counter to the national polity. Three years ago the famous Way of Man sect was disbanded and its temples razed on the ground of *lese majeste*; it claimed a membership of over a million. Corrupt practices within Buddhist sects have long been an offense to peace-loving Japanese. The law was needed.

This law, like the former bills, has been drawn up after conference with an investigation commission on which were representatives of all three religions, the representative of Christianity being Rev. Mitsuru Tomita, of the Presbyterian-Reformed Church, the chairman of the Board of Directors of Meiji Gakuin. He wielded such great influence that on several occasions members of the Shinto sects protested that too much regard was being paid by the authorities to the desires of the representative of Christianity.

Gains made possible by the Bill:

(a) The recognition of Christianity as one of the three religions of the Empire. This of course will increase its prestige. Some Christians have even expressed the hope that Christian stories may be inserted into the school text books as Shinto and Buddhist stories now are. But the real gain will be that the local churches may appeal from the tyranny of local police officials to the Governor or Minister of Education.

(b) The permission to organize Christian bodies as juridical persons, thus offering them legal protection. There are local churches which years ago were organized in this way; but in recent years, the practice has not been permitted. Certain denominations are organized as land-owning juridical persons; but under the new law

each denomination and each local congregation may organize as a *zaidan hojin* and will then have the full legal rights accorded to a "foundation."

(c) Many existing local rules will be regularized. This will be a great gain. Up to the present our churches and preaching places have been regarded merely as "religious societies," and have been at the mercy of local petty officials. This has caused endless annoyance to missionaries and church officers.

The objections commonly made against the Bill are not new. At present it is required that every local church register a "founder" who is its legal and responsible head and is supposed to speak with authority for the congregation. Schools also must appoint such a person. The head of the National Christian Council is held responsible for its actions to the government. This is "an old Japanese custom"; and the best way to meet it is to appoint such an officer and then to regulate his actions. Reports of local congregations must now be made to local police stations in much the same form as those prescribed in the new law.

Under existing laws religious societies can be disbanded for the reasons given in the new law. "Russellites" can no longer prosecute their work in Japan; Mormons withdrew some years ago; the "Way of Man" cult was disbanded.

There is danger, however, in the possibility that "subversive" elements may be discovered in Christian creeds when such statements are presented to the officials, even though such presentation is technically only a matter of form. A number of Christian doctrines may be interpreted as running counter to the Japanese national polity as understood at present; for example, some forms of millenarianism; some expressions of the relation of Church and State; the Quaker and Adventist attitude toward military service; references to Christ as King of kings and Lord of lords, are all susceptible to such misinterpretation. Here again it is to the advantage of the Church to have the denominational creed registered at headquarters where it can be interpreted by intelligent men.

The Effect of the Law

I have no fear for adverse effect of the law on the Church in Japan proper, but if the law is put into effect in Chosen and in "occupied" China, that, I fear, will be a different story.

As far as Japan proper is concerned there are no dangers in the new law which do not inhere in the general situation, which in itself is fraught with potential danger. The existence of the Christian religion in a land ruled by "the Sovereign who is a manifest God," is anomalous. Japa-

nese subjects, of course, are permitted to enjoy freedom of religious belief, but only "within limits of peace and order and not antagonistic to their duties as subjects." And it would not require much argument to prove that the duties of Japanese subjects include not only social and political duties but also what in the West are called religious duties. Japan has no state religion, but state Shinto demands of Japanese subjects the response in loyalty and worship paid elsewhere to religion. As a recent writer has stated, "Under such circumstances, no division between 'church' and 'state' is possible, nor has there ever been such a division in Japanese history."

The Japanese concept of religion is something quite different from that held by Westerners. The Japanese word for "religion" was, in fact, coined by a Christian in the nineteenth century. A number of significant points in this connection were brought out by the debate in the Imperial Diet on the Bill under discussion. Home Minister Araki on one occasion stated that the differentia of a religion are (1) a founder, (2) a creed, and (3) organization for self propagation. This definition has cropped up several times before in recent years, and very conveniently leaves state Shinto out of the category of religion altogether. Even Daikichiro Tagawa, a member of the Diet and a prominent Christian layman accepts this distinction in his recent book "*Kokka to Shukyo*" (State and Church) and appears to believe that state Shinto lies outside the religious category because it contains no superstition! According to him, the holding of superstition concerning founders of religions and their followers is one of the characteristics of a religion, including Christianity.

The debates in the Diet lead one to the inevitable conclusion that Japanese of the official or governing class look upon state Shinto, or the Way of the gods, exactly as we of the West look upon a religion; in fact, their use of the word "Way" seems to differ very little from the Christian's use of it when he says that Christ is the Way; and their use of the word "religion" makes it mean little more than "superstition." Minister Araki, moreover, explained in reply to a certain interpellation that the followers of all religions in Japan were obliged to give priority to the shrines, asserting that if generally practiced this act will have the effect of reducing religious friction in the country.

In such a setting Christianity can hope for little more than toleration and protection from unauthorized persecution; this the new law appears to provide.

Opportunities in Japan Today*

By REV. J. HARPER BRADY, Kochishi
Missionary of the Presbyterian Church in the U. S.

SOME folks think there are none. Others that they are few and getting fewer. But the real missionary still finds that the days in Japan are days of twenty-four hours of opportunity—some of which find him and some of which he, Spirit-led, must find. If greater needs mean greater opportunities, then there are greater opportunities today than ever before.

There is a greater need for light, for there are more people in Japan now than when the missionaries first went there with the Light. Only about one-half of one per cent have received the true Light and are connected with any church, Catholic or Protestant. And this tends to get less as the gain in population far exceeds the proportionate gain in church membership. And the Protestant half of this number is divided into all the isms of the United States and a few special ones for good measure. If ever the unreached multitudes presented a challenge and opportunity for missionary service, then that challenge and that opportunity are greater today because the multitude of shepherdless folk is greater. The Church in Japan, for which we daily thank God, is still too weak in numbers, resources and vision for this mighty task. A great nation in need, desperate need, of Christ!

Then there is the opportunity presented by a greater need for guidance. For this is a virile nation, going places and doing things. If they do not go to the right places and do not do the right things, they suffer, maybe millions of other folks suffer, we all suffer, and much that we cherish and hold dear is endangered. If a nation is weak and asleep and staying at home (as such a nation would), there is no particular need for guidance. But such is not Japan. How terribly real and urgent is her need for the controlling, guiding hand of God! Never for a moment neglecting the multitudes, yet this ought we not to have left undone; winning for Christ those who mould the opinions of the mind and determine the paths in which these multitudes must walk for good or ill. A little has been done—more must be and can be done.

A greater need for comfort exists everywhere, for in whatever city or town one may live, all

around, on the gates and doors of every home, are silent testimonies to additional burdens and fears and sorrows, over and above what was there eighteen months ago. Soldiers leaving—the wounded returning—lots of little wooden boxes—life for so many with all its poverty and sickness and darkness seemed hard enough. Our hearts are bleeding for the millions across that narrow strip of water! They also bleed for those around us in their sorrow and we would do what we can to heal the broken-hearted. Into such homes and hearts there is a welcome, far more often than not, for the missionary who comes with a heart of love.

Difficulties are many and great in Japan for the one who comes from a foreign land and seeks to bring men to the one and only Saviour. When Japan and America are not on the best of terms our work as missionaries is made harder. These things change from day to day and are not the real difficulties. Sin and indifference are our strong and abiding adversaries. Sometimes these are on the outside—and now and then we find them on the inside and give them nicer names. It has never been a “convenient season” for men to humble themselves, forsake sin, deny self, and enthrone the Lord.

Our resources are more and greater than the difficulties. The first year of this conflict was in many ways the best year of the twenty-one we have been there. But we found it more necessary than ever to live daily “looking unto Jesus” and to yield to Him, but not to fear and discouraged fellow workers. Divine boldness, shot through with love, has never been rebuffed but always welcomed. Our resources in Christ, as more and more we have discovered them and made them our own, have proven more and greater than our difficulties.

More men are needed. There are fewer missionaries than there were some years ago, owing to retirements, sickness, the “de- and re-pression.” “We need reinforcements to work with these Christians in the God-given, God-planned task of reconciling men in Japan to Himself through the lives of other men who are vitally in touch with Him. The greatest challenge of the hour is that the doors are open for evangelistic work in this country. The forces that are with us are greater than all the adversaries.”

* Reprinted from *The Christian Observer*.

The Churches in the Dust Bowl

By REV. MARK A. DAWBER, D.D., New York
Executive Secretary of the Home Missions Council

I HAVE been requested to make a statement as to what is now taking place in the drought and dust area and what is happening to the Church. This I gladly do, but with the definite understanding that what is said may not apply to every situation but represents in a general degree the developments and attitudes.

In the first place it is necessary to distinguish between the drought area in general and the "dust bowl" in particular. The drought area includes all the territory where, because of the absence of sufficient snow and rain, there have been no crops, and where, because of the continued cultivation of the soil without a sequence of cover crops to hold the top soil and because of a high wind velocity, the top soil is blown away. This region includes the Pan Handle of Oklahoma, part of Texas, western Kansas, and the Dakotas. Here is a stretch of country between the Gulf and Canada that seems to be the victim of these recurrent dry years and also exposed to these high winds. The "dust bowl" is a part of this same problem and area; it includes the region immediately around eastern Colorado and western Kansas. Over this section an atmospheric condition obtains that attracts the dust as it flies from the drought area and is sucked down in what is called the "dust bowl." In the "dust bowl" area the soil has not been dried out as in the drought area, but the constant accumulation of the dust has buried the good soil and the crops so that the result is much the same as the drought.

Prosperity and Adversity

This whole country was highly developed during the days of the World War. The world was crying for wheat, wheat, everywhere wheat! Some of the best wheat in the country was raised here, and this land also produced the largest number of bushels to the acre. Wheat was bringing two dollars a bushel. During this period the country prospered. The people paid for their land, built homes and settled down to the business of agriculture and to face their responsibilities as citizens. They built schools and churches. These people came to settle and not to move. They are a home-loving, church-going folk. They subscribed generously to the Church and its causes. These churches were not dependent upon home

missions; they gave to home and foreign missions. Then the war ended, the price of wheat finally went down below the cost of production, and there followed four years of steady drought. The people continued during drought to maintain their giving.

The churches held on, hoping against hope that something would happen. The people kept saying, "Well, perhaps next year it will rain." "But the heavens were as brass." The preachers shared the lot of the people and, in many cases, because they did not complain, suffered out of all proportion. Some were able to hold out by getting part-time employment during the week. Splendid college and seminary men with whom I was personally acquainted were getting only \$250.00 a year. In some sections a great consolidation of churches took place. One county I visited, that during the heyday of prosperity maintained ten ministers, had but one to care for the remaining people. I never saw more vital religion anywhere than I witnessed among some of the ministers in the drought area. Here is one—they called him "Rusty." The name does not do him justice because there was nothing "rusty" about him. No grass grew under his feet. This was not due to the drought, but because "Rusty" kept his parish so well traveled, either by car or on foot, that he made a pathway wherever he was. He had a great philosophy of life. Speaking of his people who were facing a fifth year of drought, he said, "You know, it's no use getting discouraged. That won't get a fellow anywhere, but lead to more discouragement, and if I allow myself to get discouraged I will have no message for my people and nothing to help them with when I visit them."

To the problem of drought and dust must be added the scourge of sickness. The Red Cross and health authorities were pressed to the limit to make possible medical aid to the thousands who were sufferers from the drought and who lived where the swirling dust-laden wind brought sickness and death in its yellowish clouds. A peculiar kind of dust pneumonia was induced and intensified in the dust and drought area.

The Government was faced also with a special relief problem. In Boca County, Colorado, as many as eighty per cent of the people were on the

relief rolls at one time. The same was true of a large number of other counties in other states. The farms and homes that represented the savings and hard work of a lifetime were made valueless. In debt and with no basis for taxation or collections, such counties and communities confronted a problem which one can readily imagine.

Examples of Heroism

The following items are taken from correspondence that I have conducted relative to this situation. One district superintendent writes:

"Those six years of drought were eventful ones for me. They taught me many things, but best of all they revealed the high Christian spirit of the people."

Other statements are:

"The churches discovered that they could stand more buffeting than they thought they could stand. They had gone through a period of prosperity; then followed a period of unexpected disaster. This was a real test of Christian faith."

"A number of churches closed, but with the understanding that they would open again; if the rain came, the people would come back."

"In this section some adjustments were made, but no people were left without the benefit of a minister."

"The churches made no attempt to evade any outside responsibility, such as the great missionary program. They were an inspiration to others in the liberality of their giving."

"Another thing that was revealed in the drought disaster was that the best of the young men and women in the ministry did not hesitate to go right into the midst of it."

"In many instances help came from the outside, for which we were profoundly thankful, but the most inspiring thing was the willingness of the people to help each other. The self-respect and the mind to cope with difficulty have meant something to these people."

One could continue to cite the many and various testimonies of experience. But we are concerned as to what is now taking place, what is the outlook for the immediate future, and what kind of program is being devised for the coming years.

First, let it be said that many of the communities in the drought area will never be rehabilitated on the old basis of agriculture. The soil is destroyed—"gone with the wind." The Department of Agriculture is making a desperate effort to establish the native buffalo grass, but it is a most difficult task. If this can be done, a limited number of farmers can be maintained in cattle-raising, such as prevailed before the land was ploughed up for wheat. In other sections where not all the good land was destroyed, it would be possible to reestablish a smaller number of farmers if there could be some greater diversification of crops, and more of the land were left in grass. This is already taking place and the church life is already being adjusted to the more restricted population.

The small towns and villages that are in the drought area are also adjusting themselves in accordance with the agricultural changes. Fewer churches will be required.

Migration and Coming Home

The map of the drought country is dotted with "ghost towns," evacuated under the pressure of these changing economic forces. Relocation of population is a necessity. We cannot arrest an economic process that is rooted in nature and mother earth to suit either misguided people who desired to farm, or anxious speculators, or unfortunate investors. Communities have grown, prospered and been blighted before this, and will continue to pass through these cycles in spite of the advice and warning of Government and society. The lesson to be learned, however, is that intelligent citizens will realize that only by correcting the economic abuses and readjusting the dislocations which have come because of our failure to provide scientific settlement of people and a technique of land use such as the Farm Security Administration is seeking to establish, is there any real hope for a permanent agriculture. The Church will do well to cooperate in such a program of common-sense community development.

A goodly number of the former residents of the drought area are now "migrants" in California. There they are called "Dust Bowlers." Ever since the droughts of 1934 and 1936 they have been streaming westward from the Great Plains. A count at the California border records the entry into that state by automobile alone of 221,000 refugees between the middle of 1935 and the end of 1937. More than four-fifths of them came from the drought states. "Burned out, blowed out, eat out"—what is to be done with them?

They are having a desperate time as migrants following the crops. Now the rains have come again to the Great Plains, and many of them are turning their faces wistfully toward the East. They still own a "place" in Kansas, Colorado, or the Dakotas. Others lost the equity in their farms and became tenants, but the only neighborhood and community experience they had was back in the drought country. They were members of the church. No wonder they long to get back.

Many of those who were "dried" or "dusted" out have returned, some for sentimental reasons, others because they discovered that they were no better off elsewhere. Those who have been exposed for the first time to a migrant life have reaped a bitter harvest of experience, and are saying "Never again."

I visited in a small farm shack in the dust region of eastern Colorado a year ago. It was in a section where nearly everybody had left. This

farmer had been away two years but had returned. There had been recent rains that had given encouragement, but that was not the main reason for this man's return. The dust was still piled high around the house and the yard and fences. Farm machinery left behind was still buried in the dust. We sat in the kitchen and talked, and I finally plunged into the question of the reason for his return. I had already noted the absence of his wife, and that his two daughters were evidently keeping house. Looking through the open door, he pointed to a little graveyard that the dust had also made well-nigh invisible. He proceeded to tell me the story. "Well-nigh twenty years ago I came to this place with my bride; it is the only real home I have ever had. Together we worked hard and made money and paid for this place. Poor and desolate as it seems now, it is my own. Once it was lovely in the green of crops and pasture. Over in yon graveyard lies my wife and two children. I cannot leave them. This is my home." A lump came in my throat and made argument impossible. What was there to say to such a plea?

Others are now returning because of the increased snow and rainfall of the past year. Sections that have been barren and desolate in the drought and dust for five years are now lovely in the green of the grass and the gold of the wheat crop. Moreover, we must remember that to most of these people these places are home. They are all they possess and, given a year or two of reasonable rainfall, the people can do better here than anywhere else for they have no rent to pay.

Scourge of Grasshoppers

There is another problem that should be considered with the drought and dust. The recurring visitation of grasshoppers is equally as distressing to certain farm areas. In certain sections where the crops are reasonably free from drought and dust peril, they are in danger of the plague of grasshoppers. In Montana there is still much suffering because of the results of this plague of 1938.

The Farm Administration is carrying forward a vigorous campaign to exterminate the grasshoppers this year. An army of men is employed to mix the poison with sawdust and wheat bran and distribute it. Airplanes are used to scatter the poison over the infested areas.

The pastors are facing their tasks with a spirit of heroism, but it is a terrific battle to be constantly fighting this triple problem of drought, dust, and grasshoppers. Whatever the future may develop in regard to these three factors, there certainly could be many adjustments made to ease the situation from the point of view of the Church in some of these communities. Here is one town

of four hundred people with four churches and two others in the sparsely populated territory around. This town, like many others, was started during the World War, with the promise of prosperity in two-dollar wheat. The settlers were of the cultured type and remain, hoping against hope for better days. They have nothing to sell and no place to go. One church would be ample for this town and the surrounding community. Such adjustments could be made in many of the areas that have been devastated by drought, dust, and grasshoppers, and the responsible denominational leaders owe it to such communities to lead out in a program of economy, of comity and cooperation.

One of the outstanding editors of a series of Kansas weekly papers, which circulate in the drought country, makes some interesting observations as to conditions:

Like all other institutions out here, the Church has suffered with the successive years of drought and disaster this section has known, and is bereft of income since the whole economic program is built around farm production. There has been some retreat in faith, particularly in the last two years; the feeling that seven years of drought and hardship would be succeeded by seven prosperous years was clearly based on biblical precedent. When 1938 failed to bring a crop, certain wavering was evident and the succeeding crop in 1939 likewise added its effect. Of course, the departure of countless thousands of people from this region resulted in the loss of some of our finest leaders. People are now working on Sunday who previously declined so to do. I noted last night some seventy or eighty cars near the picture theatre as compared to four cars in front of the Baptist Church and six cars in front of the Nazarene Church. In this town, a town of some eight hundred people, we still maintain four churches and three full-time ministers. I have felt however that the town would be better off with only two churches instead of the nine or ten we have tried to support in good days. The unification move in these small towns would strengthen the churches, in my opinion, although denominational differences will always prevent that desired end to some extent.

Rehabilitation

If some way could be devised whereby these people would go into greater diversification of crops and, in particular, get a goodly portion of their land back again into buffalo grass for grazing cattle, they could solve their problem. In other drought areas where the farmers have continued on this basis, they have survived with little loss. Sections of Kansas, Oklahoma, Colorado, and Wyoming that were in the drought region, and where the farmers did not plough up the land to wheat during the World War but continued to graze cattle on the native buffalo grass, have remained with little change during the dry years.

As suggested previously, the Church will do well to join its forces with Uncle Sam in a more constructive approach to the settlement of people on the land, to avoid a repetition of the wastage of our rural heritage in riotous farming, to pre-

vent this soil erosion that has its ultimate and more serious disaster in human erosion. Large sections of the inland United States will doubtless go back to desert. It is estimated that in three of the dust storms alone some three hundred million tons of fertile soil has been blown away from the Mississippi Valley, a quantity equal to 150,000 acres of good land.

The stewardship of the soil is a religious responsibility. But the other side of this problem is that you cannot maintain good churches where the soil has been depleted. In the meantime we must give financial help and encouragement to the Church in the drought area, in order that it may help the people as they return to get a new start. We must help them to carry on the work.

By-Products of the Arabian Mission

By the REV. SAMUEL M. ZWEMER, D.D.
One of the Pioneers of the Arabian Mission

"I WENT into Arabia . . .," wrote the Apostle Paul to the Galatians. But no one knows why he went to Arabia, nor where he went, nor what he did there. There were no direct results from this journey as far as we know. The indirect results were a new man in Christ; a new missionary program; a revolution in missionary thinking, and thirteen Epistles that have shaken the Church and the world, after Paul's three years of meditation.

The Standard Oil Company and the Dupont Manufacturing Company both tell the world that their by-products are far more important and remunerating than their original products. As we look back fifty years, we rejoice at what the Arabian Mission has done in and for Arabia. The direct results are by no means negligible, but the by-products of the Mission are an even more remarkable testimony to God's guidance and goodness and overruling Providence.

First of all, we thank God that the Arabian Mission of the Reformed Church in America became the mother of four other Christian missions. The Danish Church Mission at Aden was the result of an appeal for Hadramaut, written by one of our missionaries in 1894; the Christian and Missionary Alliance work in Palestine and Iran owe their initiative to influences from Arabia; the United Mission in Iraq was founded by Dr. James Cantine and Dr. William I. Chamberlain; Miss Grace Strang was formerly a member of the Arabian Mission and later started the Friends of Arabia Mission at Hillah.

The Arabian Mission organized and followed up the first and second missionary conferences on the Mohammedan world, at Cairo in 1906 and at Lucknow in 1911. These were the first councils ever held by missionaries to survey and to face

the Moslem situation. Their influence has gone out to every mission Board having work among Moslems. The Cairo Conference was proposed by James Cantine at an Indian missionary gathering, to which he was a delegate from the Persian Gulf. It resulted in a deeper interest in Moslems in all missionary circles. Three volumes of its report were printed and its resolutions were translated into German, Danish and Dutch. The general conference held at Lucknow in 1911 was the precursor of the Cairo Study Center; a series of textbooks on Islam was issued and the Missionaries to Moslems League for all India was formed. From this conference also dated the *Moslem World* quarterly, published first in London, 1911-1918, and since then in New York City. It was at Lucknow that plans were made for a Christian literature committee for the world of Islam.

The Arabian missionaries served the Student Volunteer Movement in America for a number of years. Zwemer, Harrison and Storm visited hundreds of universities, colleges and seminaries and secured scores of missionaries for Moslem lands. This movement also published mission-study textbooks on Islam and on unoccupied fields, which had a circulation of over twenty thousand, with remarkable results in awakening the students of that generation to the challenge of Islam and the unfinished task of evangelism.

The literary output of the Arabian Mission includes not only the books mentioned, but also the twenty-eight volumes of *The Moslem World*, the six volumes of Cairo and Lucknow Reports, and smaller textbooks on "Islam," "Moslem Womanhood" and "Moslem Childhood." We must add also thirty Arabic tracts and ten books for Moslems, printed by the Nile Mission Press, and translated into other languages; two Arabic grammars

by Dr. John Van Ess; Dr. Paul W. Harrison's "With the Arab at Home"; and twenty books in English on Arabia, Islam or missions by Zwemer, of which some have been translated into Chinese, Swedish, Danish, German, French, Dutch, Urdu and Persian. And last, but not least, Dr. W. Harold Storm's survey of all Arabia for the World Dominion Movement.

The medical missionaries to Arabia have made an important contribution to medicine and surgery in papers sent to medical journals. In the investigation of leprosy, Dr. Storm's report and the work of Dr. Moerdyk are well known. Also the special surgical technique of Dr. Harrison and Dr. Mylrea and their work in oriental diseases.

The following organizations, all of which deal with Moslem evangelization, owe their origin directly to the Arabian Mission: The American Christian Literature Society for Moslems, incorporated in New York and with field committees in every land where there are missions to Moslems, from China to Egypt, has contributed over fifty thousand dollars for books and tracts since

its organization; the Fellowship of Faith for Moslems is a prayer league with headquarters in London, which enlists world-wide intercession for Moslems wherever found; the Friends of Moslems in China, of which the Reverend C. L. Pickens of Hankow is secretary, is a union of workers, native and foreign, for prayer and effort; the Brotherhood of Andrew (Lahore), is an association of Moslem converts for mutual help, social and economic, and to publish tracts, extend a helping hand to converts and restore backsliders.

The Arabian Mission has given two of its missionaries to occupy Chairs of Missions and Islamics, one at Princeton Theological Seminary and one at the Hartford School of Missions.

The steady, patient, persistent work of the missionaries, men and women, in eastern Arabia has changed the whole attitude of the government officials, British and Arab, from indifference or hostility to warm friendship. It has changed the spiritual climate of East Arabia. What this means is clear from the following article in which Sir Arnold Wilson gives a well deserved tribute to the work in Arabia.

A Diplomat on Missions in Arabia*

By SIR ARNOLD WILSON, M. P.

AMERICAN Christian missionary activities in Asia are as widespread as those of Britain; they labor under the same handicaps, suffer the same kind of criticism and, among those to whom they minister, enjoy the same reputation for altruism. Having had some opportunity, over a period of nearly twenty years, of observing at close quarters the work of the Arabian Mission of the Reformed Church in America, I feel moved to record something of its history, growth and achievement.

The first American pioneer in Arabia was James Cantine. Islam was then as intolerant of Christianity as at any time; the Arabs, in whose hands lay its principal shrines, stood aloof, isolated and suspicious, because they saw Islam everywhere at issue with Christian powers, and almost everywhere losing ground.

Cantine went first to Beirut to study the language. In 1890 he went with Samuel Zwemer to Aden, and there met an English missionary, the aged Bishop Valpy French, who died in Muscat in

1891. After a preliminary study of the vast region, they established themselves in Basrah (1892), in Bahrein (1893), and in Muscat (1894), and in 1895 in Amarah. That they should have encountered opposition is not surprising: that they should have accomplished little in the first few decades was likewise to be expected. Progress in other than mechanical inventions is to be reckoned in terms, not of calendar years, but of generations.

In 1895 Dr. Worrall went to Basrah as a permanent medical worker: with him was his wife, also a physician. Here they printed the first Arabic missionary leaflets. In 1902 medical work began at Bahrein in a permanent building, The Mason Memorial Hospital, adjoining existing boys' and girls' schools. Death took a heavy toll during these years, but men and women to replace those who had fallen were not lacking, and by 1906, when I first went to the Persian Gulf, the American Mission was already well established.

Lieut.-Colonel Cox (later Sir Percy), British Consul-General in South Persia and Political Resi-

* Condensed from *The Nineteenth Century and After*.

dent in charge of the Arabian coast, knew both James Cantine and Samuel M. Zwemer personally. A good Arabic scholar, he recognized their erudition; a man of high principles, he admired the tenacity with which they preserved their own ideals. His subordinates at Muscat and Bahrein and at Kuwait, and his colleagues at Basrah, were encouraged to help American missionary activities when they could properly do so, and the Arab chiefs were not encouraged to complain of the subversive activities of men who then, as in Ephesus nearly 1900 years before, seemed bent upon disturbing popular beliefs.

In 1909 medical work was started in Matrah, not far from Muscat. In 1916 the great influenza epidemic smote Arabia and Persia. Ibn Saud, of Arabian monarchs the most enlightened, sent for an American doctor from Bahrein; the call was answered and proved to be the first of many. The inauguration of an air service from Basrah to India via Bahrein made further visits possible to the Pirate Coast, as the long coastline of Muscat and Hasa was long appropriately called. The discovery of petroleum in Bahrein and of artesian water, has brought to the American Mission fresh opportunities and fresh responsibilities.

In 1910 medical work was started in Kuwait, thanks to the good offices of Sheikh Mubarak with the Sheikh Khazal of Mohammerah and the Naqib of Basrah, whose son, despaired of in Bombay hospitals, was cured of a tumor on the neck by Dr. Bennett. They had a long tussle with local prejudice, for Kuwait had maintained its independence of Turkey mainly by keeping all foreigners at a distance. A school followed in 1913 and later a permanent hospital.

When the Great War broke out Ibn Saud was nearby with his army, and sought medical aid from Dr. C. S. G. Mylrea, who is still stationed at Kuwait where he occupies a unique position. In the following year Mubarak died, regretted by every European who knew him, and most of all by a younger man whom he had befriended in adversity, Ibn Saud, today King of Saudi Arabia. War came to the gates of Kuwait and the hospital was full of wounded; its value and the absolutely disinterested service of the staff was recognized. The young Ahmad, who succeeded to the Sheikship of Kuwait, was encouraged to learn what he could from Dr. and Mrs. Edwin E. Calverley, of the American Mission.

When the British expeditionary force entered Basrah in November 1914, they found the American Lansing Memorial Hospital full of Turkish wounded; Dr. John Van Ess and his wife were in charge of the mission; their wide knowledge of local affairs was greatly in request. The army wanted an elementary grammar of Iraqi Arabic; Dr. Van Ess produced one with scholarly precision

and unscholarly speed. It required a supplementary local vocabulary; that, too, was forthcoming, and it was followed by an advanced Arabic grammar which is still the standard text-book in Iraq.

After the War the Lansing Memorial Hospital was transferred to Amarah,* as the Maude Memorial Hospital (recently erected) met the needs of Basrah, but the mission school remained at Basrah and prospered. The parents of a child, whether Moslem or Christian, who have passed through a mission school have no reason to regret their choice, and the Government has learned that such boys can be trusted when they grow to be men.

* * *

Such, very briefly, is the history of a mission which for fifty years has sought to make good Moslems better citizens in the hope that some among them, and they the best, will make the sacrifice, to them second only to that of life itself, and profess Christ. Its work is not to be measured in terms of converts made, in bodies cured, or children taught, still less in gallant lives spent, and sometimes prematurely ended, in regions which to outsiders seem, in Lord Curzon's words when he toured the Persian Gulf in 1902, "so intrinsically abominable and vile." There is room in the world, and there is need, both for the priest and the missionary, for the acolyte at the altar and the surgeon at the mission hospital, for the preacher in the market-place, and for "the school marm" in the classroom. Fifty years of Christian witness in Arabia, in the Persian Gulf and Persia has profoundly modified the ethical outlook of Moslems.

Exponents of Islam today tend to emphasize its points of approach to Christianity, rather than the differences. Their legislation tends to approximate Western patterns in many ways. A country, once exposed to Western ideas, can never be the same as before. The new foundations must embody Western as well as Eastern material if what is built thereon is to endure. Christian missions in general, and the American Mission in Arabia in particular, are doing much, but not a tithe of what should be done, to ensure that Arabs, to whom it falls to choose Western material with which to build, shall be enabled to distinguish between good and bad and between true and false. On their ability to do so depends their future. As in China and in Persia, in India and elsewhere, Anglo-American cooperation in the missionary field is today cordial and complete. The contribution that America is making to the welfare of the world in this sphere is unheralded and little regarded by statesmen or merchants, but I believe it will endure when much else has perished.

* It is now engaged, with considerable success, in the treatment of leprosy.

Fasl-Begh—Address Unknown

By "SHAHEEDA"

An Evangelical Russian Missionary

"AND so you are about to return to your wanderings with the Word of God through Turkestan? Well, God speed you! and, by the way, do try to find my friend Fasl-Begh!"

"Your friend Fasl-Begh? Who is he and where does he live?" I asked from the old gentleman to whom I was bidding farewell. He was of somewhat foreign appearance, as he sat there with his red fez on his head—a turkish mullah from Erzeroum in times past, but for many years a zealous Christian missionary to Moslems in one of the Balkan States.

"That is what I am asking you to find out," said he. "Some 15 years ago he was my helper at Kashgar, where we translated the New Testament into Kashgari. A fine man, of noble birth and noble mind, and not far from the Kingdom of God. . . . If you will make my request a subject for prayer, the Lord Himself will guide you to where my friend may be found. And you can give him news about the work which has been committed to me, and my warm brotherly wishes and blessing!"

I smiled, as I shook his hand: "This is like looking for a needle in a haystack—but it appeals to me as a matter of *faith*, to look for 'someone, somewhere,' on a stretch of land of 3 to 4,000 kilometres wide and inhabited by about eight millions of people! But I will trust God, who has promised to 'guide us with His eye.' He certainly knows where our friend Fasl-Begh is, even if he be at the end of the earth!"

So I set out for Turkestan, for another summer's work as a wandering colporteur with the Scriptures. I had been called by the Lord four years ago, from a prosperous work in the slums of Moscow, to a "knight-errant's" life in Russian Central Asia. Being neither upheld nor fettered by any missionary society, I had set out under the Master's guidance, to make known the name of the Lord Jesus Christ in this almost wholly Moslem land.

In my journeyings I crossed the several thousands of miles from Ferghana on the western frontier of China to the Caspian Sea—traveling, by rail, or in the cars used by the Mohammedan population, or I journeyed from the north, the border of Kirghisistan, down south through Sam-

arkand and the half-wild Emirate of Bokhara, to the frontier of Afghanistan, where the river Amou-Darya rolled its muddy waters through the sandy deserts of Karakum into the Aral Sea. All this wide stretch of land was solidly Moslem, with only a sprinkling of Europeans, mostly Russians. And in this vast "haystack" I had been asked to find Fasl-Begh Ssurkh-Khan, a man wholly unknown to me.

Two or three months passed in traveling with the Word of God through the country by rail, then by steamer or overland on the native high two-wheeled *aroba*. I was in touch with hundreds of Ousbeks, Kirghis, Turkmen, Tadjik and Afghans, yet not once had I been prompted to ask anyone "whether he was Fasl-Begh or ever had heard about him." But I had not forgotten old Mr. Awetaranian's request: I had prayerfully committed his friend's name to my memory, whence it had slipped into my subconsciousness, and I was sure that in God's own good time it would reappear.

Meanwhile I had been working with all the love, energy, initiative and "hallowed pluck," which were at my disposal, amidst most varied circumstances and among "all sorts and conditions of men"; making known the precious name of my Lord—His exalted state, His love unto death—by word of mouth, or by tracts in any one of twenty-two different languages.

Many heard of Him, some questioned me about Him, from curiosity or because of enmity against His Godhead and His Cross. A few had pondered the message which promised life and light, forgiveness and peace to their earnest but darkened souls.

Late autumn had set in and the time had come to settle in one of the large cities of Turkestan where I could give myself to language-study. I felt the burden of the summer's work; the strain of the many talks and pleadings, battling against the iron wall of Islam; the pain at the rebuff and scorn against the Son of God; the exertion of attempting to read, speak and think in so many different languages; the most needed ones, as Ousbek and Pharsi, were not yet sufficiently mastered by me. The body also felt the hardships of traveling in the primitive native way, of the ex-

cessive heat by day and the cold nights often spent under the starry sky, with insufficient food and lack of sleep. My whole being, spirit soul and body, had been drained, poured out in the passionate effort to "call many" and if possible to "save some." Yet, praise the Lord, with all this *human* strain and pain, there was joy in my heart for the great privilege of having been sent out as "a voice in the wilderness" of a Moslem land and people!

While getting ready to settle at Samarkand for the winter, the thought suddenly struck me that during this summer's journeyings I had passed by the small town of Osh, peopled by Ousbeks and situated in the mountains, on the way to Kashgar or Chinese Turkestan. I could not close my summer term, nor rest, till I had gone up to Osh once more.

Going Up to Osh

The memory of my last trip up to the Kashgar road was yet dear to me. It had not been successful in a purely spiritual sense; but it had been quite a "pioneer's" feat. The large Ousbek village which I went out to visit lay still higher up than Osh at its 5000 feet, and never before had any messenger of the Cross been there. I remembered the slow drive up with the *aroba*, the road having been hewn out into mountains of pink and white alabaster. I recalled my arrival at evening, before a great fair which would attract hundreds of mountain people, all of them Moslems. I passed the night sleepless, in my high two-wheeled car, in the big courtyard of the caravansary—rats jumping over me and dogs sniffing at me. I meditated about the responsibility of bringing the Gospel of Jesus Christ to the Moslems. Even if not one would allow me to explain the message to him I knew from experience that many would buy the prettily bound and cheap Scripture portions in Ousbek, Kirghis and Persian, and would take them into far-away mountain-villages where they would be read. The seed would thus fall on hearts—stony one or thorny or—God alone knew!—maybe on a good ground.

I had noticed on my arrival that the next day's round through the fair would be difficult. The people seemed rougher than those of the plain, many of them might never before have seen a European woman, an unveiled one! They looked threateningly and in an unfriendly way at the unwelcome guest. What would they say to her message?

But with all that, I had deep joy and peace in my heart. Around me was the moonlit silent night, the rustling of wind in the high poplar trees, the sweet voices of many a nightingale and the twitter of half-asleep birds, the fragrant smell of the resting earth! I felt the presence of Him whom I loved and served, and all around the

earth and sky and living creatures seemed to join in the song of praise which filled my heart. On the impression of that trip, I decided to go up to Osh and see what the Lord might have prepared for me there.

It was a large, typically Ousbek village or small town, with a Russian military garrison guarding the mountain road up to Kashgar, built at the foot of the Mount Suleiman, in memory of a legendary visit to Osh by King Solomon. The view from there was vast and beautiful. To the right, one looked into Western China, to the left, in Eastern Bokhara, towered snowcapped mountain ranges; swift, silver-green streams rushed down, through sandy deserts, to the fertile plains near Andijan which nestled in the light-green vineyards and dark mulberry trees.

I put up at a small caravansary and wandered, with my load of Scriptures in Russian and in the native language, some days up and down the few streets in the military compound, and through the labyrinth of lanes and bazaars in the "old" or large Ousbek village. But neither in the shops nor in the tea-houses, did I find interest in my message or in my books. This seemed a closed place to me! This was strange, especially because of the strong inward urge which had made me return on my steps and mount up here! I wondered what had been the purpose of my Master in leading me so definitely to this out-of-the way Osh?

Evening was falling; shops were being closed and the men went to the tea-houses or to their homes. I was about to return to my lodgings, having just finished talking to an inquisitive old Bokharian Jew, when my eyes fell on a man who, evidently, had been listening to our conversation on religious questions. I was struck with his appearance. Dressed like an Ousbek, with the Kaftan and Moslem headgear, yet he had not the face of the Turk but of the Aryan race! It was a thin long, greybearded face with a most un-mongolian eagle's nose and clever dark grey eyes. There was an inward light shining in them, a question—as he looked at me—and we continued for some moments to look spellbound at each other.

Then from my subconsciousness a nearly forgotten name rose up; by a sudden inspiration I said slowly and tentatively: "Are you Fasl-Begh?" With a still brighter light in his eyes he answered: "Yes, I am Fasl-Begh!"

Joy flooded my soul! In a moment we had gripped each other's hands and immediately a bond of future friendship, yea fellowship, linked us one to another. At last I said to Him: "I have been asked by Mr. Awetaranian to find you 'somewhere' in Central Asia and to give you his message of brotherly love. And lo! our Lord,

who knew all these years since you separated where you could be found, hath guided me up here to the very farthest spot of Turkestan!"

Fasl-Begh was delighted to hear once more from his former friend and co-worker with whom he had lost contact for many a year. I promised to come to his house the next day, and so we separated for the night.

Only those of God's children who have experienced His leadings into ways which seem sheer "foolishness" to the world—those who have been willing, as Abraham was, to leave all and go out "not knowing whither" and why they are led—only these understand the joy which filled my heart to overflowing. They will feel the tender gratefulness for having been privileged once more, to "find Him fully true" and trustworthy!

The next morning I went to Fasl-Begh's compound and at once felt at home with his children and his wife, whom he presented as "the best of women"—an expression quite unusual with a Mohammedan. I shared the family meal and we then went to Fasl-Begh's private den, full of books—evidently the abode of a student.

"Have you found and accepted the truth as it is in Jesus, through your work of translation of the Gospels into Kashgary?" I asked him. For answer he showed me his Bible in Persian, and I was deeply moved on finding its margins covered with annotations, proving unmistakably that here was a seeker and an earnest one, with a real interest in the Word of God.

Again I asked: "Friend Fasl-Begh, have you accepted the Lord Jesus as your Saviour?"

He looked at me with thoughtful eyes and said: "I do believe that Jesus Christ died on the cross. . . ."

"But did He die *for you*, personally?" He kept silence, but his manner, was not that of a Mohammedan to whom the cross of Christ was an offence. He was more a seeking "Nicodemus" who asks in sincerity "How can these things be? How may I make my own the truth which I believe as a historical fact?" The Holy Spirit, who had revealed God's plan of love for mankind, could also enlighten this sincere lonely seeker into an experience of the truth.

We had a friendly talk as in the presence of Him who had been drawing this precious soul to Himself all these years. Fasl-Begh was a sensitive and retiring man; it would cost too much, as yet, to step out openly from the Beit-ul-Islam into the family of God in Jesus Christ! He was still bound by the traditions and customs of Islam and he was one of the foremost men of the village; like the "rich young ruler" he did not yet love Jesus enough to "leave all and follow Him."

I was gladdened by his request to take two of his children to Europe or to the Levant for a num-

ber of years, in order to let them be educated.

"Do you wish them to have a Christian education?" I asked.

"Yes, I mean it just that way!" was his answer.

The little girl still needed a mother's care but we agreed that I would make arrangements for the boy with my missionary friends at Cairo and Beirut, and would come for him, the Lord willing, the next spring. I bade my new friends farewell and left for Bokhara. This happened in September 1913.

Subsequent Events

The winter passed quickly for me—partly in medical missionary work at Jiddah among the pilgrims passing through this port on their way to Mecca—partly in language-study at Samarkand. In May 1914 I was again at Osh, heartily welcomed by Fasl-Begh and his family.

I found the man more firm in his stand for Christ, more outspoken before his neighbors; we could thank God for scorn and shame borne by him for Christ's sake. It was agreed that the grandfather who meant to make this year the pilgrimage to Mecca, should take the boy with him and deliver him to me at Jiddah, where I hoped to be again at work during the *Hajj*.

When we separated, we could not foresee the destructive warfare that would sweep over the world a few months later, breaking up and shattering like a typhoon, kingdoms, nations and individuals! The Great War was on. The whole of Europe, and especially the Mediterranean states, were in a turmoil. People who were traveling, had either come to a dead-stop, cowering in anxiety wherever the thunderbolt of war struck them, or were rushing in a wild panic to return to their respective countries.

The pilgrimage to Mecca had been forbidden by nearly every government; consequently neither Fasl-Begh's father nor his son were able to reach me at Jiddah, from which I had been expelled by the Turkish Government.

My hope of going again to see my friends at Osh had also come to nought. My unusual journeyings through Central Asia had always been undesirable to the Russian Government; but after the War broke out their mild displeasure changed into frank suspicion towards me. In order not to involve my friends in my personal difficulties, I refrained from going to Osh. But seed had been sown, faith had been strengthened, a bond of fellowship linked me with the solitary far-away seeker. It lay in the Lord's hands to perfect the work which He had begun in Fasl-Begh's heart.

Never again did I meet my friend face to face. From the few letters which we exchanged, whilst I stayed in Samarkand, I gathered with joy, that through material trials which the World War

brought with it, and quite alone in his Moslem surroundings, he was pressing on towards the goal—Christ his Saviour. I committed Fasl-Begh and his family to my Mennonite friends in Kirghisistan, but above all into the hands of God.

Six years later—in 1922—I returned to Turkestan and at once made enquiries about Fasl-Begh. The answer was that during my absence my Mennonite brethren had visited all my Moslem friends, and had found Fasl-Begh spiritually alive and, gratefully accepting instruction; they hoped, on his witness to the Lord Jesus as his personal Saviour, to baptize him the next year.

He must have made a frank confession to his neighbors of his acceptance of the Lord Jesus,

for they had become his open foes. When the Mennonite brethren next came to Osh, they did not find him. When the days of Russian lawlessness had come and any one could lift up his hand against everybody else with impunity, a mob of villagers approached his house, reviling and threatening him, and clamoured for his Bible—the cause of their fierce hatred!

No man had stood by him in his hour of danger; he was killed by the mob, and entered his Lord's presence, one of the firstfruits from Turkestan Moslems.

Thus my friend Basl-Begh, whom I had set out to seek and to find, had been sought and found by the Lord Jesus, to be with Him forever.

"Until We Find Them" In Dutch New Guinea*

By R. A. JAFFRAY, Makassar, Netherlands East Indies
Missionary of the Christian and Missionary Alliance

JESUS spake this parable—the three-in-one parable of The Lost Sheep, The Lost Coin, and The Lost Son. First, one in one hundred is lost, then one in ten, and then one of two is lost. The shepherd goes after the one lost sheep, till He finds it. The woman lights a candle, sweeps the house, and seeks diligently, till she finds it. The father waits patiently and lovingly until the son returns from his sin and wanderings in a far country, until the lost son is found, the dead is alive again.

So must we go out after the last tribe of mankind, wherever they be, however far away from Christ and His Gospel. It is not enough to wait till they come to us, or cry to us to come to them. We must deliberately, determinedly, go after them, enduring the hardships of the jungle trail, till we find them.

When the last tribe of mankind is at last told the story of God's redeeming love, the Father will rejoice, and they will then "begin to be merry" in Heaven, and the merriment will never end.

Probably among the last peoples of earth to be discovered, are those tribes in the interior of Dutch New Guinea, whose villages, only a year or

two ago, for the first time, have been sighted and photographed from the air. Until thus discovered they had lived alone, away from the coast, with no road or even footpath leading from the coast to their jungle home. Until a year or so ago they had not known that any others share this world with them; they had not known that any other peoples lived under the sun save themselves.

Thanks to men seeking oil and gold in New Guinea, these people have been located. The Dutch Government at once set to the task of making trails from the coast towns nearest to them, to the place where they live on the mountain slope, in the jungles of the well-nigh impenetrable, virgin forest. Shall not the missionary at once go up these trails, and seek the lost until he find them?

Dutch and American companies have united in gigantic effort of seeking oil in this great island of New Guinea. At one place, a town called Babo, over twenty million U. S. A. dollars have already been expended, and only this year are they commencing to drill for the oil. The captain of the steamer on which the writer recently traveled from Makassar over to Dutch New Guinea said that no less than 120 new American scientists are expected to arrive in Babo and other places in Dutch New Guinea this year in the search for oil,

* Condensed from the *Evangelical Christian*, Toronto, Canada.

and he expected that on every trip from now on, his steamer would be filled with Americans bound for the oil fields of New Guinea.

They mean business. Do we? They are after the things that perish. Shall we go and seek for souls that never die, till we find them? They are willing to pay the price in inconvenience and hardship. Are we willing to suffer and bleed, if need be? Are we willing to pray, and to give, and to go, in Christ's Name, until we find, perhaps, the last tribes of earth who are to hear the Gospel ere He returns to this world to rule?

The Christian and Missionary Alliance has applied to the Dutch Colonial Government for permission to open missionary work in three parts of Dutch New Guinea, first, on an island off the northern coast, called Misool (it has been called the devil's island); second, in the northerly part of Dutch New Guinea, called Vogel-kop (Bird's Head), where a lake, known as Lake Amaroe, has been discovered; third, further down the southwestern coast, where three lakes have been discovered from the air, called the Wissel Lakes, and where dwell tens of thousands of hitherto unknown peoples.

The whole southwestern coast of Dutch New Guinea is an unoccupied field for Protestant missionary work. Up the many little rivers may be found Papuans to whom no one has gone with the Gospel. They are not only head-hunters, but they are cannibals, living still in the Stone Age; and yet the testimony of all who have had contact at all with these people of the interior is that they have found them friendly. These people eat the flesh of enemies conquered in war, but God seems to have made them friendly toward the white man.

Dr. A. H. Colyn, the son of the Prime Minister of Holland, headed an expedition to these newly-discovered lakes by plane. Some of the Papuans were so interested in these "men from heaven" that they determined to follow them and thus learn the way to heaven! They said, "These men came from heaven. We saw them come. This is what we want to know—the way to heaven." With considerable difficulty six natives found their way to Babo but they soon found that Babo was not heaven by any means. The Assistant Resident at Fak-fak felt that it was his duty to fly with these seekers back to their own jungle land!

The dress of the Papuan is very simple. They go practically naked, with the exception of a loin cloth and strings of beads. They wear heavy earrings, a bone piercing the nose, etc., all of which are charms, supposed to ward off the evil influences of demons. In fact, their whole religion is a negative one of fear, and is a matter of sacrifice to demons, so as to avoid the harm which they have the power to inflict. What good tidings the

positive message of the Gospel is to these people!

Dutch missionaries on the northern coast, and British missionaries in British New Guinea, have already seen tens of thousands of these wild Papuans turn to Christ and be saved. So shall it be with these who have so recently been discovered on the southwestern coast of Dutch New Guinea.

During the past few years in Borneo, we have seen the mighty Spirit of God at work among the wild men, the Dyaks of the Borneo jungle. Over ten thousand of them have definitely accepted the Lord Jesus as their Saviour, and as many more seek to know the Lord Jesus and His gracious power to save. What He has done, and is still doing for the wild man of Borneo, He can, and will do for the still wilder man of the interior jungles of New Guinea. We have a deep consciousness that it is the Will of the Lord that the Dyak of Borneo, now saved, thoroughly taught in the Word of the Gospel, and filled with the Spirit of Christ, will be the best evangelist to take the Gospel to the still wilder man, the Papuan of New Guinea.

Many Dyaks have gone over to New Guinea in connection with the oil and gold companies, and among them, quite a number of Dyak Christians, including three or four of the elders of the church. In connection with the Alliance Bible School at Makassar, where more than three hundred students are being trained for the Gospel ministry, we have more than fifty Dyak students in preparation for the work. Pray that the right men may be called and sent forth in the name of the Lord. A prominent Dutch official expressed himself as heartily in favor of the plan. It is significant that both the local and the highest officials are heartily supporting the suggestion of this new work in the interior of New Guinea.

These recently discovered cannibal tribes, the Papuans of the interior of New Guinea, have sunk to the level of the beast but they were originally made in the image of their Creator and may yet be saved and restored to God's image.

Pray that we may reach these wild people of New Guinea. Let us go with Him after the last lost sheep, "until He find it."

Seed Thoughts from the Moody Bible Institute Speakers

Fruit is never born by doing; fruit is always born by dying.—*Bishop William Culbertson.*

Don't talk about the tragedy of the cross; that was God-planned. Talk about the tragedy of sin that caused the cross.—*Dr. H. W. Bieber.*

Too many Christians are seeking an easy life. They want the Gospel train to be streamlined and air-conditioned, and furnished with chairs.—*Le-land Wang, China.*



MEDICAL STUDENTS IN THE LUDHIANA WOMEN'S CHRISTIAN MEDICAL COLLEGE (1937-38)

Training Indian Women Doctors

By DAME EDITH BROWN, D.B.E., M.A.,
M.D., M.C.O.G., Ludhiana, Punjab, India

AS A YOUNG woman doctor, I went out to India forty-seven years ago, and began medical missionary work. My single-handed effort to alleviate the desperate sufferings of Indian women was seriously handicapped for lack of skilled assistance, so that I took counsel with other medical missionaries, and we came to the conclusion that the solution of the problem was to take steps to found a medical school where Indian Christian girls could be trained as doctors and nurses. No effort seemed too great if we could build up a corps of efficient Indian Christian doctors for the Indian women.

It was a pioneer venture but, urged by the desperate need, the preliminary difficulties were overcome and in 1894 the first Medical Training School for women in India was established. It was a glorious venture! The challenge was: "India's millions of suffering and uncared-for women." Our response was: "By the good hand of our God upon us it shall be done."

The financial resources of this embryo college consisted in a gift of fifty pounds, with a promise of a further fifty pounds per annum for the following three years. Had it not been that we were confident that this was a call of God and that He would provide, it would have been madness to launch out on such an enterprise with such meagre resources.

The College started work in an old schoolhouse, with four medical students and two student dispensers. Today, after forty-four years of ceaseless, consecutive grind we have three hundred students who are adequately housed in college buildings covering fifteen acres. These premises have cost fifty thousand pounds and we started with only fifty pounds in hand. To us it is a miracle indeed. Now the College is affiliated with Punjab University; this status enables our students to take the M.B. and B.S. degrees of that University—degrees which are recognized in England.

In addition to a thorough medical education, the

students have the inestimable benefit of a moral training, which cannot fail to impress them, and to influence all their future life. Each day the work begins with prayer and careful and thorough Bible teaching. By this means the students can explore the great Treasure House of the Word of God, which is the Easterner's heritage as truly as it is the Westerner's.

In addition to residential buildings there is a hospital with two hundred and sixty beds, and an outpatient department with average attendance daily of two hundred and seventy-five women and children. Some of the hospital wards are so arranged that it is possible for *purdah* women to observe the rigorous restrictions imposed on them. Our patients include Moslems, Sikhs, Persian, Afghan, and Nepalese women, to say nothing of the many "outcastes" who find here the welcome and care which is of the very spirit of Christ.



SOME HOSPITAL BUILDINGS AT LUDHIANA

Twelve well qualified doctors are on our staff, each being in charge of her own department; two more are needed for the additional work required to prepare the students for the higher degrees.

The Surgical Department is always busy. To have had an operation here is often considered an honor to be coveted! One young woman had a large tumor removed. When her friends came to see her, her sister was envious of all the interest excited as she told them of the preparation, and of the Operating Theatre, and of the wonderful chloroform she had smelt, and of the attention she received from the doctors and nurses. When I asked to see the sister, I found, *to her joy*, that she, too, required an operation. After a few days she was lying happily in a bed next to her sister. Then they sent for their elder sister, hoping that she might share their privilege. When it was found that she did not need surgical care, she wept tears of disappointment. Why were her younger sisters to have all the attention and all the fun (?) while she was left out?

We have a useful pathological laboratory, with a well-equipped department for X-ray and radium treatment. We also have tuberculosis clinics. The maternity department is one of the busiest, and is the means of saving incalculable suffering to India's mothers and of saving the lives of hundreds of India's children.

From this College and hospital three hundred and sixty doctors, and more than two hundred and fifty nurses and dispensers, have been sent into all parts of India. Most of them have gone as Christian missionaries to their own people.

More than nine hundred of our midwives of various grades are now working in the Punjab. And even this is not all—for very many of them begin to train nurses and midwives in the district to which they are sent. Recently we visited one who had prepared sixty village women for the Midwifery Examination. The Civil Surgeon, giving a good report, said that there was now not one untrained *dai* working in her district.

One of our graduates, Dr. Rose Shadi Khan, received a special Red Cross medal and a purse of Rs. 300 in recognition of her devoted services at the time of the Quetta earthquake. She was one of two Ludhiana graduates working there, and for days we at the Women's Christian Medical College were anxious, as we could get no news of their safety. At last we heard, to our relief, that both were alive, though one had been badly hurt. Dr. Khan, uninjured, was doing all she could to help and for three days and nights she had no time for food or sleep, as she cared for the wounded and dying. One by one they were dug out from the ruins. Many were *purdah* women known to Dr. Khan, for she had worked for several years in Quetta, and they clung to her in their terror and pain. She worked day and night for several weeks, till at last, worn out, she was ordered to take a rest. She passed through Ludhiana, looking thin and tired, but with triumph in her eyes, and as soon as she was able she returned to her work again. At present she is in a lonely station on the Northwest Frontier, where she is loved and trusted by all. The influence of this Indian doctor extends beyond the boundaries of her native land, for she is often called over into Iran, where her skilled help is sought by lonely, sick, and distressed women.

One is sometimes asked: "Are the Indian girls really worth training as doctors; do you find them capable of bearing responsibility?" My reply, emphatically, is that they respond to training, and are well able to take responsibility. We have proved it on our own staff, and the opinion is confirmed on all sides by those who employ our graduates. One medical missionary, writing recently about the work done by one of them, concluded her

report by saying: "She is an excellent missionary, and quite the best assistant surgeon I have met. At present she has charge of an outstation mission hospital of thirty beds. I regard her as a friend and do not see how we could carry on without her."

Another graduate is senior surgeon in a large hospital, of which she takes charge when the missionary is away on district work. Not only do the



A VERANDAH WARD IN THE HOSPITAL

various missionary societies appreciate the value of Ludhiana graduates, but the Government also recognizes their worth. Seven have been awarded the Kaiser-i-Hind medal for public services, and the honor of being the first Indian woman in the Madras Presidency to become medical superintendent of a hospital with a European staff, falls to one of the graduates.

Nurse Sundri is an illustration of how widespread the influence of these girls may become. Forty years ago little six-year-old Sundri, child of high-caste Hindu parents, was about to be "married to the gods." Her mother had become a widow before any marriage arrangement had been made for the child, and now the expense was too great. Who would care what befell a despised widow and her daughter? The temple would receive the child. She should be "married to the gods," and live a life of immorality. Those who know anything of the nefarious practices such dedication demands, will realize how terrible was the future carved out for the poor child. Little girls have been known to commit suicide rather than live in such surroundings.

Sundri was terrified. Then she remembered that once, when she had been ill, her mother had taken her to a dispensary in a neighboring village where a medical missionary had lovingly cared for her and made her well again.

Under cover of darkness the child ran away to this village, and hammered with her little fists

upon the dispensary door. It was night. Would anyone hear? Finally a motherly Indian Christian woman opened the door and took her in. As no one ever claimed her, the missionary sent her to school. Later she came to Ludhiana to train as a nurse. At the end of her training a call came for a missionary nurse for Arabia, and Sundri volunteered. It was a foreign land to her—different language, different food, and twelve days' journey distant. Through the fine work she did so lovingly in the mission hospital she found her way into the homes and hearts of these Arab women, rich and poor alike; and so skilfully did she handle many difficult obstetric cases, that her help often was sought in preference to that of her European colleague.

Then came the World War. The missionaries were not allowed to stay in their station, and Sundri was left alone. Single-handed she kept the hospital open for three years, dealing with such cases as she was fitted to manage. She remembered, too, that now she was the only one left to preach Good Tidings, and she gave herself the more earnestly to Sunday services and dispensary prayers, and to personal talks with her patients.

When peace was proclaimed, government proceedings required the presence in England of certain Arabian sheiks, who in turn desired that their wives accompany them. An interpreter would be required, and who was better fitted than their nurse-friend Sundri, who knew English so well?



STUDENTS IN THE PATHOLOGICAL LABORATORY

And to England Sundri went! Later she returned again to Arabia, took up private work in a dispensary of her own, and adopted Rosa, a little Arabian orphan girl. Rosa is now at Ludhiana. Recently Sundri, ill and dying, committed this little Arab girl to our care. She is now at school, and our prayer is that later she will become a doctor or nurse—a missionary to her own people in the far-off land of Arabia.

A study of the reports show that the graduates from this Medical College are now ministering each year to about three million women and children. Such a record is proof positive that the women of India themselves highly value the help given by their medically trained sisters. The gratitude they express is often very touching.

A friend from England once told me that when she was traveling in India, though she was unable to understand her language, an Indian woman was determined to make plain to her the love and gratitude which all the women of the district had towards the Ludhiana doctor at work there. Taking her three-months-old baby boy, this Indian woman laid him on the ground at the doctor's feet. Then, bowing in an attitude of utter devotion, she clasped the doctor's right hand, while with an outstretched arm she made a sweeping gesture to include all the women in the courtyard.

Indian Women's Work for Women

The medical care of India's women is of great importance. That it should be done by their own people is the quickest way of accomplishing the task, as it is financially the most economical. It is the right and natural way. The fact speaks for itself that in one missionary's life-time the work has moved so quickly that now three million women and children are being reached each year by the medical skill of their own people.

At the Ludhiana Medical College, on a scholarship of thirty pounds (\$150.00) per annum for five years, an Indian girl can take her medical degree. Think of it! A medical missionary to her own people at the total expenditure of one hundred and fifty pounds (\$750). Contrast this with the expense of training a foreign medical missionary, not to speak of the cost of outfit and passage. Surely, on the basis of economy alone the plea, "Train India's own women as doctors," is a sound one.

This is unquestionably the right and natural way, for however devoted the Western missionary may be, she still is a foreigner, and one whose speech and ways are strange. The gentle, educated Indian friend speaks the language perfectly, understands local prejudices, and is familiar with Indian customs and habits of life. She is a woman of the country, and wins her way unhampered by the handicaps which face the missionary from another land. Quite naturally she will tell her patients the Wonderful Story—old to us but new to them. She will use familiar illustrations to press the point, and the listeners will hear how she has found in Jesus her Saviour and her Lord.

"Village Uplift" has recently become the slogan of social service in India. The word is heard on all sides, but we of the Women's Christian Med-

ical College have long realized the desperate need of the villages, and have given anxious thought as to how that need may be met. Nine years ago, I stated that it was urgent that new centres be opened in the towns and villages, north, east, south, and west of Ludhiana. We saw great possibilities in such village centres, each to be equipped with a woman doctor, a nurse, a health visitor, and a teacher. Last year a special gift enabled us to open one of these centres, and its value is so great that I hope we will not be obliged to wait another nine long years before we are able to open others.

Let me emphasize the urgency of the hour. Great and rapid changes are occurring in India as work and power is passing into the hands of her own people. What we are able to do today may be impossible tomorrow. This is a strategic time. At Ludhiana we are trying to seize every opportunity to prepare and equip Christian women and girls so that they may be ready to meet the great responsibilities which await them in the near future.

Remember that India's welfare and uplift and evangelization are in a peculiar way our responsibility as Christian men and women.*

* Information and literature may be had from the General Secretary, Miss M. E. Craske, Ludhiana Women's Christian Medical College, 39, Victoria Street, Westminster, London, S. W. 1, England, or from Miss L. Powel, 6938 Cresheim Road, Mt. Airy, Philadelphia, Pa.

RULES OF CHRISTIAN LIVING

The following "Rules of Christian Living" are said to have been prepared for himself by the late General Booth of the Salvation Army:

1. Consider your body as the temple of the Holy Spirit and treat it with reverence and care.
2. Keep your mind active. Stimulate it with thoughts of others that lead to doing something.
3. Take time to be holy, with daily Bible reading and prayer.
4. Support the church of your faith. Mingle with others.
5. Cultivate the presence of God. He wants to enter your life and will as far as you let Him.
6. Take God into the details of your life. You naturally call upon Him in trouble and for the bigger things.
7. Pray for this troubled, war-threatened world and the leaders who hold the destinies of the various nations.
8. Have a thankful spirit for the blessings of God—country, home, friends, and numerous other blessings.
9. Work as if everything depended upon work, and pray as if everything depended upon prayer.
10. Think of death not as something to be dreaded, but as a great and new experience where loved ones are met and ambitions realized.

The Present Situation in Portugal*

By WM. H. RAINEY

*Superintendent of the British and Foreign Society for
Western Europe*

THE political situation in Portugal is complicated and uncertain. The power, in practice but not in theory, of this totalitarian State is invested in the Prime Minister, Dr. Oliviero Salazar, who is also Minister of Finance and of War. Unlike his colleagues in similar states, the Portuguese Prime Minister shrinks from publicity so that not many have even seen him.

Dr. Salazar is pro-German yet he is a member of the "company of Jesus" whose policy is strongly anti-Nazi and, therefore, pro-democratic. Such a policy may seem strange in an order that has always stood for absolutism in Church and State but the anti-Catholic attitude of the Nazis has thrown the Jesuits into unaccustomed company. Under the late Pope, Pius XII, the Jesuits were all-powerful at the Vatican, and dictated the papal foreign policy. Thus one can imagine Salazar torn between personal preference and religious obligation. The Prime Minister's love for Germany is tempered with fear for the safety of the Colonies, for Portugal is still the third largest colonial power. Without the alliance with Great Britain this rich almost undeveloped empire overseas would long ago have fallen a victim to predatory powers. Fear of German aggression, even in the form of a so-called peaceful penetration of Angola, swiftly brought wavering Portugal back into the English alliance. It is possible, even probable, that Portugal would try to remain neutral in the event of a European war. Although many of the governing class are pro-Nazi, yet the business-men are pro-British and the working class in the towns are Communists.

The situation is still further complicated by the Spanish question. The Nationalist rebellion was organized in Portugal and has received Portuguese support, in spite of so-called "observers" on the frontier. Spanish Government refugees, seeking asylum in Portugal, were handed over to the Nationalist authorities and even some of the flags in use with Franco's forces bear the Portuguese arms as well as those of Spain, Italy and Germany. Yet a Falangist—the Falangists are the Spanish fascists, who are opposed to the *Requetes*, who are strongly "clerical"—speaking on a public occasion, referred to the desire of his party to unite Spain and Portugal, presumably in the

interests of the former. This statement aroused the Portuguese hatred of Spain, due to the cruelties of Philip II. Thus another element of uncertainty and even fear was introduced into the national life.

England is fully alive to the importance of the Anglo-Portuguese alliance, hence the naval and military missions and the creation in Lisbon of a branch of the British Institute. The position of the British and Foreign Bible Society in Portugal is closely allied with British prestige. The freedom allowed to colporteurs is partly due to the nationality of the Bible Society.

The religious situation in Portugal has only changed slightly in the last few years. The Roman Catholic Church has continued to increase in power and may now be said to have regained the ground lost during the anti-clerical period following the declaration of the Republic in 1910. Such is its influence today that much of the government tax on salaries, destined to aid the unemployed, is used to build and repair churches and theological seminaries. The great army of militia on the Fascist model, which includes practically all citizens from the ages of 10 to 60, is well under the control of the Roman Catholic clergy. Attendance at mass, although not legally obligatory, is practically so. Only the valiant few have the courage to spoil their prospects by refusing to attend. There are also minor cases of persecution. Two cases are indicative of the trend of things—recently a State employee, a lay-preacher of the Portuguese Presbyterian Church, was threatened with dismissal if he did not stop preaching. A Baptist Church has been closed on the pretext that Communists attended the services.

Bible Society colporteurs, however, have no cause for complaint. Colporteur Gil reports that during the 25 years he has served the Society he has never known so much interest in the Bible, among Catholics as well as Protestants.

The strength of the Bible Society's position in Portugal lies in the fact that it publishes a Roman Catholic, as well as an Evangelical, version of the Bible. The Roman Catholic, or "Figueiredo" version, is a classic of the Portuguese language and is used in many Protestant Churches and schools. If war can be avoided, the prospects of Evangelical work in Portugal should be bright.

* See Frontispiece.

Preaching Christ in Europe Today

By PROF. ADOLF KELLER, D.D.,
Geneva, Switzerland

WHAT interests us here is not so much the question what controversial ideology is dominating the European Continent although it has a tremendous influence on religious life, nor what theological conflicts are fought through in the European churches, which were always inclined to express their religious life more easily in theological form than it was done in America. We shall simply ask in this survey how Christ is preached on the Continent and what a new evangelical life His message is kindling in the European churches.

If during the past century Church regiment, Church authority and its representatives played an important rôle in European Church life, the theologians came to the front these last decades when continental Protestantism re-thought the Reformation and tried to build up a new Church, not so much on an ecclesiastical authority but on sound theology. Today we may observe that it is the turn of the simple preacher of the Gospel who has his word to say and is listened to. Gospel preaching as such has become again the great essential fact in the life of the Church.

But each century, each denomination, each nation has made, in history, its contribution towards a special type of preaching. The nineteenth century preaching is in many respects quite different from the preaching which rose during the World War, and which is heard today. The last century was widely dominated by the theology of experience and of subjectivism which was started by the first great theologian of the century, Schleiermacher, who initiated a new theological thinking by taking the feeling of absolute dependence on God as the point of departure for sound Christian theology. Wherever such a theology of experience and of the subjective Christian consciousness was vigorous, preaching aimed at awakening similar experiences. Schleiermacher himself was perhaps even a greater and more evangelical preacher than theologian and interpreter of German idealism and romanticism. Under this theology it was more or less forgotten that Christianity was born, not so much from a sweet

subjective experience, as from a transcendent message of the revelation of God in Jesus Christ.

In preparing my sermon for Good Friday 1917, it struck me that following the word of Christ: "It is accomplished," I had not to speak of personal experiences but of the great fact and message which God has placed before us in the life and death of our Lord Jesus Christ.

A wide change in continental preaching is partly due to the rebirth of a theology of the Reformation—Karl Barth's study of the Epistle to the Romans appeared in 1918—and partly to a spontaneous rediscovery of the objectivity of God's Revelation in Christ.

Since then preaching has again become the announcement of the Gospel of Christ, as against giving moral or social advice, philosophical deliberations or sentimental experiences. The first task of the Church is again the preaching of the Gospel. This needs no further justification, yet there is no unanimity about what the preaching of the Gospel really means. Is Gospel-preaching consistent with the glorification of the nation and the mysticism of a totalitarian State? Yet, the eleven German Churches, whose leaders published a few months ago a nationalist and totalitarian theory, confound the Gospel with a myth; a divine revelation with religious self-consciousness; the Reformation with the Renaissance. But the Churches in Germany, where this Gospel is preached, are empty. Evangelical people do not confound the "bread" of our Lord with the "stones" of a natural philosophy.

An important feature in the theory and practice of preaching becomes evident in these empty German Churches: preaching needs a congregation that listens to God's Word. I preached for six years in John Knox's Chapel in Geneva and had often Scottish visitors in my audience. One of them was once listening so attentively that it meant quite an inspiration to me. When he came after the sermon to shake hands, I found that he had not understood one word because he did not understand German—but he listened. The response of many congregations where "German

Christians" are preaching is silence or absence. Such spiritual indifference kills any sermon which is not characterized by more than human wisdom. The Church which no longer listens to God's word is dying.

On the other hand, Confessional Churches in Germany are crowded. A man like Niemöller, a great preacher, drew larger audiences than the church in Dahlem could hold. There was always a pilgrimage from Berlin to Dahlem when the former captain of the submarine preached. Even Ministers of State were in the audience. Niemöller is continuing to preach though silenced. In America, during the National Preaching Mission, there was not one single town where I was not asked about Niemöller. He has the ear of the world because he preaches the Gospel even at the cost of great sacrifice.

The essence of this Gospel-preaching is quite simple. It is dominated by the two great leading thoughts of the Reformation: Luther's *Sola gratia* ("by grace alone") and Calvin's great message of the sovereignty of God: *Soli Deo gloria!* Modern evangelical preaching in Europe is again focused in these two great lights of the Reformation. It is Biblical, Paulinian. It is more an interpretation of the Biblical text than an explanation of a subject for which the text is only a starting point. Karl Barth in Basle does not allow his students to develop their own brilliant thoughts by using a Bible text. Stick to the text in reverence and obedience, he would say. Under such influences continental preaching has become more Biblical and more dynamic. It is a witness, not simply a historical exposition or a psychological application of spiritual truth. Historicism and psychologism have largely diluted, during large parts of nineteenth century preaching, the divine substance of the preached word. These theological and psychological temptations are overcome today. Christ himself and not science or theology, not personal piety or mystic experiences, is again the great subject of evangelical preaching—Christ who saves from sin by His grace. The attack directed against the Saviour by a self-redeeming humanism and secularism has, by reaction, made continental preaching more Christocentric than ever. Where Christ is preached there is no place for a shallow nationalism or a vigorous moralism. All these *isms* are effaced by the tremendous realistic power of sin and the all victorious Grace. Preaching is therefore, under the impression of the War and its aftermath, more pessimistic than in the self-content nineteenth century in so far as the possibilities and confidence in man is concerned and has again discovered the demonic character of the world, the principalities and powers with which

we have to fight; Christ is the only One who can overcome the reign of demons.

In this respect, of course, preaching is the reflex of a more orthodox and Christocentric theology. Yet, in other parts, especially in Eastern Europe, it is not so much an echo to theological thinking as a response to Bible reading. The Bible itself and not only theology as a witness to the Holy Scriptures has been and is the great teacher of how to preach. Preaching is therefore no longer the art of trained pastors. The man who reads the Bible, preaches. A lay preaching movement may be observed all over Eastern Europe. In Austria near Villach, is a Bible School preparing lay preachers for the Balkan countries. In Poland and Russia there is a large preaching mission carried on by laymen, the "Gospel-Christians," who are wandering from village to village announcing, often secretly, in farms, woods, lonely places the redeeming message which they have learned to know from the Bible. In Polish Ukraine an evangelical movement sprang up in a village when Krasniuk, a Ukrainian prisoner of war, returned from a German prisoner's camp where he had learned to read the Bible to his family in a Polish village. To read the Bible means to meet Christ, and this is the one great stimulus for preaching. The annual report of the British and Foreign Bible Society shows indeed that in spite of a growing poverty, political tension and religious persecution the Continent has bought more Bibles than during last year. Even in Spain the sale of the Bible has increased.

The Hope for Reformation

Where the Bible is re-discovered and read, a reformation is always near. Other general literature is certainly sharing the breakdown of any really leading power for mankind; the Bible has again proved able to give real leadership to personal and public life of mankind. Nowhere this is perhaps deeper felt than in Russia where the importation or printing of the Bible is still forbidden. A great thirst for the Word of God is found wherever religious interest is not entirely quenched. This unique Book and parts of it are penetrating into Russia wherever pores of communication are still open in the well protected pachydermic armour of their Russian giant. It penetrates into the interior via the great streams, via China and Turkestan. For many Christians the possession of the Bible is the greatest treasure, as the Word of God has become rare and thousands of Bibles have crumbled to dust because they were read so intensely. It is a matter of great rejoicing that not only the Bible is read again among Protestants—but Bible lessons are introduced for the first time in evangelical services. A

new Bible movement is spreading also in the Roman Catholic Church, and it happens that Orthodox priests, as in the famous conferences of Narva, assemble around the Bible and not only kiss the holy Book as a part of the Orthodox service, but read it with the joy of a great discovery.

Wherever Christ is preached, the Cross is inescapable. The willingness to suffer with Christ is one of the essential features of Christian life. This willingness not to be afraid even of martyrdom is perhaps the greatest aspect of present day Christian life on the Continent. The world attacks Christ, not so much by force and persecution as by a new philosophy and new tempting ideologies. Those who are not adopting this philosophy in Russia or in the totalitarian States must suffer persecution. The answer of the Russian Christians to this persecution is silent suffering. In Germany loud witness is still heard. In the western and central democracies the liberty to preach the Gospel is in no way restricted. A great missionary activity is started by the Churches in France, Holland and Switzerland which do not confine their missionary zeal to the pagan world overseas but are discovering that they have a mission field at home, that the Church itself is becoming a mission field as for instance France, which formerly has been called the oldest daughter of the Church and counts today at least thirty millions of people who have no connection whatever with any Church and have lost even an elementary knowledge of Christ and His Gospel.

It is very likely that many Protestant Churches will join the remarkable effort which has been made by the American Federal Council of Churches in its National Preaching Mission to take a fresh stand for the Church in the centre of all Christian life and activity, in the announcement of the Gospel of Jesus Christ. The world has proved today that it holds no really redeeming message and that its recipes are not bringing healing or salvation but sickness and death. The Church of Christ, confronted with this breakdown of culture and inefficiency of human wisdom, knows more than ever that she holds the word of salvation and has to bring it to the whole world.

FROM MADRAS CONFERENCE

A Bantu African woman in a bright blue dress and head-cloth, spoke with a natural eloquence which moved all hearts in the group on the worship of the Church.

"To us Africans, Christianity is a white man's religion. The white man regarded as heathen everything that he found in Africa; not knowing our language or our culture he judged it as heathen. He made us so conscious of this that by and

by we felt that our skin must be heathen too. He gave us an inferiority complex. We began to feel that if we dressed in his clothes we should be less heathen. If we began to speak English well we felt sure we were civilized and Christian.

If we speak the truth (and we must speak the truth), we must admit that the African says today, We want to feel at home when we worship. We want to feel that God has come to Africa. South African buildings, are always round thatched huts. The first time that I went into a church—it was built on the western pattern—I said, "I am in a foreign country." A Christian priest put up a hut with a thatched roof and a stone altar, such as we Africans use in worship; then I was at home before God. The stone altar on which we used to make our sacrifices to our ancestors in an attempt to worship the unknown God, was the place where we could come to God ourselves because God had made the ultimate sacrifice. Outside, under the beautiful roof of the world that is the sky, what more beautiful church could you find than that? The carpeted earth for our floor, under a big tree: there is the very best church of all and we are at home there. The high mountain suggests the power of God; the roaring ocean is better music than an organ. Our rivers—we have beautiful rivers—they are not heathen rivers; they tell us of God. Take our people out there and we can worship."—*Miss Minnie Soga.*

* * *

Mrs. Short, a British (L. M. S.) missionary in Papua, is training up the young people to a belief that God wants Papuans to remain Papuans when they become Christians. She encourages the wearing of the native dress or some simple adaptation of it suited to modern conditions, the building of churches in the island fashion, and giving a Christian content to the old customs. Most of the opposition to this comes from the people themselves. They say, "Now we are Christians we are enlightened people. We must dress as you do. We must have churches like yours. We must worship in your way." Sentiment in some places is so strong on the connection between religion and a particular form of dress that women may refuse to wear waistbelts because the costume into which their grandmothers were put by early missionaries was a long shapeless garment without a belt. It was natural to those pioneer missionaries to carry with them the customs, the conventions, the style of clothes and religious buildings to which they were accustomed in their western lands. But Christians in Papua and other lands must be helped to see that God wants Papuan Christians and African Christians from every land, not simply Christians who are an imitation of the Westerner.

Effective Ways of Working

Tested Methods for Increasing Interest at Home

EDITED BY GRACE W. MCGAVRAN, INDIANAPOLIS, INDIANA

College Students Organize for Actual Service

Young people of today are ready to give time and energy to rendering real service, if there is some person or organization to plan the work so it will be effective, and if there is sufficient real need in the project to make them feel it worth giving themselves to.

The following report of a service project being carried on by Bethany College students in West Virginia gives a picture of a situation which has need, appeal and organization to make the response effective. Study it carefully.

When the McKinleyville mine shut down, the presiding doctor and nurse could no longer be afforded. The Bethany College Y. W. C. A., under the supervision of Dr. Florence M. Hoagland, promptly established the present clinic for pre-school children. Once a month under the leadership of Dr. Booher of Wellsburg and the county nurse, who also donate their services, the girls conduct the clinic in the little town four miles from Bethany College. The girls weigh and measure the babies, take medical and social histories, and follow the orders and treatments prescribed by the doctor.

Taking her place in the clinic is Bethany's Chinese co-ed, a member of the Y. W. C. A., Violette Chun.

Each time the Y. W. C. A. girls visit McKinleyville the townspeople know they are bringing canned food, clothing, medicine, milk, and other items that the children need. All Bethany College is now aiding with a "soap" campaign in which each student not only must use soap before coming to fraternities and dormitories but must also bring one cake for McKinleyville. Already the girls are witnessing the results of their fine work. Underfed children are gaining in weight, children with impetigo—a contagious skin disease—once more have clear complexions, and the scantily clothed are now warm. The co-eds have also established a library with part of the funds and books sub-

scribed by Bethanians and private donations. Each Saturday some of the girls conduct the recreational activities of McKinleyville which supplement the newly added Boy Scout Troop under the leadership of William Rutter, also of Bethany College.

In addition to this work, Bethany students have conducted Sunday school classes and church services at McKinleyville for some time.

Front Rank, April 16, 1939.

There are several points worthy of note. The college Y. W. C. A. sponsored the project. Dr. Hoagland supervised it. The article does not say who suggested it, but we may rest assured that some one presented the need vividly, or there would have been no such whole-hearted response.

Notice also that professional aid was enlisted. There was no attempt made to have a bunch of college girls doing something that only a doctor and a nurse could do effectively. But what college girls *could* do in connection with the clinic was thrilling enough to them to insure their participation.

The international touch in the participation of the Chinese student has more than a little value. Race relations become normally inconsequent when people of differing races are working together in the spirit of Christ to alleviate human suffering and to build a happier world. For every such experience of joy in working together we may well give thanks.

Then there is the enlistment of the whole college in special parts of the project. Soap and books for the library! Two items which are easily provided by a large group, but which make a big hole in any budget which must buy them outright.

Notice, too, that the project is not forced into just one channel. Not all girls are interested in weighing babies and in taking medical histories. There are other avenues of service outlined. Recreational leadership, and leadership for religious education is asked—and found.

Too often we ask our young people to do some silly little thing which is no real challenge to their ability or interest. We assume they are too busy to do real things. That is, to be sure, the excuse which they give to get out of entering into our feeble attempts to harness their energies to worthwhile things in unworthy ways. But give them a worthwhile job with a real challenge in it—give them competent leadership—give them organization for effective use of their energy and time—and your college student displays all the resource, ingenuity and responsibility which made our ancestors, with no more years to their credit than these college young people possess, go forth to conquer a wilderness and to build a new nation.

Attract Larger Audiences

A missionary speaker recently went to one of the smaller churches of his denomination for a Sunday evening address. To his amazement, considering the audience in some other engagements he had filled, the church which was not a small one in size, was packed. Furthermore the choir loft was overflowing with eager-eyed boys and girls from the eighth grade. The service started. There was little beyond his speech and a musical program by those boys and girls.

They were the eighth grade *a cappella* choir of a neighboring school. They sang hymns, spirituals and other dignified and suitable music. They listened with intense enjoyment to his address.

When it was all over, the bouquets of gay summer flowers with which the church had been decorated were carefully wrapped and given to the missionary speaker to take home with him. One of the members of the church drove him clear across the large city to the place he was staying at.

Let us look at this experience for a moment, from the point of view of promoting attendance. It was the missionary society which sponsored the church service. They wanted not only their own members there, but also the rest of the congregation. They felt that the particular missionary they had secured was sure to give an address worthy of being heard by others in the community besides the members of his own denominational group.

What supplement to his address could they provide which would attract the groups they wanted present? They looked around and decided that the *a cappella* choir of the eighth grade of the neighboring public school would do that. Furthermore they could be counted on to provide a musical accompaniment in keeping with the address. Parents of the children would come whether they were to sing at school or in church.

Please note that there was nothing in the way of trying to attract by false pretenses to something which people would not want to hear. They were sure of their missionary's having something people would find very worth having come to listen to. The music was simply a second feature of equal worth in its own field.

The problem of attendance at missionary programs and meetings is often not that of having a worthwhile program. It is that of securing a hearing for that program from those who for various reasons ordinarily fail to give it any attention.

Many of the mothers and fathers, older brothers and sisters of the children in that choir do not ordinarily hear good missionary addresses. They came because their children were to sing. They went away glad that they had heard a worthwhile address as well.

Let us point out that a single singer, no matter with how lovely a voice, who was a member of the community and whose singing people had many times heard, could not have had much attendance pull. So far as the suitability of her singing, so far as her adding to the program, the value might have been the same. But probably not one single extra person would have turned out more than would have come for the address alone.

To add something in the nature of a variety stunt might pull a crowd there, but to attempt that is not worth the ruin it brings to the program. It cheapens and debases it. Those who are brought by it are quite likely to get up and walk out during the address, or to form the sort of unsympathetic audience which every speaker dreads.

Consider then, what you may add to a program which will build up the right atmosphere, be of value in itself, and have the right effect in bringing into the meeting a much greater number of people than might have come for an address alone.

Our Money for Others

The following thought-provoking and lovely poem by Alice Ferrin Hensey may be used in several ways in your church. A poster, in the center panel of which it is beautifully lettered in, and in the two outer panels of which are pictures of those whom we may serve, may be arranged. Or the poem might be given as a reading in the devotional part of your service. Where it is possible it should be made available to every member of the church, missionary society, or other group.

During days of bitter need, not so long ago, a woman approached by the church for relief funds refused on the ground that it was more important to keep

business going by continuing to spend her money for expensive trifles such as perfume bottles, imported service plates and jewelry for herself, than to give the money away. She was using a false philosophy to bolster up her selfishness.

The money paid for the jewelry went mostly into the pocket of the wealthy owner of the store she was fondest of. The same money would have gone almost directly into the small-business world of grocers and clothing stores and dairy farms of the community had she given it away. On the way it would have fed and clothed those in dire need. The bit of beauty the money purchased is as dead today as on the day it was purchased. The gift of money to relieve suffering would have brought life and health to a child who died for lack of proper food and shelter.

To buy things for ourselves instead of serving others with the money that is ours is not true stewardship.

As church members face the days of winter ahead, it is well for them to have this gently stern reminder always before them, that to buy more clothes for oneself when one already has more than one can wear, is the tendency which is the most effective preventative of our being able to "clothe the naked, and feed the hungry."

We cannot squander our resources on ourselves and still have them to serve a needy world with.

Here is the poem:

I have more food than I can eat—
They faint with hunger in the street.

I have more clothes than I can wear—
Their head, and hands, and feet are bare.

My walls are thick, and warm, and dry—
Their walls are rain, and wind, and sky.

My heart knows love of noble souls—
Their hearts are hungry, thirsty bowls.

These things let me remember when
Cries of the needy rise again.*

* Alice Ferrin Hensey. By permission of the author and of *The New York Times*.

Why Not Have a Church Library?

BY MARY F. FOLGER

A few years ago the Literature Committee with the pastor of the First Friends Church in Indianapolis, Indiana, decided the time had come for the revival and enlargement of the church library. One of the Sunday school classes loaned their own furnished classroom for this purpose. Two bookcases were moved in and all the religious education, church history, Quaker and missionary books were assembled. The Literature Committee chairman, with his wife, gave some and loaned many new and up-to-date books for circulation among our members. A number of desired books were donated by other individuals.

From time to time throughout the years the revision of the literature work of Friends has been made, to meet and use new opportunities for usefulness. Thus the work of the church library was begun in recognition of a wider avenue for service.

Since the beginning of our "revival," more cases and books have been given. And our collection has grown until now we have books for every department in the church and church school. We also have books on family life, fiction with a Christian emphasis, etc. Many books have been given by individuals as a memorial to a member of the family or meeting. These donors feel that there is an everlasting inspiration and living influence in this kind of memorial. A number of the various committees of the meeting have given new and desired books, in this way, not only cooperating with, but proving their consciousness of the need, and realization of the Christian influence of the Church through its own library.

One sectional bookcase is full of children's books and this corner, with little tables and chairs, is used for, and by, the children. Two girls, each eleven years old, assist with the whole library and have complete charge of the children's section.

There are two card files—one



CHILDREN MAKE GOOD USE OF A GOOD LIBRARY

for adults' and one for children's books. The name of borrower and the date taken and returned is noted on the card filed for that particular book.

Two instances we want to mention, occurring two years apart—unknown to either child. One of our boy's mother was reading to him at home, from our "Bible Story Book" and he wanted to take it to school. She gave permission and his teacher read this book to his class. A little girl this year so thoroughly enjoyed one of our "Stories of Jesus and the Children" that she took it to school and her teacher read a chapter each day to her pupils until she finished the book.

A number of children have given, in the public schools, reviews of books they have read from our church library. Many others have given book reviews in Sunday school. The books for children consist of the best recognized Bible stories, missionary and story books with emphasis on world friendship, etc. A number of adult books are used for reference and research work.

For several years our yearly meeting—composed of sixteen quarterly meetings, and within these eighty-one local meetings—gives special recognition to members reading a certain number of books during the year, in

a suggested given list. These are under various headings, some of which are: Biblical Literature, Friends History and Principles, Evangelism, Pastoral and Church Extension, Christian Education, Stewardship, Peace, Temperance, etc.

The Literature Committee has, for many years, been allowed a certain amount in the yearly budget of our meeting. This amount has been increased three times since 1935 and is used exclusively for purchasing books for the library. We feel the greatest mission of the Church is to help the home furnish the Christian foundation in character building. And one of the best ways to do this is through furnishing and helping to select the best of reading material, and build through books higher ideals of personal conduct. During the last several years we have placed church papers, peace and temperance literature, and other reading material, in public places and in homes, where they supplied a timely need.

We strive to be of service to any and all individuals desiring help or information, and in several instances have been able to supply or procure materials needed on a number of subjects for papers and talks outside of regular church work. Our library is being used more and more all the time by all ages.

A Story for the Children

In the Hall of Fame

BY VIOLET WOOD, *Missionary Education Movement*

Phyllis Wright was visiting Washington with her family. But she seemed disappointed as she studied the faces of the statues of America's heroes, warriors and statesmen.

"Father," she said, "are there no girls in the Hall of Fame?"

Mr. Wright smiled as he replied: "Let's get mother and Janet and Lois and I'll tell you about the only woman whose statue is found here."

"What state is she from?" asked Phyllis. "I'll be searching for her."

"She's from Illinois."

Phyllis scampered off, and when her father, mother and sisters caught up they found her gazing intently into the earnest face of Frances Willard.

"I found her," she beamed. "Now father is going to tell us about the only woman in the Hall of Fame in Washington." Then she read from the tablet "Frances Willard was born September 28th, 1839.' Why that's exactly one hundred years ago!"

"That's right," said Mr. Wright. "Frances came of pioneering folks and as a little girl she traveled in a covered wagon through the wilderness."

"A wagon like our trailer?" asked Janet.

"Oh, no, much different," answered Mr. Wright. "In those days it took months to drive 500 miles, and we've only taken a few days to do that with our automobile."

"What did she do to make her famous?" Phyllis asked impatiently.

"Like all people who win fame," Mr. Wright began, "she loved other people and wanted to be of some good in the world. She lived in prairie towns in Illinois and as a little girl she saw men spending their money in saloons, while their families were hungry and dirty. When she compared them with her own family she tried to find out what

made the difference, for her father had no more money than the other men."

"Frances Willard's father didn't drink, did he?" piped up Janet.

"No," Mr. Wright shook his head, "and that was the difference. Her family also prayed to God and kept the Sabbath while many other pioneers did not. Frances Willard decided to try to bring a new way of life to people whose children were poor and miserable because of evil ways. But first she must get an education. In those days it was an unusual thing for a woman to go to college, but Frances did it. Soon after her graduation a stranger thing happened; she was the first woman in America to become a college president."

"That's a very important job," murmured Phyllis.

"Yes, indeed," Mr. Wright nodded, "but she gave it up after a while because she felt it did not give her time to carry out her ambition to help the poor mothers and children. She began to lead bands of women through the streets. They marched to saloons, where men wasted their time and health and money, and there she prayed and sang Christian songs. Hundreds were so affected by her Christ-like spirit that they promised to give up strong drink and to lead better lives."

"Did they keep their promises?" questioned Janet.

"Many of them did," continued Mr. Wright, "and many became good fathers and established Christian homes. Women in other states formed similar bands and carried on the work, so that her organization grew until it became the Women's Christian Temperance Union. Frances Willard was its president for many years. During twelve years she went all over the United States holding meetings every evening, traveling 35,000 miles by means of wheezy locomotives and in old stage coaches."

"Did the people love her?" said little Lois.

Mr. Wright smiled. "They certainly did. Many of them traveled on foot from outlying farms to hear her speak in the towns she visited. She wrote books and edited magazines which thousands of people bought and read and passed on to friends. But that was not all she did. Phyllis, you will be twenty-one years old in nine years. Can you tell me one of the things you will be able to do then that you can't do now?"

"I'll be able to vote," said Phyllis proudly.

"Exactly," Mr. Wright said. "Frances Willard started the idea that women should vote, just the same as men. That was a brave stand to take in those days, for even good Christian men were against the idea at first."

"I read a story once," said Mrs. Wright. It told how Frances Willard always carried two favorite books with her wherever she went: the Bible and 'Pilgrim's Progress.'"

"I've read 'Pilgrim's Progress,'" cried Phyllis. "It's great!"

"Now, what would you call Frances Willard?" asked Mr. Wright: "a heroine? a warrior? a statesman?"

"I know what I'd call her," said Phyllis. "Our Sunday school teacher told us that missionaries had to be combinations of many things sometimes. I'd call her a missionary, a real home missionary."

Making Use of This Story

In connection with the celebration of Frances Willard's Centennial read to or encourage the child to read some of the following books:

Pioneer Girl, the Early Life of Frances Willard, by Clara Ingram Judson, Illustrated by Genevieve Foster. New York, Rand McNally & Company, 1939. 50 cents.

Frances Willard of Evanston, by Lydia Jones Trowbridge. Chicago, Willet, Clark and Co., 1938. \$2.00.

Point out the fact that the Christian motive was responsible for Frances Willard's contribution to the betterment of the American home.

BULLETIN

Council of Women for Home Missions

EDITED BY MISS EDITH E. LOWRY, 297 FOURTH AVENUE, NEW YORK, N. Y.

NEW STEPS TOWARD CHRISTIAN ONE-NESS

"Now I am to be in this world no longer, but they are still to be in the world, and I am to come to thee. Holy Father, keep them by that revelation of thy Name which thou hast given me, that they may be one as we are . . . But it is not only for them that I am interceding, but also for those who believe in me through their message, that they all may be one—that as thou, Father, art in union with me and I with thee, so they also may be in union with us—and so the world may believe that thou hast sent me as thy Messenger."—*Christ's prayer the night of the Last Supper.*

The observance of the Day of Prayer since its inception twenty years ago, has been a patent influence in creating a greater sense of unity among women of the Christian churches. There is now another special day which gives promise of binding still closer the bonds of Christian fellowship.

Possibly there are those who would raise questioning eyebrows at the claim that May Luncheons can help accelerate the trend towards Christian unity but in reading reports of the gatherings all over the country, one finds striking evidence that it is true. Quotations from some of them will answer any skeptics:

"This was the first meeting of its kind in Preble County, eight churches taking an active part. Any one could sense a feeling of fellowship and cooperation. We hope to organize a working group soon." *Ohio.*

"This is a small town but we have nine church denominations and they all cooperated with the exception of two. A real Christian non-denominational spirit prevailed during the day." *Oklahoma.*

"If all the nation-wide luncheons of May 4 proved to be as successful and important as the one held in Gainesville, Fla., a forward stride has been taken toward Christian unity and friendly feeling. Jews and Catholics as well as Presbyterians, Methodists, Baptists and members of the Christian

Church, nearly every group was represented in some way on the program . . . wonderful spirit of Christian fellowship." *Florida.*

"We truly feel that there is a better and closer understanding between church women than there was previous to this meeting." *Idaho.*

"We are looking forward to an organized group or federation of church women growing out of this first May luncheon." *Indiana.*

The May Luncheon idea originated with the Council of Women for Home Missions, the first one being held May 1, 1933 in New York City. In 1937 the other national Protestant Women's groups joined in the New York luncheon. Nation-wide participation in the "May Party" idea began in 1938. Over 400 communities reported holding luncheons.

This year, 1939, there were about 650 requests for program material. Reports have come from 33 states and Hawaii. Groups varied in size from one of seven to that of 647 in New York, which, however, included many from places outside of the metropolis. Oakland, California, the second largest group, reported 350. Meetings varied in type to suit local needs. Though the majority had luncheons, some groups had teas, a few had dinners, one a breakfast and others, just meetings without anything to eat!

In many instances, all the churches in towns cooperated. The largest number of denominations reported in one gathering was nine—there were doubtless twice as many in the New York gathering, but statistics are not available. A number of reports mentioned the cooperation of Catholic and Jewish women. In some places they attended only or brought "greetings" from their groups, but in several instances they had a share

in making plans beforehand. A Pennsylvania city reports:

"Twenty-five Catholic women helped us plan and ten Jewish women enjoyed our fellowship. The atmosphere of the meeting was deeply spiritual. The singing of spirituals by two women from each of our three Negro churches was a high point in the service."

From a town in New York State comes this:

"The village priest loaned us the chairs and tables and wrote me a beautiful note afterward praising our effort and saying that he prays every day for church unity."

The effect of such gatherings may be far-reaching. Many groups made plans to undertake coöperatively some practical project for the good of the community. Several gatherings decided to organize interdenominational groups that would function through the year with the World Day of Prayer and the May Luncheon as high spots. Perhaps in time many communities will be able to say, as one woman did in reporting on the May Luncheon in Dawn, Missouri:

"We have a Federated Church here and all the little country churches and all the little ones in town have been torn down and we all worship in one big church."

"Dawn"—what a significant name! If more of our communities would follow the example set by this town, in spirit if not in deed, would there not be in truth the dawn of a new day?

EASTERN SETTING-UP CONFERENCE OF COUNCIL WORKERS

What is a Council Setting-up Conference? It is a gathering of those who are to have charge of the activities in the Centers for migratory groups which harvest and can the crops. They

meet for fellowship, for training, for a better understanding of the magnitude of the migrant problem and the part which the Church is taking in helping to relieve a desperate situation.

Under the able leadership of Miss Marie Gaertner, supervisor of Migrant work in the eastern area of the United States, a very profitable conference was held in Hamilton, New York, July 3d through the 6th. This is the location of one of the Council Centers which served as a practice school and demonstration.

The program was divided so that each worker majored in the type of work that he or she would do on the field. This was very practical giving a clear picture of the work to be done.

Recreation Program.—The leader for this was Mr. Stanley R. Kendig, of the Connecticut Council. On the field now are young people directing recreational work, each putting into practice what they learned from him. Mr. Francis Nothrop, Chairman of the Fairfield County Youth Committee was very successful in teaching games.

Other leaders were Miss Helen White, supervisor of migrant work, Gulf to Great Lakes area, Miss Alicia Fisher who directed the new Center in Florida last winter, Mrs. Patricia E. Manchester, Executive Secretary, Consumer's League of Wilmington, Delaware, and the Rev. Alfred R. Winham, Pastor, First Reformed Church of Astoria, Long Island. Each made a valuable and significant contribution to the conference.

The Conference convened on the evening of July third. After the group had dinner together talks were given by Miss White and Miss Fisher, then Mr. Winham spoke on "Renewing Power."

The children who were to be at the Center were not brought in from surrounding farms until July fifth. The Fourth was spent in group instruction, picnic lunch under the trees, a period for swimming or tennis and a party in an old barn, the illumination for which was provided by two oil lanterns and spot

lights furnished by two rather weak flash lights. The migrant workers at Hamilton are Italian. In return for the entertainment they sang many Italian folk songs. It was generally agreed that this was the right ending to a very interesting and valuable day.

On July 5th activities started at 5:30. Breakfast was eaten in a hurry, and then everyone was off to the farms to "gather up" the children. Many new families had moved in over that week-end and so several new little faces were seen, including some six months' old babies. The success of this day was in large measure owing to the extreme efficiency of the Hamilton staff who worked nobly in the face of surprising and terrific odds. A great sigh of relief greeted Miss Stella Jenkins, R.N., Director of Home Hygiene and Care of the Sick, Utica Chapter, American Red Cross, for the situation was beginning to tell on six babies and their new "mothers." Miss Jenkins very kindly offered her time in an exceedingly crowded schedule to spend the day with the group giving advice on the care and feeding of babies and the proper procedure in first aid. This is the first time live babies have been used as models for demonstrating child care to Council workers! After dinner a very beautiful and helpful devotional service by Mr. Winham was held on the hill, back of the dormitories at Colgate University. As we sat overlooking the surrounding valley and mountains beyond, we felt a true fellowship of love and readiness to go out among those less fortunate with a clear message of Christ. Even the heavens conspired to make the occasion memorable and sent a small view of Aurora Borealis.

The most impressive moment of the conference was on the last evening when communion was served to the group by the Rev. Paul F. Swarthout, Pastor of First Baptist Church, Hamilton, New York. As the group gathered at the church and stood in silence before Mr. Swarthout who was assisted by two of our

members, one from the Southern group, and one from the New York group, everyone had a feeling of the power and strength that come through unity, fellowship and service for Christ.

From many expressions of gratitude and enthusiasm to Miss Marie Gaertner, it is very evident that the conference was a big success. The only regret was the absence of Miss Lowry, Executive Secretary of the Council.

FIFTEENTH CONFERENCE

on the

CAUSE AND CURE OF WAR

To be held at Hotel Washington
Washington, D. C.

JANUARY 22-25, 1940

This fifteenth conference will endeavor to face more realistically than ever before the problems of the grim world in which we live. There will be a minimum of formal addresses and much active discussion of our own problems aided by experts. One important session of the Conference will be built around the report of our Commission on a Permanent World Society. Another session will be devoted to pending legislation in Congress in which we are especially interested. Here, of course, we shall seek expert guidance to help us determine our own position before our annual visit to Capitol Hill.

A new emphasis will be laid upon the necessity of social justice as a basis for peace and upon the steps which must be taken to insure social justice both within our own country and among nations. The theme of the banquet will be "Our Responsibilities in a New World Order."

FRANCES A. THOMAS,
*Chairman, Program
Committee*

Those desiring to attend as delegates of the Protestant Church group should apply to the National Committee of Church Women, Rm. 63, 297 Fourth Ave., New York, N. Y. Registration Fee: \$5.00.

Our World-wide Outlook

A Missionary Newspaper of Current Events

EDITED BY MRS. HENRIETTA H. FERGUSON, XENIA, OHIO

CHINA

The Heart of the World

Sympathy for China is being expressed in a growing stream of gifts from all parts of the world. These gifts include a package of clothes from North Africa; a check from a sanatorium in Sweden; other donations from Basutoland, Pennsylvania, Norway, India, the West Indies, South Africa and other lands, have recently reached the headquarters of the British Fund for the Relief of Distress in China. Nearly seven tons of soap, over sixty gallons of disinfectant—urgent necessities with over 100,000 refugees packed into a narrow strip of city one and a half miles long, as they are in Hankow—have been promised. Ten cases of surgical dressings and a large quantity of elastic bandage cloth have come from the north of England.

Child Welfare Work Coordinated

To attain greater efficiency in the care of war-afflicted children, the National Relief Commission has invited all child welfare associations and institutions throughout the country to co-ordinate their efforts for service to these children, and has formulated a set of principles.

There are now 100,000 war orphans being taken care of in 71 government, provincial, local and private institutions in China. Approximately \$60, Chinese currency, is required to support one child for one year. It is generally acknowledged that it is not enough to supply food, clothing and shelter; there must be elementary, health and vocational education, and training in citizenship. The waifs must also be taught manual work, such as sewing, weaving, gardening,

care of livestock and a variety of trades.

—*China Information Service.*

Relief Expenditure

Government and private sources in China have already spent over \$45,000,000 (Chinese currency) for civilian relief. By the end of 1938, according to the National Relief Commission, 15,000,000 war refugees had been assisted by either government, public or private organizations, and 150,000,000 people (one-third of the population in China) had been forced by the war to leave their homesteads. Relief authorities are shifting their activities from supporting refugee camps to absorbing the inmates into industry. The Chinese Government has already allocated \$5,000,000 for the development of industrial cooperatives which aimed particularly to benefit war refugees. The needs increase every day, and the peak of suffering has not been reached.

Importance of Hainan

The *Presbyterian Bulletin of Foreign Affairs* notes that of all Japan's seizures in China the island of Hainan is the one least likely to be given up, since the Japanese Navy has long had its eye on this as a stepping stone in its southward drive. With Hainan in Japanese hands Hongkong is virtually surrounded by a ring of air and sea bases.

This little island is thickly settled by about two million rural folk. There are still a good many aboriginal tribes in the interior. Presbyterian mission work was begun there in 1881, with headquarters at Hoihow and in 1884 a station was opened at Nodoa. Later medical work was started at Hoihow, and in 1900, Kachek was opened as a mission sta-

tion. The mission staff on the island now numbers twenty-five, working not only among the Hainanese but among four aboriginal tribes.

Jewish Remnant in Szechwan

It is said that many centuries ago a group of Jews settled in western Szechwan bringing with them their monotheistic faith and Mosaic customs. Today there are many survivors who publicly worship God on mountain tops. A "lamb without blemish" is slain and its blood sprinkled, with the "paying of vows." The Chiang-Min is the name given to these Jews, who for more than 2,000 years have met to worship God in West China.

Converts from the Chiang-Min meet every winter with Rev. T. Torrance, author of "China's First Missionaries," for Bible study. A favorite course of study is how the Old Testament survivals in Chiang worship have become realized in the New Testament. These people were at one time very numerous in Shensi also, but have been absorbed by the Chinese in that province.

—*Sunday School Times.*

New Building for St. Elizabeth's Hospital

A new building for the Episcopal Hospital in Shanghai is made possible by a legacy left by a daughter of the first Chinese clergyman of the Episcopal Church in China. On June 27, 1868, a Chinese baby, Ah Mei Wong, was born in the home of this clergyman and grew up to make history. After attending St. Mary's Hall Church School for girls in Shanghai, she trained as a nurse, a pioneer step in those days, and then decided to enter the Toronto University Medical School.

From 1906 until her death in 1933, she developed a private practice in Shanghai, where she became highly respected. After bequests to other Christian institutions, she left the residue of her estate to St. Elizabeth's, for maternity work.

The new maternity unit and nurses' home is designed ultimately to combine St. Luke's and St. Elizabeth's hospitals.

—*The Living Church.*

Open Doors in Tibet

Numerous lamaseries are found in Tibet where missionaries may find a night's lodging. Many priests have visited the Gospel Inn in Sining, or have heard about it from friends. At certain times of the year there are religious festivals in connection with the lamaseries, and those at Kumbum and Komangzu, bring pilgrims from all parts of northeast Tibet. The crowds come to worship; the Chinese come on holidays or on business, and perchance to worship as well, for "better gods too many than too few," they argue, even if some of them are Tibetan gods. The crowds may be too dense, or too intent on business or pleasure to listen to preaching, but a printed message in their own language finds ready acceptance. The Tibetan will tuck his copy into his fox skin hat for later perusal and perhaps to be carried far into the interior.—*China's Millions.*

JAPAN-CHOSEN

Calling All Workers

The Bishop of Tohoku, the Rt. Rev. Dr. N. S. Binsted, called a meeting of all workers, both men and women, in Sendai June 19 and 20, and asked that preparation for this conference should include:

Private and public prayers for the guidance of God's Holy Spirit during the conference.

Prayers for God's blessing upon each person's own work as well as upon the work of the district and the whole Nippon Seikokwai.

An examination by each individual of his own life and work, with an effort to realize the

causes of his own success or failure.

Serious thought about the corporate life of each church.

Careful thought as to the future development of the work.

Thought about the future financial independence of each congregation.

The purpose of the conference was:

To deepen corporate life; to evaluate work for Christ and His Church; to endeavor to realize the unity of all the work; to make plans for the future development and expansion of the work.—*The Living Church.*

United Christian Movement

Kagawa took the lead in an evangelistic campaign, in which the first meeting was attended by 3,000 people who heard Bishop Naide of the Episcopal Church plead for a united spiritual front to meet the present crisis in Japan's national and international affairs; Miss Kawai urged a deeper reliance on God in the trying days ahead, and Toyohiko Kagawa boldly assert that only repentance and conversion of Japan's leaders, her masses, her youth and even her Christians can save the nation from the moral degradation to which she, along with other people in the world, has fallen. "Military force can never save a people from moral debauchery," said Kagawa; "only spiritual and moral regeneration will suffice to purge away individual and national sins, and the Gospel of Jesus is the only force capable of transforming personal and social life.

Mass meetings are to be held in various parts of Tokyo and other cities during the next few months, and for a period of three years all the churches are thus to cooperate in what promises to be Japan's greatest united Christian movement to date. Kagawa has agreed to give almost full time to the prosecution of the campaign throughout the land.—*Christian Century.*

Graduate Activities Listed

Since its formal organization in 1930, the Japan Theological Seminary in Tokyo has gradu-

ated 115 students: 11 have died or are incapacitated by illness, two have been drafted into the army; 79 are serving as pastors or evangelists in Japan, Formosa or Korea; 19 are teaching or in social service and four are studying abroad. At a recent service, students talked or sang in their native tongue; it is interesting to note that in addition to Japanese, the following languages were heard: Korean, Manchurian, Formosan, Chinese, Malay-an, Spanish (Philippine Islands) and French (French Indo-China).—*Monday Morning.*

Salvation Army in Chosen

Korea is one of the 97 countries and colonies in which the Salvation Army is at work. It employs 104 languages in preaching the Gospel at 17,567 outposts. The Army has recently celebrated its thirtieth anniversary in Korea, when special meetings were convened in Seoul and seven district centers. In connection with the celebration was a campaign for a 30% increase in all branches of the work. The Army has always recognized that a country's own people should be the ones to spread the message. Accordingly, the work in Korea is conducted by married couples who have passed the courses in the Training Garrison.

—*Korea Mission Field.*

"Two Hour Folks"

When the superintendent of the Soonchun Leper Colony in Korea was asked whether police control of the patients was necessary, he smiled and replied: "Where the principal occupation of people is to get together several hours a day and quote the Bible, police are not needed. By the way," he added, "how would you like to hear one of our two hour folks?" "Two hour folks? What's that?" the visitor inquired. It was explained that these were patients who could quote the Scriptures for two hours at a time without making any appreciable mistakes.

At a recent Scripture recitation contest at Soonchun, hundreds of contestants appeared,

representing all ages. An old and sightless man repeated the entire book of Matthew without stopping. He had committed it to memory by hearing it read aloud.

—*Evangelical Christian.*

Promoting Stewardship in Korea

Rev. H. E. Blair, in the *United Church Review*, tells how the principle of stewardship has been promoted in the Korean Church. Individual missionaries had taught stewardship from the beginning; it remained to outline a plan for systematic giving. Pamphlets giving practical methods and stewardship sermon themes were supplied to the churches, then each church was urged to print their own envelopes and supplies. The most satisfactory is a 52 page pad with a given number, to be hung on the wall at home. Each Sunday, a member tears off a page and folds it around a coin with the pad number in view; the little folded parcels to be deposited, with both hands, in the collection bag.

Most Korean women have no money to give and one of the touching scenes in many a Korean Church is the gathering up of little rice bags. The rice is put into the bags a spoonful at a time as meals are being prepared.

Year by year some new pamphlet is issued to teach and re-teach various phases of stewardship. Special men are sent out whenever possible to deepen interest. There are also special courses on systematic giving in the Theological Seminary and Bible Institutes. As the pastors go from house to house they talk about the family and its spiritual progress. They talk crops. They talk church budget. After prayer they lay out the record of the family as to church contribution during the past year and secure a new and, if possible, better pledge from each member of the family for the year to come. Thus the churches have grown in power and effectiveness.

ISLANDS OF THE PACIFIC

Evangelism among the Batanese

The Batanese Islands are the most northerly part of the Philippines. Until March, 1937, there had been no evangelical work there, but at that time Dr. and Mrs. Paul Culley, with two Filipino preachers established a permanent work there. There are good reports coming from these Islands: a total of 215 conversions, with government officials and school teachers friendly. A permit reading, "Any place, any time" opens the way for preaching at all points. Violence and opposition instigated by priests there have been, but without much result. Two young men from the Batanes are now studying in the Manila Evangelists' Institute preparing for work there later.

—*S. S. Times.*

"Keswick" in New Zealand

The missionary rally was one of the high lights of the annual Convention Camp at Ngaruawahia, N. Z., this year. On the speakers' platform were 30 missionaries, representing Africa, India, China, South America, Solomon Islands, Central Asia, New Guinea, Egypt, Russia and the Maori of New Zealand. Each speaker was limited to six minutes. Those present noted that the interest of the audience did not lag for a moment. The chairman announced that the missionary fund had realized £3,725 during the past year, and the goal for the forth-coming year was set at £4,000. A pledge and cash offering was taken, when an amount in advance of that of last year was promised, and a cash offering of £180 received.

—*Life of Faith.*

Quezon Works for Integrity

Lanao Progress observes that President Quezon and other Philippine government leaders are making a determined effort to bring about a moral revitalization among their people. A recent evidence of this was the President's action in ordering

army officers dropped from the service for lying. He took advantage of this opportunity to say that with the exception of treason or cowardice there is no crime in the military code so unpardonable as lying, and that the foundation of every army is the honor and integrity of its officers. "Lacking these virtues," he said, "no army can succeed in peace or war. An armed force with untrustworthy officers becomes a menace to the state rather than a support . . . If executive clemency were exercised in this or any similar case, it would set a standard of integrity in the Army of the Philippines so low that it would discredit not only the Army, but even the Government itself, and deliver a death-blow to the development of the high type of officer personnel which we must have."

Three other officers are mentioned in *Lanao Progress* as expressing the same sentiments, and all three, as well as President Quezon, practice their own preaching. They know that their country must be made strong, and that it takes upright men to make it so.

Christianity Applied to Business

The largest shoe factory in the Philippines is owned by a Christian, Mr. T. Teodoro. He employs 500 workers and turns out twelve to fifteen hundred pairs of shoes a day. He provides for his employees low-rent living quarters, a low-priced restaurant, complete medical care, physical examination and clinical service, rest and recreation facilities. His factory is a model for light and air. Not only this, but each morning his 21 foremen meet with him and start the day by repeating together Psalm 19:14 — "Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my redeemer." Then, after a period of silent meditation, they discuss the day's work, closing their meeting with the Lord's Prayer. At one corner of this room is a door which opens on a steep

and narrow winding staircase which leads to a prayer room. It is a long room with a prayer rail, a picture of Christ at Gethsemane, and Scripture verses in Tagalog. No one is invited into this room who cannot also be invited to pray, and shoes are left behind at the foot of the stairs.

—*Philippine Presbyterian.*

NORTH AMERICA

Bible Society Day at the World's Fair

June 25th was American Bible Society Day at the New York World's Fair. Following the dedication of the Society's exhibit in the Communications Building, which included a long list of book titles chosen from the Bible, such as "The Promised Land," "Green Pastures," etc., the group of men, women and children went to the Temple of Religion, where Dr. John H. Finley and William Lyon Phelps were the principal speakers.

Dr. Finley spoke of the devotion to the Bible of earlier generations. To this, he attributed not only their genuine piety but also the richness of their language. He declared that no other book in the world could be compared with the Bible. Any other book the human race might do without, but not the Bible: that, he said, is a necessity of life.

Dr. Phelps aroused much expectation when he said that the Bible contained the best prayer, the best sermon, and the best poetry in the whole world. The Sermon on the Mount was, of course, the best sermon; and the Lord's Prayer, the best prayer. The best poem was the Twenty-third Psalm.

Symbol of "Eternal Light"

The Ner Ha-Tamid, or "eternal light," was brought from Palestine last April to burn in the Jewish Pavilion at the New York World's Fair. According to the Director of the Pavilion, this light will burn continuously as a memorial to those who gave their lives seeking the establishment of a Jewish national home

in the Holy Land. It was kindled on Easter morning by a member of the Jewish National Council, at an elaborate service before the historic Wailing Wall, attended by representatives of practically all Jewish organizations in Palestine.

The idea is to have the light burn in the Memorial Hall of the Pavilion not only as a memorial to those who died in the struggle to establish a Jewish national home in Palestine, but also to symbolize the undying faith of the Jews in the future of their people in the Holy Land.

—*World Outlook.*

Growing Intolerance

To "make America safe for differences" is becoming an urgent task for all Christian people in the United States. This was emphasized by the Church Peace Union at their semi-annual meeting in Atlantic City in June, when the following resolution was passed:

We protest against the rise of anti-Semitism in the United States. It expresses an attitude and policy which are contrary to our American institutions and particularly to our spirit of freedom.

Anti-Semitism also threatens the basic ideals of all religions. Intolerance expressing itself in prejudice and hatred for the Jew will not end there; in fact, it threatens the very structure of democracy and religious liberty.

We condemn the organized campaigns of hatred, and we particularly condemn the reckless and inflammatory statements that have been made before the Congressional committee in Washington and that are constantly being made over the radio as contrary to the fundamentals of our American Government and the spirit of all religions.

We urge all religious leaders and the people of their respective congregations to take active steps toward the development of that understanding, cooperation and goodwill which will unite them more deeply in overcoming this evil with good.

—*Church Peace Union.*

Crime in the U. S. A.

The crime situation is not improving, if the figures of J. Edgar Hoover are to be taken as evidence. Says Mr. Hoover:

The records of the Federal Bureau of Investigation show that crime is increasing; that murders, manslaughters, robberies, sex crimes, automobile thefts are greater than ever before.

Today there are in America over 4,300,000 criminals actively at work, plundering and murdering. There is an aggregate of 1,330,000 serious crimes and a national crime bill of \$15,000,000 a year.

Prison—Mission Field

Eighty-seven American prisons are now using the "Bible Course for New Christians," and 189 prisoners have received certificates for completing the work. These students become personal workers. A man under sentence in the Los Angeles County jail led fifty-one souls to Christ. Another teaches a class of thirty-five fellow prisoners and has won ten. Art Marron, a Filipino who spent five years in San Quentin Prison, received his entire religious education through the Bible Correspondence Courses. He is now preaching day and night in the smaller towns of the Philippine Islands and establishing Bible classes wherever he goes. On his last trip to a little town in the mountains, which he reached by a cart drawn by a water buffalo, 18 souls accepted Christ and were baptized.

He has started Bible classes in nearly every little town of eastern Pangasinan, and twenty-seven Bible women, or Sunday school teachers, have completed the course.—*S. S. Times.*

Students Wanted

A call issued in June to enroll in the "Ambassador Training Corps" introduced something decidedly new in student Christian work, and is in contrast with all previous efforts to meet the religious needs of the student world. It was a call to students to enroll in an intensive summer training course in preparation for definite, aggressive, evangelistic service on the campus of American colleges during 1939-1940. Emphasis is upon training individual volunteers in personal Bible study, so that they will not be dependent upon adult leadership. To attain to the rating of "ambassador," the student engages in a thirty-two weeks' training course in active Christian living and service.

—*S. S. Times.*

Moral Rearmament Conference

Before a crowd of nearly 25,000 in Hollywood Bowl, California representatives of the "Oxford Groups" from 25 countries launched a drive for unity and Christian harmony in this unsettled world—a unity based on the four points of honesty, unselfishness, purity and love. Three objectives were listed: 1. Permanent peace between individuals and nations; 2. The world's wealth made available to all, but for exploitation by none; 3. Create a new culture and bring in the advent of "the golden age."

It is said that new hope has been generated by this plan. Chinese and Japanese representatives shook hands there; labor union leaders greeted officials of employers' organizations. Among the messages read from well known leaders was one from Henry Ford which expressed a profound truth. Said Mr. Ford: "There is enough good will in the people to overcome all war, all class dissension and all economic stagnation, when that good will shall be hitched to the affairs of men and nations."—*Dayton News*.

Los Angeles as a "Mecca"

Strange sects are not confined to Iraq. *The Moslem World* quotes the following notice posted in Los Angeles:

KALIFAT—NEBI JEFFERSON.

Yearly pilgrimage of Moslems of Kalifat No. 5, known as North American Kalifat, shall be concluded in Civic Center, Los Angeles, during the 30 days of the month of Muaram.

The purpose shall be educational.

This pilgrimage should particularly remind Moslems of the teachings of America's fist Karajite leader, Thomas Jefferson, loyal successor of George Washington, tried-and-true founder of the Republic.

Terminating the pilgrimage, Moslems should make the circuit of the Los Angeles Federal Building which is situated in what is henceforth to be known by Moslems as Jefferson Square. They may make the circuit as many as seven times, but it is not their duty to make it even once, since they should make it only of their own free will and according to their ability.

Moslems who make the pilgrimage to Mecca should make that to Los Angeles also.

Moslems who make the pilgrimage to Los Angeles should also make that to Mecca. BISMILA.

Negro Advance

The *United Presbyterian* says that the greatest improvements in the Negro race have come since the beginning of the World War, and offers the following facts as proof. There are now over 120 Negro institutions of higher learning with 35,000 students of college grade, 2,457 of collegiate professional grade, and twice the entire number studying college subjects. The number of Negroes now holding academic and professional degrees is 32,478. About 63.8 per cent are men and 36.2 per cent are women. The largest numerical group comes from parents neither of whom could read. The bulk of these graduates enter the professional field. Nearly 200 have incomes of \$5,000 or more; the median high school salary of teachers is \$1,300. The call for Negro college graduates is more imperative than ever. There is one white physician to every 728 white people, but only one Negro physician to every 3,125 Negroes. There is one white teacher for every 110 white children, one Negro teacher for every 218 of the Negro group.

Civic Leadership in Oklahoma

St. Philip's Episcopal Church in Ardmore, Oklahoma, believes that it must take a leading part in community life. With this in view, the rector and others decided upon a number of projects, of which the following are a few:

A garden inspection committee which brought about self-help to many needy families.

A canning plant growing out of the garden committee.

A plan for milk distribution to needy.

A Milk and Ice Fund.

An amateur boxing tournament to support the Milk and Ice Fund.

An Open Forum at which community problems are discussed.

A community sanitation campaign.

A mobile health clinic.

Promotion of two summer camps.

The open forum proved to be especially valuable. Subjects

considered are health, government relief, etc. This does not tell the whole story. Special services for Indian girls grew into a Sunday school. Ten of these girls now sing in the church choir.

—*Spirit of Missions*.

Stand on the Liquor Problem

Prospective students of Illinois State Normal School need not enroll there in ignorance of that institution's attitude toward alcohol, for its latest catalogue contains the following statement:

Since ability to consume intoxicating beverages, regardless of nature or quantity, is not a part of teacher-training program, and since employers of teachers, regardless of their personal attitude toward the liquor question, will not employ or continue in service teachers who use such intoxicants, Illinois State Normal University very emphatically states that the use of intoxicants on or off the campus will not be permitted, and deviation from this regulation calls for severance of connections with the school. Because the institution feels justified in the interests of its reputation and that of its students and graduates in having such a regulation, it is hoped that persons who cannot live within both the letter and spirit of this procedure will not apply for admission to the university.

—*United Presbyterian*.

LATIN AMERICA

Christian School in Cuba

La Progressiva, Presbyterian school at Cárdenas, Cuba, has been signally honored by Cuba's Secretary of Education, who awarded it special recognition for its whole curriculum, from first grade through High School. When a new government high school was established in Cárdenas, *La Progressiva* emphasized its boarding department, thus affording greater opportunity to young people from sugar plantations and small towns.

The Christian influence of the school has been of far reaching value; many of its graduates continue their training in normal schools and later teach in Presbyterian institutions on the Island; others attend the theological Seminary in Puerto Rico. Six Presbyterian pastors in Cuba are graduates of *La*

Progressiva and there are two candidates for the ministry in the present graduating class. Four pastors' wives also graduated from the school.

—*Monday Morning.*

Ice Breaking in Guatemala

Tourists and modern life have not yet penetrated the western highlands of Guatemala, so considerable persuasion was required on the part of Rev. H. D. Peck, Presbyterian missionary, to convince the mayor of a very needy village that he should admit a clinic unit from the American Hospital at Guatemala City. So far as the mayor was concerned, witch doctors were good enough, but finally permission was grudgingly granted.

Although relief from their ailments was welcomed, there was general suspicion on the part of those helped: there was endless beating of drums, offerings of chickens and flowers by the villagers, who were taking no chances on offending the mountain deities.

—*Monday Morning.*

Baptist Mission in Vera Cruz

Rev. Donata Ramirez, a Mexican of Kansas City who was trained for the ministry at Colgate-Rochester Divinity School, is the first resident pastor at Tierra Blanca in the state of Vera Cruz. He began work in June, 1938, without a church building, but with a gift of \$300 from the Rochester student body and \$200 from the Baptist Home Mission Society, he began to build and since then small sums have made it possible to go on with the undertaking. The membership of this young church is 58, the average attendance 70; each week end at least 12 members hold special services in the surrounding area. The church has three outstations, all of which indicates that a strong church is arising in Tierra Blanca.

—*Watchman-Examiner.*

Primitive Indians in South America

The South American Missionary Society ministers to Indians

of widely different types, yet common to all is a form of animistic religion. There is now, as a result of this Mission's activities, a vigorous church, made up not merely of passive Christians but of those eager to pass on the Gospel message. A short time ago, when a member of one of the most degraded tribes was ordained a minister, the "impossible" was achieved.

One tribe of 500 Indians of North Argentina has 400 professed Christians. The past thirty-five years have seen marked advance in Chile also. Boarding schools and medical work have been of great value.

—*Life of Faith.*

School Uses Radio

One of the mission schools which uses the radio to develop interest in its program is Colegio Episcopal de San Pablo, better known in the United States as St. Paul's School, Camaguey, Cuba. The School has bought the time for the broadcast over Station COJK, short wave. The Principal, Rev. Paul Tate, writes that the idea is to keep ahead of other schools in all sorts of activities that may add to the school's prestige. As the broadcasts become better known and accepted, real evangelistic material will be used.

—*The Living Church.*

New Church in Bogota

The dedication on March 12th of the new Presbyterian Church in Bogota, Colombia, was an epoch-making event. The site was secured and the building erected with the proceeds from the sale of the former church property. Representatives of various Presbyterian churches and other missions throughout Colombia crowded the auditorium. Some had journeyed a day or two on horseback, over difficult mountain trails, others came by auto and one flew over from Medellin. The theme of the dedicatory sermon, delivered by Rev. A. M. Allan, a former pastor, was "Past, Present and Future." This was followed by a communion service.

Three factors made the occasion memorable: this is the first modern church building in Colombia; there was a new vision afforded those who came from isolated communities where life is one long struggle against persecution and immorality; and there were present representatives of nearly all denominations or groups working in interior Colombia—Presbyterians, Independent National Church, the Scandinavian Alliance, Worldwide Evangelistic Crusade, Pentecostals, Lutherans, Cumberland Presbyterians and some independent missionaries.—*Colombian Clippings.*

EUROPE

The Crisis Grows No Less

Dr. Adolph Keller, Director of the Central Bureau for Relief of Evangelical Churches, reports on the present outlook. When this Bureau was established in 1922 it was thought that a few years' effort would be sufficient for reconstruction after the World War. This estimate has been found to be too optimistic. Totalitarianism and the almost incredible fury of anti-Semitism have so deeply affected the economic situation of the churches, their liberty of conscience and their spiritual life that the problems have multiplied. Here are a few of them: Feeding the dependents of evangelicals who have been sent to Siberia, including the few Russian Protestant pastors that are still alive, relieving Protestant pastors in Rumania, many of whom are trying to maintain homes on from 12 to 15 dollars a month, helping to finance theological students, for the need for an enlightened Christian ministry is acute.

Even the very hopeful evangelical movement in the Ukraine is threatened with financial straits and all manner of petty persecution; every pastor must get a permit for every sermon he preaches, whether in his own parish or elsewhere. Then there is the staggering refugee problem; also the heavy blow dealt the Czech Church of the Breth-

ren (Hussite), and the unfavorable developments that are facing the Waldensians in Italy.

Once more the Christian Church is producing martyrs. Churches are packed where empty benches had become the rule.

Friends Center in Paris

An attempt is being made to bring about contacts between the Society of Friends in France and outstanding intellectuals in that country who are thinking along the same lines as the Friends, though not connected with any religious movement. Two visits have been paid to Jacques Maritain, distinguished Catholic scholar who is deeply interested in the Friends, both because of their international activity and their emphasis on religion. Contact has also been established with Prof. Emery of Lyons, outstanding liberal thinker of France. Jean Giono, well known French writer, has also expressed his desire to cooperate with the Friends in any project that will promote peace.

At the French Yearly Meeting in Paris, the largest in history, there were delegates from Sweden, England, America, Switzerland and Germany. It was generally felt that the meeting had attained a higher level than in previous years not only in numbers, but in spiritual ways as well.

—*American Friend*.

Religion in Spain

Many are wondering what will be the outlook for religion in Spain under Franco's régime. Jose Pemartin, spokesman for the Spanish Nationalists, is quoted as saying that Spain is now to become the most fascist country in Europe; that a program for the Catholic Church is to be established which will be "more papist than the pope," and will serve the political ends of the state. Here is the program as outlined by Senor Pemartin:

(1) The Roman Catholic religion is the official religion of the state; (2) The prohibition of all teaching that opposes or denies the Roman Catholic faith, either officially or in private; (3) No other public wor-

ship allowed, and only in private by special agreement and favor of the state; (4) All Romanist laws and jurisdiction included organically in the state's statutes; (5) The Roman Church given the supervision over education, press and printing "in dogmatic matters"; (6) Church property taken from the Church by the former government to be ceded to the state, in return for which the state will support the Church; (7) The relations to be legalized by a Concordat.

It is added, however, that fifteen of the world's greatest religious leaders have petitioned Franco to investigate the religious situation and to ensure freedom of worship, and he has agreed to look into the matter.

—*Alliance Weekly*.

Methodists Meet in Denmark

"The Methodist Church in Europe" was the theme for the Conference of Methodist Churches and Missions in the various countries in Europe, held in Copenhagen, Denmark, August 2-6. The purpose of the gathering was to provide an opportunity for fellowship, inspiration and education to groups of ministers, laymen, laywomen and youth of the new Methodist Church in Europe. The former Methodist Episcopal Church is established in Denmark, Sweden and Norway; there are over 250 churches and 30,000 members. These Scandinavian Methodists are not only self-supporting but maintain nineteen foreign missionaries. There are also churches and missions in Finland, Esthonia, Latvia, Lithuania, Italy, Jugoslavia, Bulgaria and Hungary. In Germany there are five self-supporting Conferences.

—*Christian Advocate*.

Bible Sales Bring Reaction in Nazidom

The fact that sales of Bibles in Germany have outnumbered those of "Mein Kampf" by 200,000 copies the past year has apparently angered Nazi authorities, for an order has gone out that Bible and religious tracts may be sold only in Confessional Book stores. In general book stores Bibles may be sold only when specifically ordered. Bible and Tract Societies may no long-

er subsidize publications; these must pay for themselves.

Germany has also banned radio broadcasts of religious services. Such orders as the radio ban, and that on the sale of Bibles are not published, but transmitted secretly by the Ministry of Propaganda. Church officials have urged that broadcasts of religious services be resumed for the benefit of invalids, but all such requests have found deaf ears.—*New York Times*.

In Hungary and Poland

There is news of a great revival movement in Hungary, not only in Budapest, the capital, but in other centers. Evangelistic meetings are being held many times a day, and at some of them from four to seven thousand people are present, many of whom have never heard the Gospel before. Special editions of the Gospel of John and the Epistle to the Romans have been placed in the hands of inquirers; while Christians are urged to take five copies and, after prayer for guidance, to seek out five relatives or acquaintances to whom they may give them, at the same time witnessing to what the Lord has done for them.

As the eyes of the world are focussed on Poland's political problem, it should not be overlooked that while the State has fenced out Communism it remains for the Christian Church to fence out atheism. Evangelical Churches are taking the lead in this (the prime minister is a Protestant), and they are backed up by the World's Evangelical Alliance.

—*Baptist Missionary Review*.

The Army and Christianity in Germany

A short time ago a German army officer, a devout Christian, published a book called "The Officers' Hour." It was favorably reviewed in *The Military Weekly News* and subsequently attacked in the same paper. Between the appearance of these contradictory views, the book was bitterly denounced in the *Schwartz Korps*. The author's

"sin" consisted in declaring that there can be no true fighting spirit and no military oath of loyalty without a Christian basis. He therefore reasons that soldiers should be educated to a belief in God, and demands from the officers an acceptance of Christianity.

The newspaper attack of the book admits that such a book might have been acceptable forty years ago, but not today, because the question of a soldier and his religion can now only be discussed from a single standpoint—that of national socialism, which unites all the beliefs and philosophies of the German people. Christianity is thus definitely placed on the same level with paganism. In its issue of March 16th, the *Schwartzes Korps* stated:

"It is true there is political strife in Germany arising out of religious differences. But it is equally true that these differences will not be allowed to impair our military strength. The religious life of the German soldier is so closely bound up with the conceptions of People, Fuehrer, Country as the revelation of the Divine Will," that the tenets of any particular religious sect will be able to exert no influence whatsoever.

—*Kulturkampf*.

Testaments for Italy

In the P. T. L. Quarterly we read that in Italy membership in the League has steadily increased until the number is now over 4,000, a remarkable record for ten years' effort in a land where Protestant work is carried on with such difficulty. The Italian League President, Rev. H. H. Pullen, has many opportunities in his journeys to promote this work. He has appointed a young assistant to hold meetings for young people in Liguria, Piedmont and Lombardy. He found that members in Genoa were joining forces with the Scripture Union, and were holding regular meetings of their own. In Turin, a new group of sixty members was formed. In many other towns there was a happy response to appeals. At an evening meeting for adults in an out-of-the-way village, several young men wished to join, yet seemed cu-

riously hesitant. Finally the reason came out! They were thinking about the hot summer days to come when they would be toiling in the fields all day, and were afraid the heavy perspiration would ruin their Testaments, as, true to their pledge, they carried them in their pockets. At last they decided to risk it, and 28 of them joined the League.

AFRICA

Farouk Leads in Friday Prayers

This is the heading of an article that appeared in a Cairo daily recently.

Last Friday was a notable day which revealed a pleasant surprise such as had never occurred to any one's mind. Probably it is the first surprise of the sort in a thousand years. His Majesty the King went to the Quasin Mosque to perform the Friday prayers, to which some illustrious guests of Egypt had preceded him, from among the delegations of sister Arab nations which had come to take part in the Palestine Conference. Chief among these were two princes from Hejaz. No sooner had the preacher finished the Friday sermon than King Farouk was seen by those present for the prayers to leave his place in the front rank and make his way to the *Mihrab* (prayer niche which indicates the direction of Mecca), where he led the prayers as the *imam* (leader of public prayers). That was a very great surprise, which caused the thousands gathered in the mosque and along the streets leading to the mosque to raise shouts of supplication to God that He would preserve the "righteous King" the "prince of believers" and the "*imam* of the Moslems."

Western newspapers commented that this innovation will tend to unite Arab-speaking Moslem peoples. It has always been customary for a caliph, or one aspiring to the caliphate, to lead these public prayers, and a number of Moslems are expressing a desire to make the young king of Egypt Caliph of the whole Moslem world.

—*Woman's Missionary Magazine*.

Boy's Club in Cairo

The Church Missionary Society is doing an effective piece of social work in a slum of Cairo, a filthy, crowded section, with

widespread unemployment. The Society was told it would be impossible to start a boy's club here, because the people were fanatically Moslem. However, such a club was opened in 1925, and persistent kindness finally overcame opposition. The membership is now from fifty to sixty. Boxing, wrestling, weight lifting and other physical exercises are practised. Lessons are given in English and Arabic, in reading, writing and other elementary subjects. On the spiritual side by friendship, by personal talks, by Bible study groups and occasional lantern lectures and addresses, the workers strive to demonstrate Christianity in action. In addition there is a Blind School, where men are taught reading and writing in Arabic Braille. It has a Braille library of over 1,500 books, all Christian, which are lent up and down the country to blind Moslem readers.

Ethiopia Is No More

The Council of the League of Nations on May 12th tacitly acknowledged that Abyssinia (or Ethiopia) is now to be called a "Province of Italian East Africa." An annex to the Anglo-Italian agreement, signed in Rome on April 16th, expressed in somewhat ambiguous terms the Italian Government's willingness to consider favorably the work of British missions "in humanitarian and benevolent spheres." This may or may not mean tolerance of Christian evangelism.

The British and Foreign Bible Society has kept open its depot at Addis Ababa, but the future is uncertain. The Hermannsburg Mission has been allowed to continue its work in Addis Ababa, and partially to resume itineration in the interior. The United Presbyterian mission hospital remains open, and the Sudan Interior Mission continued till last August. When compensation for mission property, expropriated by the Italian Government was paid and the mission was refused permission to take up other sites, the seven remaining missionar-

ies were forced to return home. The whole future of Protestant work in Italian East Africa must depend largely upon the Waldensians and other Italian Protestants. It is hoped that work along the border may reach some Ethiopians.

—*International Review of Missions.*

Danish Mission in the Sudan

The eastern part of northern Nigeria is allotted to the Danish branch of the Sudan United Mission, which has worked there for a quarter of a century. For a time growth was so rapid that the home church in Denmark could not keep up with it; workers and funds were not forthcoming. But recently conditions in Denmark began to change; a revival is spreading over the country, public opinion towards Christianity and Christian work is undergoing a change; the means are coming forth, the quota allotted has been raised, and new workers for the field are volunteering. A doctor and his wife, a nurse and two men, one of them ordained, have been accepted for service during the past year.

This change is reflected in the African field. Direct evangelism is being undertaken by African Christians—about 35 at present—of whom several have witnessed so faithfully that congregations of baptized Christians have sprung up in the bush. The missionaries depend more and more on their sound judgment, learning from them the best way to present the Gospel to the African mind. A special training course for evangelists has now been established, which is intended to last three years with intervals of one year spent in practical work in the districts. The Christian Church in this field has about 1,000 baptized members, with several hundred more who are being prepared for baptism.

—*Life of Faith.*

Eighty Converts in the Congo

A week's Bible Conference held this year at the Adi Station

of the Africa Inland Mission was climaxed with the baptism of eighty men and women. Except for the fact that the Church is very rigid in its examination of candidates for baptism, the number could easily have been 200. Even so, this is the largest number baptized, so far, at one time.

Later in the day about 600 met around the Lord's Table, which meant that the church building was almost filled with communicants alone. If this continues, the building will have to be enlarged. At a recent Sunday service there were 3,230 in attendance.—*Life of Faith.*

Women Leaders in Kenya

A missionary from East Africa says that regular evangelistic meetings for women have a quality that has been absent heretofore, because for the past few years the women themselves have conducted them. One African woman expressed it thus: "Our hearts are warm." These meetings are the women's own. They run them, decide where they shall be held, and make all the arrangements. To be sure, there are mistakes made, but some of the gains the missionaries have been praying for have come through the efforts of the women themselves. Speakers are chosen a week in advance to ensure time for prayer and study.

—*C. M. S. Outlook.*

Sharing Joys at Bibanga

Miss Virginia Allen is a fourth-term missionary at Bibanga. She writes in *Congo Mission News* of the ever deepening Christian joy of women and girls, builders of Christian homes. Each Sunday groups of nine-year-old girls make a point of paying her a visit to sing the new songs that Mrs. Kellersberger teaches them. Their first visit surprised her, and in token of her appreciation she gave each girl six peanuts and taught them Proverbs 3:5, 6. They came every Sunday thereafter, when they learnt a few more verses, ate a few more peanuts, and later, the one who knew the most verses received a picture.

Last year was a serious famine year; food prices soared or the food was not obtainable; people were hungrier than they had ever been. Money formerly spent on clothes had to be spent for food. Women with tiny babies on their arms go through the grass catching tiny grasshoppers in order to have meat to eat.

Foreign Magic

There are more ways than one of exploiting the superstitious, half-educated Africans, and here is one reported by *The Chronicle*, of London. Thousands of advertising circulars have poured into the Congo, introducing foreign "charms," talismen and magic. In one packet discovered by a missionary and sent to the Congo Protestant Council, were some pills, a piece of cheap, red substance with signs scratched on it, encased in a red silk bag, with leaflets of instruction and a "prayer." "Take this between the thumb and first finger of your left hand," said one of the leaflets, "look at it kindly, sympathetically, as one regards a person from whom one looks to receive a favor, and say the following prayer: 'Dear and good talisman, in whom I have all confidence, I pray you to aid me by all your occult powers to realize all my projects and desires.' (Here you ask for the things you yourself want to obtain.)" In the effort to stop this traffic that trades on the credulity of the African, the Governor-General asked the Commission for the Protection of Natives to consider the question of authorizing the Postal Service to intercept some of this dangerous correspondence. But much of it is smuggled into the country by many different routes.

WESTERN ASIA

Sunday Schools in Bible Lands

The Sunday school movement continues to be one of the most powerful influences in Bible lands in bringing together in fellowship and cooperation men, women and children of different denominations and points of

view. Last April a rally was held in an Armenian Protestant Church in Beirut, Syria, arranged by the Armenian Sunday School Union and to which invitations were sent to children of all Arabic-speaking schools and of the Anglo-American community. It took nearly fifteen minutes for the one thousand children and their teachers to march into the auditorium. The worship program consisted of hymns with tunes and words familiar in the three languages, the repetition of Psalm 23 in the different languages and prayer offered in Arabic. A tableau presented by a group of Armenian children represented Christ, the Friend of the children of the world.

—*Bible Lands Union.*

What Are Moslems Reading?

Realizing that what Christian societies publish must be partly determined by what people like to read, the Near East Christian Council asked groups in each country they serve just what is being read; just what students were reading aside from text books. The answer was the same: stories, the great majority being translations. It is believed that Christian publishing houses should take note of this and supply good, cheap stories. Next to stories, a lively interest in biographies was revealed, particularly of Moslem heroes and Western dictators.

As for Christian students, it was found they were devouring rationalistic works, mostly non-Christian. The World's Student Christian Federation has accordingly formed a committee to undertake the publication of literature with the Christian viewpoint.

Inquiries in Cairo revealed that along with the inevitable newspaper there is a growing output of monthly magazines of good standing, with literary interests definitely Arabic and Moslem. There is a large assortment of picture magazines, indicating the value of a Christian picture paper. The Council intends to ask each Inter-mission Council to help in a study of the

type of reading matter in its own area.

Religious Situation in Turkey

The death of Ataturk and the installation of Ismet Inönü have apparently not altered the religious situation in Turkey, though it is too soon to know accurately. There may be a feeling of greater liberty in the expression of religious sentiments now than during the past few years, and it is perhaps more common to recognize religion as a force; in fact the funeral of the late ruler revealed a passion for dedication to an ideal, and that is essentially religious.

There has been no change in the policies and methods of the mission institutions, and more and more there is a sense among many leaders that education does not seem to be enough, and that some way of building character must be found if the country is to continue to go forward.

—*Near East Christian Council.*

Iranian Youth

The annual National Christian Youth Conference of Iran had a spread of almost a thousand miles, with representatives of the Anglican Church, the Armenian Protestant Church, and the Evangelical (Presbyterian) Church, meeting together with no thought of denominational distinctions. All were Christians, although coming from a wide variety of religious backgrounds: Shi'a and Sunni Moslem, Jewish, Assyrian, Armenian, Baha'i, Anglican, American, Presbyterian, and even Swiss Evangelical. There were 68 leaders from seven countries, including two from Shiraz, 534 miles away, and one from Yezd, the first time that this remote desert city had been represented at the Conference. The program consisted of addresses and discussions on the theme "The Kingdom of God," Bible study and recreation. It was interesting to hear boys, gesturing vigorously, talk about ways of making Christianity effective in various walks of life.

—*Bulletin of Foreign Affairs.*

INDIA AND SIAM

Another Hindu Tribute

Several retired judges of Travancore have acknowledged in *The Hindu*, a daily paper, that Christian missionaries have played a great part in the progress of the Travancore State, while the Travancore States Manual points out that it was English missionaries who initiated English education in that State, and to them is due the emancipation of slaves, the uplift of the depressed classes, the opening of hospitals and the spread of education for both men and women.

In the Travancore Census Report for 1931, we read:

As a result of the philanthropic labor of the missionaries a perceptible improvement has been effected in the moral and social condition of Depressed Classes who have come under their influence. Their mode of living has changed, their standard of living has improved, they are giving up insanitary habits, are learning cleanliness and thrift, and are being weaned from the drink evil.

All these opinions are confirmed by a writer in the Poona *Mahratta* who said that today "25 per cent of the population are Christians. Out of 11 lakhs of rupees paid as Government grant, 9 lakhs are paid to Christian educational institutions. The number of churches which was 300 in 1820 had increased to 2700 in 1930."

Preaching to Mohammedans

Rev. H. Reynhout, in the *Life of Faith*, describes the method of reaching Mohammedans at the reading room of the Ceylon and India General Mission, in Mysore City, where a weekly lecture is given especially for Mohammedans. "An hour before the lecture begins the missionaries take up their stand on the street in front of the reading room: it is a very busy street, and hundreds of people pass by, of whom every fourth or fifth is a Mohammedan.

"We are well supplied with Gospels and literature in Urdu, Kanarese and English, and generally offer a tract to our Mohammedan friends as they pass.

"As the time for the lecture approaches, Mohammedans are invited to attend. Most of them pass on with the excuse of business urgency or a flimsy promise to return in five minutes. Usually, the lecture begins with only four or five in attendance, but a worker remains outside in the hope of attracting others. Some are busy with tracts, and seeing us with literature the crowd swells, an argument is started and after considerable urging the group consents to enter the reading room. The evangelist has probably finished his lecture, but begins a new one for the benefit of the late-comers. His theme is a whole race lost in sin; only Jesus Christ, the Son of God, can and does save. Moslems hate the very mention of this; some of the bolder ones jump to their feet and denounce the speaker, others try to silence him. Finally, the crowd disperses in disorder, some to argue among themselves outside, some to remain to question the missionaries further about the Gospel."

Ambedkar Interprets Christ

The champion of India's depressed classes is not a Christian, but he was one of the guest speakers at the annual meeting of the West India Presbyterian Mission. Almost apologetically he announced his subject: "The Bible and the Message of Christ," adding that his personal interest in the subject led him to speak upon it, and that his conclusions were the result of his own research. Said Dr. Ambedkar:

The greatness of Jesus can be proved in two ways: His power to perform miracles and the uniqueness of His message. Miracles cannot save me and my people. But the message can. Therefore I am not interested in Jesus' miracles but in His message. Religion to help me must have a social origin and a social purport because the burning question before me is, "How can I rebuild a doomed society?" Is there anything unique in Jesus' message? That is what I want to know.

The Jews to whom Christ came were an oppressed group. My people are an oppressed group; therefore Jesus' advice to the multitudes who followed Him becomes of vital

interest to me. His advice, "Render therefore unto Caesar the things which are Caesar's, and unto God the things that are God's," is the doctrine of non-resistance, nonviolence. Gandhi is not the originator of non-violence; Jesus Christ is.

What is non-violence? It means that everything is sacred and all life must be treated with reverence. Let no man deal roughly with even the weakest and meekest of living creatures. I look at Jesus not from the standpoint of theology but of society. If taken seriously, Jesus' unique message could not only save my people but it could build the Kingdom of God on earth.

—*Bulletin of Foreign Affairs.*

Model for U. S. Christians

The Naini Community Church of Allahabad is self-supporting, pays its assessments in advance and all other obligations promptly. Not only that; it has accumulated a building fund, with no outside help. It is to some degree self-propagating also, as baptisms during the past year have included some from non-Christian families. The church supports a worker who sells Christian literature. All this is accomplished by Indian Christians, with a very little oversight on the part of an evangelistic missionary.

—*Monday Morning.*

No Drinks After Midnight

One thousand prohibition enforcement officers who describe themselves as "harder than diamonds, yet softer than flowers," were mobilized July 31 to help police shut off Bombay's drinking at midnight. In addition to this guard an extra 1100 police were enrolled, 300 volunteer organizations and 200 physical culture institutions offered their services toward making the experiment a success.

The government decree, issued last Feb. 14, advanced a step further the campaign of Gandhi for national prohibition within three years.

There has been an intensive fight over the Bombay edict. The wets contended the Indian-fermented liquor contains vitamin B and makes for healthier babies. Countering, the prohibitionists argued that "drunkards

are violent" and that there is "no need to drink vitamin B and beat your wife."

Hindus, Moslems, Christians and the various provincial governments are of one mind in regard to exterminating the drink evil. However, a Bombay weekly, while heartily commending all these efforts to push the campaign against liquor in the same issue advertises "high class port, brandy and beer." Such advertisements are illegal since August 1.

The Church at Chakwal

Chakwal is just a tiny dot on the map of Northern India, but on the British Empire's map it is a very black dot, having the reputation of being the most violently criminal spot in Britain's world wide dominions. About twenty years ago, the United Presbyterian Church proposed to establish a mission there; land was purchased, building plans were drawn up. Along came the depression, and the land remained merely open fields, growing just enough to pay the taxes.

More than a dozen years later, Emma Dean Anderson, after half a century of mission service in India, chose Chakwal as her retirement home. There, without any European or American companion within 60 miles, she settled in, to spend the last three years of her seventh decade of life. From then on the Church in America began to hear about Chakwal, but in her 80th year Miss Anderson had to retire from her Chakwal retirement and return to America, leaving only a handful of Christians, with an Indian pastor conducting regular services but with no organized congregation. When Miss Anderson left she made it her chief responsibility to secure funds to construct the buildings planned in the early vision; this promise has been fulfilled, and all the buildings planned are now completed. In addition to church and parsonage there is a library and reading room, open to the public. The building operations were entirely under

Christian supervision, and mostly Christian labor. The man in charge of all the work is a recent convert from Islam.

—*United Presbyterian.*

Siam Now Thailand

When we see the names "Thailand," and "Thai," in State Department documents from now on we are to think of Siam and Siamese, for the Department has decided to adhere to the recent decision of the Siamese Government to change the name of their country. Thailand means land of the Thai (pronounced tie); and Thai is the ancient name of the Siamese people.

MISCELLANEOUS

Growth Abroad, Decline at Home

It was revealed at the mid-year meeting of the Foreign Missions Conference of North America, held in Swarthmore, Pa., that Protestant missions have grown rapidly in foreign countries, but have fallen off at home. According to figures quoted, there were, in 1925, 3,565,443 Protestant communicants in mission lands, and slightly more than eight million baptized. In 1938, the number of communicants had jumped to six million, and there were thirteen million baptized Protestants. In 1911, there were 351 more ordained missionaries in foreign service than there were ordained nationals. Last year, there were 10,271 more ordained national Christians than missionaries.

There is one Christian for every 184 people in Asia, one for every twenty-eight in Africa, and one for every four in Oceania.

In commenting on the situation, Dr. John R. Mott said: "Less than 30% of the Protestants in the U. S. A. and Canada are giving anything at all to foreign missions. There must be an expansion in the financial resources." Dr. Mott further declared that "churches are educating people in the missionary field but failing to provide them with enough matter to apply this education. They are teaching

them to read, but not giving them anything to read." In contrast, he pointed out, "irreligious forces are far ahead of the churches on that score, in that they are putting quantities of material in the hands of people they are seeking to convert to their views."

—*National Lutheran Council.*

Read This

It was brought out at the Madras Conference that the increase in size of the Christian community in the twentieth century is unparalleled in any similar length of time in all Christian history. Not including Roman Catholics, Christian communicants in Negro Africa have multiplied five-fold; in India three-fold; in parts of Latin America seven-fold; in Japan five-fold, and doubled in the past decade; in China five-fold; in Chosen seventy-fold; in the Philippine Islands, where the Evangelical Church was non-existent at the beginning of the century, the communicants now number about 200,000, the numbers having trebled in the last thirteen years.

However, satisfaction over these figures is tempered by the knowledge that population increase reveals that there are actually today far more non-Christians in the world than there were when the modern missionary enterprise began.

Medical Council for Missions

After twelve years of effort, the Christian Medical Council for Overseas Work came into being on June 3, 1938. To date, about twenty different missionary bodies have joined it. The office of this associated mission in New York is under the direction of Dr. J. G. Vaughan, formerly a medical missionary to China under the Northern Methodists, and Dr. E. M. Dodd, once a missionary to Persia under the Presbyterian Board. The Northern Baptist representative is Dr. P. H. J. Lerrigo, who began his career as a medical missionary. He has for many years been a prime mover in interdenominational collaboration, believing that medical service

should know nothing of theological differences.

Christians and Refugees

More and more it is being recognized that the problem of refugees is a Christian, as well as a Jewish responsibility; and the American Committee for Christian German Refugees, 287 Fourth Ave., New York, is finding a more generous response to its appeal. Several churches are assuming direct responsibility in the matter. The Quakers are opening a haven for refugees—Jewish and Christian—in Iowa, and are forming plans to care for 20,000 refugee children if the necessary legislation is enacted by Congress. The Presbyterian Board of National Missions is appealing to its constituency for funds and has a representative rendering personal service to individual refugees. The National Council of the Protestant Episcopal Church is undertaking a similar program.

Dissent most frequently heard is based on the fear that a "horde" of aliens will displace our own workers, and add to our economic ills. It must be remembered that the refugees seeking admission to this country are, in the main, people of exceptional ability who will build up industries that will furnish employment to many American workers; and will also increase the demand for our products of farm and factory: all this is aside from the Christian consideration of the emergency.

Testaments for Jews

A campaign is under way to provide a quarter million New Testaments for Jews in various lands. Efforts are being made to enlist intercessory prayer on the part of 50,000 interested persons. A special Testament is being prepared in which verses that signify the fulfilment of Old Testament prophecies appear in bold-faced type, making plain to the Jews that the New Testament is the completion and fulfilment of Old Testament revelation, and that Jesus is the true Messiah and Saviour of Jew and Gentile alike.

—*Watchman-Examiner.*

Our Missionary Bookshelf

Books Briefly Reviewed for the Readers' Information

The Faith We Declare. By Edwin Lewis. \$2.00. 236 pp. Cokesbury Press. Nashville. 1939.

This is a notable book. The able professor of theology in Dew Theological Seminary has written others of high value, but this one impresses us as the best of all. Its chapters were delivered as a series of lectures on the Fondren Foundation at the School of Theology of the Southern Methodist University, Dallas. His central theme is that Christianity is not primarily an ethic or a form of social organization, although it involves both of these. It is primarily a religion not developed by man, but revealed by God. It is therefore not to be viewed as a system of philosophy or something to be logically proved or mathematically demonstrated, but as divinely imparted truth to be received by faith and "declared" as a message from God incarnated in Christ as Redeemer and Lord. Dr. Lewis is neither a "Fundamentalist" nor a "Modernist," although his book will give more satisfaction to the former than to the latter, for he is soundly and conservatively evangelical. There are a few criticisms of the modern church which we think are too severe; but the volume as a whole is a clarion call to the followers of Christ to emphasize "The Faith We Declare" as the only hope of a distracted world.

ARTHUR J. BROWN.

Christianity and the Creative Quests. By Gaius Glenn Atkins. 232 pp. \$2.00. Cokesbury Press, Nashville, Tenn. 1939.

The author, a well known preacher and professor of theology, gave these Cole Lectures at Vanderbilt University in 1938. The title provides an accurate guide to its contents for the book

deals with pursuits which the author is pleased to term "creative guests of the ages," considered in the light of their influence upon the development of Christianity. The philosophical character of the discussion added to a rhetorical style, makes it difficult at points to follow the author's reasoning, but there is no mistaking the fact that he finds a consistent forward trend in thought and morals from the Babylonian period to the present. In tracing this evolutionary movement there is little apparent distinction between the Babylonian sages, the Hebrew prophets and the Greek and Roman philosophers: Hammurabi, Jacob, Moses, Isaiah, Socrates, Marcus Aurelius, Pául and Augustine each make their contribution. It is not that the prophets are lightly esteemed or the Babylonian inscriptions elevated to equality with the Scriptures, but the unique and inspired character of the Hebrew record is apparently not taken into account. There is insistence upon intellectual integrity in dealing with the Scriptures, but an implication that reason shall determine how much of the record is worthy of acceptance. Quite as inconclusive is the extended discussion of moral and spiritual authority, where again we are left to conclude that the sole norm is that of human judgment. The possibility that the Biblical record may have an inherent authority, real and demonstrable, is nowhere suggested; it is implied that those who adhere to such a view are credulous and lacking in perspective. By these standards faith in the authority of the Bible and intellectual integrity are apparently considered incompatible.

The book, however, has many

suggestive pages. The wide use of classical and historical allusion will appeal to the scholarly, and the rather militant social outlook will interest those whose views follow this modern trend. It is in its spiritual implication that the book is most disappointing. Absence of the affirmative note is marked. The informed evangelical will regard the author's thesis as untenable; those of a speculative cast of mind may find interest, but will scarcely be inspired. For the casual reader, there will be some bewilderment over a sentence like this: "If we seek to give to life and its enterprises, meanings worthy for humanity, its endowments, its advisements, its inheritances, and its hopes; then stubborn ineluctable as the contemporaneous world is, it is not beyond our power to charge with noble and fructifying meaning."

HUGH R. MONRO.

The Missionary Significance of the Lord's Prayer. By Dr. Lee S. Huizenga. 85 pp. 75 cents. Wm. B. Eerdmans Co., Grand Rapids. 1939.

Dr. Huizenga has been a medical missionary in China during a long life; and he writes from his own experience. This is not an attempt to force a well-worn passage of Scripture into a novel pattern for novelty's sake; it is rather the ripened meditation of a man who has for years offered the Lord's Prayer from a missionary's heart. In this prayer the doctor finds (1) the basis of our missionary expansion; (2) the method of our missionary expansion; (3) the way to keep fit for missionary work; and (4) the ultimate aim of missions. The basis of missions is the fatherhood of God, the family life of all believers. The method is found to be adoration, recognition of God and His Kingdom,

and obedience to His sovereign will. Keeping fit is accomplished through God's providing for, pardoning and keeping us. The ultimate aim is of course the glory of God. Not only missionaries but others may find in this little devotional book much that is spiritually illuminating.

KENNETH J. FOREMAN.

The Story of Chung Mei. By Charles R. Shepherd. Illus. 264 pp. \$2.00. The Judson Press, Philadelphia. 1938.

Here is a thrilling story of personal heroism, faith overcoming obstacles, and consecration of life to the service of needy boys. It is a graphic portrayal written in the first person, of the history of Chung Mei Home in San Francisco, California.

In the early days of Charles Shepherd's service among the Chinese on the Pacific Coast he discovered that one of the unmet needs of the people was for a boys' home to care for orphans, half-orphans, foundlings, and boys from broken homes. Limited financial resources, racial prejudice, lack of suitable physical equipment for such an enterprise, presented serious obstacles. Confident in his faith "that God never calls an individual to a task which is impossible" the author persisted, overcoming disappointment after disappointment, until finally his dream was realized in the Chung Mei Home.

Under the able leadership of Dr. Shepherd, the boys succeeded in raising money to purchase a beautiful building site in El Cerrito, but the "depression" made it impossible for missionary organizations to appropriate the money necessary for the new building. The story of how faith enabled them to overcome their disappointment is thrilling. Its reward is seen in Chung Mei's new home at El Cerrito.

JOHN N. THOMAS.

Life and Letters of Walter W. Moore. By J. Gray McAllister. pp. 576. \$2.50. Union Theological Seminary, Richmond, Virginia. 1939.

It is enough to affirm that this biography is worthy of the pure and princely character it por-

trays. The author is peculiarly fitted for his task by intimate knowledge, by deep devotion, by patience in research and by literary skill. He shows the late distinguished president of Union Seminary, Virginia, to have been eminent as a scholar, inspiring as a teacher, impressive as a preacher and wise as an administrator. Dr. Moore will long be remembered as one of the most dignified, beloved and influential leaders in the American Presbyterian Church. This sympathetic, careful and comprehensive biography will aid immeasurably in making this memory as abiding as it is precious.

CHARLES R. ERDMAN.

The Meaning of War. By James W. Johnson. 60 pp. 75c. Fleming H. Revell Co. 1939.

This brief statement, in five chapters, written in part after the World War by a Christian business man, will be read with interest by those who are watching the threats of war which now confront the world.

With much of the author's vivid statement, all will agree. Chapter Two—"The Reason for War" presents not only the well known reasons from the human side, but presents them as only reasons in part. He states his own theory that war is the result of sin and carries on this thesis to Chapter Three—"True Basis for Enduring Peace." The fourth chapter presents "Wrath of Man—Love of God" and the fifth "The Signs of Promise." The book closes with an earnest prayer for the nations.

There can be no question as to the argument that war is the result of sin and that the only basis for enduring peace is the conversion of mankind. But those who believe that the wages of sin is death under the law of God may not accept the author's statement that war is God's direct infliction of punishment, like a father's chastisement of a wayward son. The fact that those who suffer most in war are innocent would preclude this theory, though none could deny the responsibility of

the world today for the frightful results of the transgression of the law of God. The book is worth reading, especially if read in the light of the New Testament Gospel of love, mercy, and forgiveness.

LUCY W. PEABODY.

The Christian Faith in a Day of Crisis. By Charles S. Macfarland. 226 pp. \$1.50. Fleming H. Revell Co. New York.

If one is unable to read the numerous volumes pouring from the press interpreting the religious situation, this book will give a helpful sense of direction toward understanding the current trends in religious life and theological thinking. The mountain peaks on the horizon stand out so prominently that one can discern them readily without being lost in the less important aspects of the scene.

Among the special interests which have enlisted Dr. Macfarland's attention are the Barthian theology and the reaction to it in "liberal" circles; the movement for Christian unity; the social outreach of the Church; the current expressions of mysticism; and the significance and inadequacy of humanism.

S. M. CAVERT.

The Acts of the Apostles. Outline Studies in Primitive Christianity. By W. H. Griffith Thomas. 93 pp. 30 cents. Moody Bible Institute Colportage Assn. Chicago. 1939.

An outstanding, conservative Bible scholar and teacher gave us before his death this compact outline of the Acts in a series of fifty-eight studies. Richly suggestive but not exhaustive, each study includes an analytical outline of the passage, a topical outline of the principles involved, and the practical application of these principles in the life of today. The student is thus guided to a knowledge of the divine record. In Bible study classes and as the basis of prayer meeting talks, these studies in Apostolic church history, historical extension, and spiritual expansion should bring new life, spiritual quickening and a missionary zeal to the church of today.

GORDON A. CURTIS.

New Books

- Believers and Builders in Europe. Emma Parker Maddy. 167 pp. 50 cents. Broadman Press. Nashville.
- The Coming Great Northern Confederacy. L. Sale-Harrison. 88 pp. 1s. Pickering & Inglis. London.
- Cycle of Prayer and Praise. 100 pp. 6d. S. P. G. London.
- The Good Seed. Report of the Methodist Church of Australia. 72 pp. Epworth Printing and Publishing House. Sydney, Australia.
- Heralds of Salvation. Frank Grenville Beardsley. 218 pp. \$1.25. American Tract Soc. New York.
- An Hour with Jonathan Goforth, Adoniram Judson, J. Hudson Taylor. 17 pp. 10 cents each. Zondervan Pub. House. Grand Rapids.
- Pueblo Indian Religion. Vol. I and II. Elsie Clews Parsons. 1275 pp. \$7.00. University of Chicago Press. Chicago.
- The Qur'an. Vol. II. Richard Bell. \$6.00. 698 pp. Scribner. New York.
- A Quiver of Sunbeams. Alfred H. C. Morse. \$1.50. 183 pp. Cokesbury Press. New York.
- The Resurrection of the Old Roman Empire. L. Sale-Harrison. 128 pp. 1s. 6d. Pickering & Inglis. London.
- Refugee Facts. 24 pp. American Friends Service Council. Phila.
- Redemptive Purpose. (Report of the Mission to Lepers, 1938). 32 pp. 6d. Mission to Lepers. London.
- Die Religiöse Lage Japans in Der Gegenwart. Gerhard Rosenkranz. 19 pp. Ostasien Mission. Berlin-Steglitz.
- Salt Streak. Florance Walton Taylor. 280 pp. \$2.00. Revell. New York.
- Through Other People's Eyes—A Play. Margaret Crowe. 15 pp. 2d. S. P. G. London.
- Von Japan Will Ich Euch Erzählen. Gerhard Rosenkranz. Illus. 28 pp. Ostasien Mission. Berlin-Steglitz.
- Wings and Sky. Martha Snell Nicholson. 28 pp. H. W. Nicholson. Wilmington, Calif.
- Das Wunder der Kirche Under den Völkern der Erde. (Report of Tambaram Conference). Various Authors. R. M. I. Evangelische Missionsverlag. Stuttgart.
- Zonya—Daughter of Abraham. Agnes Scott Kent. 313 pp. \$1.50. Evangelical Publishers. Toronto.

Obituary Notes

(Concluded from second cover.)

Mrs. Frederick G. Coan, retired missionary of the Presbyterian Mission in Iran, died in Claremont, Calif., June 24. Following her marriage to Rev. F. G. Coan in 1885, she sailed with him for Persia. After a brief period of service at an Armenian-

Moslem station they were transferred to Urumia, to take charge of the evangelistic work of all of the churches in Urumia and Kurdistan, extending west to the Tigris River and including Mosul. They served there for about 18 years then Mr. Coan was placed in charge of the educational work of the Mission, and was made President of Urumia College.

* * *

Dr. William H. Phelps, editor of the *Michigan Christian Advocate* for 19 years, died June 23 in Detroit. He is succeeded by Rev. John E. Marvin, for three years associate editor of the *Advocate*.

* * *

The Rev. George P. Pierson, D.D., for forty years a Presbyterian missionary to Japan, died in Philadelphia on August 1st at the age of seventy-eight. Dr. and Mrs. Pierson, who was formerly Miss Ida Goepp, returned from Japan ten years ago and were honorably retired. Mrs. Pierson died in 1937. He was the son of the late Rev. David H. Pierson and Caroline Peck Pierson of Elizabeth. Dr. Pierson was a greatly loved and honored missionary who was engaged in effective evangelistic work in the Island of Kookaido, Northern Japan.

* * *

Dr. O. C. Crawford, Presbyterian missionary since 1900 in Soochow, China, died on July 22nd. He was born in Brownsville, Pa., fifty-nine years ago, attended Waynesburg College and the Western Theological Seminary. Dr. Crawford translated the Gospel of St. Mark into phonetic Chinese script, and was on the committee which revised the New Testament into Soochow dialect.

* * *

The Rev. Herman Carl Weber, editor of the "Year Book of American Churches," died on July 25th of a heart ailment at East Orange, New Jersey. Dr. Weber was born at Mina, Chautauqua County, N. Y., on February 9, 1873, the son of Jacob and Sarah Phifer Weber. He took his A. B. degree from Rutgers College, studied at the New Brunswick (N. J.) Theological Seminary. Albany College, Oregon, made him a Doctor of Divinity.

Dr. Weber began his ministry as pastor of the Reformed Church of West Farms, in the Bronx (1898 to 1902); for four years was an assistant pastor in the Collegiate (Dutch) Reformed Church and became pastor of the Edgewood Reformed Church, Brooklyn. From 1912 to 1918 he was pastor of the Park Branch of the First Presbyterian Church, Brooklyn.

From 1919 to 1925, he was associate director of field work of the New Era Movement of the Presbyterian Church and later director of the Mobilization Department of the General Council. He was president of the United Stewardship Council of the United States and Canada in 1936 and 1937.

Dr. Weber was the author of "Presbyterian Statistics Through One Hundred Years," "Evangelism—A Graphic Survey" and "The Every Member Canvass, Pocket Books or People."

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Home Missions Day at the World's Fair, September 1, 1939

To dramatize for the public the Home Mission work of the present day, the Council of Women for Home Missions and Home Missions Council will cooperate in presenting three programs at the World's Fair on September first.

The critical national problem of the Migrant laborers who harvest the crops will be stressed;—a prominent place will also be given to the cooperative Christian work for Indian Americans; the story of the interdenominational enterprises in communities where the great government dams have been built and the religious needs of rural and city underprivileged. Music, addresses and dramatic sketches will emphasize the Christian life-conserving work throughout the United States.

The program for the day includes the following:

Moving Pictures—General Motors Auditorium—10:30 to 12 A. M.

1. The Church Ministers to Indian Americans. (First showing.)
2. Uncle Sam Builds Dams—Interdenominational work in communities where government dams have been built. (First showing.)
3. Gipsies of the Crops—Life of the Migrant laborers.
4. Even in this Day and Age—Need for the Church to reach the unreached millions of a great city. (Harmon Foundation film.)

2:00-4:00 P. M.—*Court of Peace*.

Address by Dr. Mark A. Dawber, "New Tasks for Old." Problems of rural life and plight of sharecroppers.

Mayor La Guardia is expected to speak on, "Religion as a Solution for Some of our City Problems." Special musical numbers.

7:00-9:30 P. M.—*Court of Peace*.

Young Indian Americans will furnish music and Dr. Thomas Jesse Jones, of the Phelps-Stokes Fund will speak on, "Sharing American Progress with American Indians."

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