

The West China Missionary News

NOVEMBER 1931

EDITORIAL.

Floods.

The stories of the floods at Hankow and on the Grand Canal are sad reading. The hearts of many people must have been stirred with the deepest sympathy as they have read of the terrible distress and suffering that have been brought into the lives of hundreds of thousands of people. The numbers of those who have lost their lives will probably never be known, but it must run into several hundred thousands and far more are left homeless and destitute.

We have grown more or less accustomed to hearing of this kind of thing on the Yellow River, "China's Sorrow", but when it comes to the Yangtse and the Grand Canal it is far more unusual, and seems to bring it nearer to those of us in West China who have paid many a visit to Hankow and have so many friends there.

We are glad to hear that the National Christian Council has opened a National Relief fund. All Christian churches, schools and organizations will be glad of this opportunity of giving practical expression to their sympathy with the sufferers. Subscriptions can be sent direct to the N.C.C. Offices 23 Yuen Ming Yuen Road, Shanghai or to the office of the Szechuan Christian Council at the Y.M.C.A., Ch'uen Hsi Lu, Chengtu.

Gardening Notes.

We would draw the special attention of our readers to the notes on gardening in West China contributed each month by Mr. G. M. Franck. Mr. Franck is well

known as a very successful gardener in Chengtu and he has kindly consented to place his knowledge and experience at the disposal of the readers of the "News" for which we are greatly indebted to him.

No News is bad "News".

The difficulty of editing a "News" without news is no less than the difficulty of making jugged hare without a hare to jug. The aim that we have set before us is to make the "News" a definite bond of interest, sympathy and prayer between all the missionaries in West China and to give stimulus and inspiration to all the workers. But without news of what is going on in the various stations it is impossible to do this. We should like every reader to be also a contributor to the News. There must be some reason why so many people do not send some news of their district and work for others to read. What are these reasons likely to be?

1. They are too busy.
2. They think no-one else is interested.
3. They feel their work is not sufficiently important or sensational for publication.
4. They fear publicity.

Well, none of these reasons is really valid. To sit down and write a short account of events in your station and district would not take more than a few minutes each month. There are people in all parts of the field as well as at home who would be very interested to read what you think is of small account.

A great airman, Sir Alan Cobham, said that what people of this generation need is "air-mindedness" and he is devoting time and enthusiasm to creating air-mindedness in the youth of today. But what we in West China need still more is "NEWS-MINDEDNESS". Have you a "news-mind"? If not, we urge you to develop one. A "news-mind" is one that keeps the "News" very near the surface of the sub-conscious and thinks of it constantly as a medium of communication with a host of friends. When you see, let others share your vision. The News will provide the lens. When you hear, let others listen in, too. The News shall be your wireless.

Pass on your thoughts, your ideas, your woes, your joys, your hopes, your dreams, your visions and let the News be the medium by which your burdens are divided and your joys multiplied. A good lesson is always followed by expression work. In this case the expression work is to take paper, pen, envelope, stamp, and steps to the Post Office. Thank you!

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The Editor is typing these random messages while sitting on a house-boat travelling down to Chungking in the delightful company of Mr. and Mrs. Bob Taylor. During his absence from Chengtu for two or three months, Mrs. Starrett has kindly consented to be responsible for the editing of the News. We could not leave it in better hands and we are sure all readers will benefit by the change.

DR. C. Y. CHEN COMING TO SZECHWAN

A telegram has just been received, this October 12th, from the National Christian Council offices, Shanghai, as follow, "Chen chin-i and four Council secretaries leaving October twenty-first. Lobenstine." The Szechwan Executive is meeting at once to make definite plans.

A.J.B.

WELCOME!

At this time of the year we look forward to welcoming both old and new friends to West China. May we through the News extend a very hearty welcome to all those who are coming back or coming out for the first time to West China.

We rejoice to welcome old friends back again because they are tried and tested. We look forward to meeting them because we know their worth, and we are glad to have them with us again enriched by a period of rest and renewed study bringing with them new ideas and fresh enthusiasm.

To those who are just coming out for the first time we offer a glad welcome. We are eager to learn what they have to teach us. We wish to catch the fire of their freshness of vision and keenness of zeal. We on the field still feel that this is the highest calling of all and would not exchange it for any other position elsewhere and we congratulate these new friends on entering into the same heritage of lofty vocation. Our hope for these reinforcements is that as they have seen and heard the Lord and have responded to His call, so they may grow in the knowledge and experience of His love as St John grew to know Him better from the moment when he left the nets and boats behind to follow the Master right on to the rich experiences and visions of old age.

We have not been able to secure a complete list of those returning and coming out this Autumn, but the following are included as well as others, whose names we have not been able to ascertain.

BAPTIST MISSION

OLD FRIENDS. Dr. and Mrs. Joseph Taylor
 Dr. and Mrs. W. R. Morse
 Miss Lydia Crawford for Suifu

NEW FRIENDS

Dr. Marion Criswell
 Miss Ida Nelson

CHURCH MISSIONARY SOCIETY

OLD FRIENDS Bishop and Mrs. Mowll
 Mrs. Boreham

NEW FRIENDS Mr. W. J. Jenkins
 Mr. S. W. Sherwood
 Mr. John Rudd (Secretary to Bishop
 Mowll)
 Miss I. C. M. Parker
 Miss L. Whitworth

FRIENDS MISSION

OLD FRIENDS Mr. and Mrs. Vaught

UNITED CHURCH OF CANADA MISSION

OLD FRIENDS Dr. E. N. Meuser
 Dr. and Mrs. F. F. Allan
 Revd. H. H. Irish

NEW FRIENDS Revd and Mrs. E. R. Stanway
 Mr. and Mrs. R. C. Spooner
 Miss J. M. McIntosh

WOMEN'S MISSIONARY SOCIETY (U.C.C.)

OLD FRIENDS Miss Adelaide Harrison
 Miss Jean Holt
 Miss B. Louise Foster

METHODIST EPISCOPAL MISSION

Chungking :

Dr. and Mrs. W. E. Manly
 Dr. and Mrs. W. Max Gentry and three sons
 Miss Dorothy Jones
 Miss Lillian L. Holmes

Suining : Miss Helen Des Jardines

Tzechow : Miss Viola Miller

Chengtzu : Dr. J. Beech

(For Language Study)

Miss Mildred Munsell
 Miss Maude Parsons
 Miss Luella Gertrude Koether
 Miss Ruth Gabosch

Up to the time of going to press we have been unable to get the list complete owing to travel and delays in the post.

CHRISTIAN STUDENT MOVEMENT IN CHENGTU

ANNUAL RETREAT.

The Christian Student Movement has gained the confidence of the students in the West China Union University. It is realized that the new life of personal religious expression is prevailing among Christian young people in this part of China. They feel they ought to spend more time and energy in finding a way of worshipping which is the most essential part of our life. The real power is the motive of various activities in social service. But services mean nothing to us if we lose the opportunity of receiving the divine power of God. The Movement has set this as their desire and has planned many kinds of meetings to cultivate the spiritual life of the young people.

The Sunday after Easter last the Movement held a retreat at the Y.W.C.A., P'i Fang Kai, Chengtu. In this meeting four different schools were represented, namely the West China Union University, the Union Middle School, the Canadian Mission Girls' School and the Girls' Normal School. Fifty members, boys and girls were present and five guests and advisers of the Movement also came to the meeting. The hall was specially decorated with an altar, cross and beautiful flowers with the help of three ladies of the C.M.S. Church. The quiet, grand and dignified atmosphere thus given to the room could not but draw the members near to the Spirit of God.

The morning regular Sunday Service began at 9 a.m. when Dr. G. W. Sparling, vice-president of the Union University was the preacher. A simple Chinese meal was served at noon at which there were five tables of guests, including advisers and students, who all greatly enjoyed the opportunity of fellowship.

After a period of recreation discussion was carried on, the subject being "How to deepen our Spiritual Life." Many good speeches were made and some new ideas put forward by the members.

The meeting was closed by a consecration service. Archdeacon F. Boreham was the speaker. All present felt the beauty of the service with its wonderfully meaningful symbolism. The Chairman of each of the four school groups represented took a vase of flowers of a particular colour and briefly explained its meaning to the students present. The colour chosen for the Canadian Mission School group was red, symbolizing encouragement for youth. The Girls' Normal School group had blue, that is the love of youth. Yellow was the colour for the Union Middle School Group, by which honesty was implied, and for the University Group white signified purity.

The four chairmen representing their respective groups sat on one side of the altar. On the call of the Leader to worship each of these chairmen came in turn and prayed for the movement and its members, holding a bunch of the coloured flowers as a symbol in his hand. His prayer finished, he presented the flowers on the altar before the cross and stood a moment in silence. At the close of this impressive ceremony the service quietly came to a close.

It was thought that by this act our minds would be concentrated on worship. God can do everything for us if we come closer to Him. It is hoped that the Movement will continue and grow for ever.

WALLACE WANG

The greatest lack in Christian life to-day is that of a vivid personal apprehension of Christ not after the flesh but after the Spirit. The fact that such apprehension is possible and the birthright of every Christian is only imperfectly understood, and therefore the temperature of our spiritual life is low. Give the Spirit of Christ its due opportunity in the heart of man; realise that the Spirit of Christ interpenetrates our own and is the dynamic of what is good in our own; understand that that same Spirit is one with all the good of all the world of worlds, the good that is God; and you have found the remedy for all human ills.

SILHOUETTE

Back to back they sat on a wide, flat hand-truck in a strange promiscuity of sex and status. No shade of expression betrayed their feelings. Their appearance was a curious mixture of the sublime and the ridiculous, tragedy and comedy dethroned dignity wheeled away to demolition.

For here, on a hand-truck, trundling along the busy street were the gods from the city temple being taken away to make room for desks, black-boards, maps and book-shelves. What their immediate destination might have been I could not say, but ultimately, and probably quite soon too, they will become lumber, rotting timber or firewood.

Except for a few rollicking children who saw the comedy rather than the tragedy of the situation, and followed the doleful load with merry jests the busy passers-by paid no heed to those gaudy, painted figures being wheeled along the street in their first and last journey through the world.

For centuries they had sat in state high up on their thrones in the dim light of their tawdry temple, reeking with fumes of incense burnt in their honour and glimmering with the flickering flames of candles lighted to do them reverence. How many hundreds of generations have come and gone, grandfather and grandson age after age and prostrated themselves before these symbols of deity! What reverence, what awe, what superstitious fear have they evoked! And now, as they jolt along on a hand-truck in the rude blaze and glare of the sunlit street, hardly a glance is cast in their direction. Not a word of pity, regret or shame. Yet their expressionless wooden faces show no sign of feeling. Back to back, three in a row, male and female, anyhow, it doesn't matter. Found out! Known as impostors! Branded as shams! Turned out of house and home by a new modern education. Hustled along the street and jostled out of the way by a new materialist civilization! A noisy motor car with an insistent lusty horn dashes past, symbolic of the new age of speed, and they seem to huddle closer as the trolley is pressed into the gutter. Ichabod! Their glory is departed, their day is done, their sun is set. Away into the limbo of the unknown and unwanted. So passes

the symbol of a long, long night in history as the morning star pales before the rising sun. So passes the superstition which did duty for religion and palliated a craving in the breasts of countless generations. Gone, and soon to be forgotten! But what will take their place? The craving of the human soul remains, the need is eternal.

I turn a corner eastwards and the morning sun is rising high and strong, flooding the street ahead with a blaze of light. Is it a token? Shall the Sun of Righteousness arise in this land in place of the pitiable effigies of a dead superstition.

I shall never forget that trolley load of dead gods, but my face is towards the sunrise.

SPEX.

In our individual experience of life there may occasionally come a point at which we lose sight of God and retain no consciousness of being helped or comforted in our sore extremity. You have done the best you knew, maybe, and everything falls in ruins about you; you cry for succour and guidance and no answer comes—no answer that you can lay hold of. You lose everything for the time—heart, hope, realisation of the divine presence, faith in the goodness and greatness of life and the certain triumph of the cause of Christ over everything that would hinder or oppose it. You do not actually renounce anything that you have hitherto held to be true concerning life's most precious gifts. That is not exactly what is wrong with you: the cause of your desolation is that you feel you are left defenceless to the enemy—"My God, my God, why hast thou forsaken me?"

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When God thus chooses a child of His for the high prerogative of suffering it is only that His strength may be made perfect in our weakness and His grace be proved sufficient. When the storm is at its height and the night at its darkest you may feel that everything has gone from you that you ever knew of the Father of lights with whom is no variableness

neither shadow of turning. You may not get a single gleam or suggestion from the higher side of life that God cares what becomes of you or takes any notice of your anguished prayer. But be sure of this: He knows exactly the amount of your spiritual reserves and is summoning them into exercise for His glory and yours. That which you have been gaining in your seasons of secret communion with Him will sustain you now; you will not be allowed to sink or to betray your soul. And when the day breaks and the shadows flee away you will find yourself within the harbour bar in the light of the morning.

R. J. CAMPBELL

SZECHAN CHRISTIAN COUNCIL EXECUTIVE

A meeting was held at the Y.M.C.A. on September 28th to make plans for the visiting speakers from the National Christian Council in Shanghai. Two telegrams have been sent from here in the last three weeks to the Shanghai office, but to date no reply has been received. It is surmised that Dr. Chen has not yet returned from America and the office is awaiting his arrival before making definite dates. However Dr. Openshaw read a part of a letter Mr. Torrance received from Mr. Lacy in Shanghai, dated August 31, stating that it was announced that Dr. Cheng Ching Yi and Bishop Wang were proceeding to Szechuan this fall for special meetings.

However on account of the vagueness of the plans, and the lateness of the date possible, the meeting moved to cancel the conferences as delegated meetings, and use the speakers, who do come, for inspirational meetings in all our churches. It was resolved to write Chungking urging them to plan for such meetings, then route the speakers by the Big Road to Chengtu, for the purpose of holding meetings en route. Bishop Wang is familiar with this route now and would be able to prepare the way for Dr. Cheng. Then after meetings in Chengtu and adjacent points the speakers would be routed by Suining and other cities on their return trip. We are sorry not to

have the proposed conferences, but as these entail much detailed preparation, and the information and dates are not to hand, and the speakers are indefinite as to number and plans, there seemed to be no other safe way open but to abandon conferences, and plan public meetings wherever possible, and give our people the largest possible opportunity of hearing Dr. Chen's message. If only Dr. Cheng Ching Yi can come by himself it will be well worthwhile to arrange as many meetings as practicable so as to give our people everywhere the opportunity of meeting the Moderator of the Church of Christ in China.

Flood Relief

The meeting discussed a long telegram received from the Government Flood Relief Committee through the Y.M.C.A. The Flood down river has caused unprecedented damage and untold suffering. Subscriptions are urgently sought from all parts of China to help in the present emergency. The Executive moved to give this plea prominence in the Christian Hope, the Y.M.C.A. Monthly, and the Missionary News, urging those, who care to help at this time of great need, to send their subscriptions through the National Christian Council offices, 23 Yuen Ming Yuen Road, Shanghai, or through the Szechuan Christian Council with offices at Chengtu Y.M.C.A.

A.J.B.

P. S. On page 3 of this issue will be found more recent information re Dr. Chen's plans.

Why She Cried.

A class of children were being shown a picture of the early Christian martyrs being thrown to the lions. Suddenly one child began to cry, and her teacher, thinking she was probably upset at the sight of the suffering of the Christians asked her what was the matter, and why was she crying. Between sobs the child said, "Because one of the poor lions hasn't got a martyr!"

DO YOU LIKE APPLES?

Dear Mr. Editor;—

Will you be good enough through the pages of the "News" to offer your readers, and through them to interested Chinese, an opportunity to introduce new varieties of apples for further propagation? We have just concluded the tenth anniversary trials with several varieties of apple trees which were imported from Stark's Nursery, Louisiana, U.S.A. in 1921. Two varieties have proved themselves and we are willing to co-operate in getting Grimes Golden and June Red into other parts of the country.

Suggestion No 1.

For those who wish to purchase young trees of either or both the above mentioned varieties, which grow well and bear fruit of good flavour in abundance on the Chengtu Plain (higher altitudes would be better), we shall be delighted to act as middle man (gratis) in the purchase and packing of young trees during the months Dec-Feb. Mr. P. Y. Liu has a nursery of young trees which have been grafted and cared for under our supervision. Trees vary in price according to age and girth of trunk.

Suggestion No 2.

Secure locally trees of any of the following varieties Chinese native stock (萍菓, 花紅, 袜子,) (又名秋子, (又名甯慶) measuring $1\frac{1}{2}$ to $2\frac{1}{2}$ inches in circumference, an inch or so above the ground level. If you could locate a Chinese nurseryman with the young trees convenient to your place of residence, and who would be willing to sell you the young trees as they stand, and not move them for another year, also one who would be willing to graft this stock next February using our scion wood, that would be almost ideal. Failing to make such a "dicker", purchase young trees (one should be able to buy them for 3 cents to 10 cents each depending on where you live), plant them in nursery formation in your own garden, two feet apart in the rows and the same distance between rows. Plant these young trees as early as this fall as you can, the earlier the better, and then, in February (雨水節) invite a good Chinese nurseryman who understands grafting to graft the trees, if you cannot do this yourself.

Send us a card in January saying how many trees you have and we will send you scion wood from both Grimes Golden and June Red to graft all the trees you and your friends have. There will be no charge for scion wood, but if the demand is great, postage or carriage on large lots will be gratefully accepted.

Last spring we sent scion wood several days travel by carrier and Chinese nurserymen had successful results. Two years ago Mr. Small mailed a small parcel of scion wood of Siberian Crab and another new variety from Vancouver, Canada during the winter. We used this wood for grafting in February and had a very creditable percentage of "takes". Readers in other provinces can therefore take courage with scheme No 2, and try to get into your community new varieties of apples by this method. One young university student plans to take scion wood for several thousand trees in the spring of 1932, and his home is several days travel from Chengtu. Help to get scion wood into the hands of Chinese nurserymen.

Suggestion No 3.

If you have in your compound an older Chinese apple tree the fruit of which is not satisfactory, this tree can be "top-worked" with our scion wood. Top worked trees have borne fruit in two years in Mr. Liu's nursery. Those interested in this method of changing over old trees had better write the undersigned for further particulars.

F. DICKINSON,

West China Union University,
Chengtu, Sze Chuan, China.

SILVER IN THE FAR EAST

SIR HUGO CUNLIFFE-OWEN

Few people properly appreciate the effect of the present low price of silver on Eastern trade or recognize that it is a very important contributory factor to the world depression. I approach this question from the standpoint of a merchant,

and, as such, I appreciate to the full not only the destructive consequence, both politically and commercially, of the fall in silver, but the possibility of great trade development if the evil were remedied.

By immemorial custom, silver is both a measure of value for the peoples of India and China and the principal store of their wealth. They have seen their silver hoards, great and small, dwindling in value from 6s. an ounce in 1920 to little more than 1s. an ounce in 1931, and there can be little doubt that much of the unrest in these countries is due to the discontent of the population at the spectacle of their constantly diminishing wealth.

It is a commonplace that China is one of the few undeveloped markets of the world. The country is on a silver basis, and in order to buy our manufactures it has first to take its silver and buy gold with it. To-day nearly three times as much silver is required to pay for £1 worth of British manufactures as was needed in 1924 and 1925, notwithstanding the general fall in prices measured in gold. What hope is there of keeping, much less of developing, this market?

The main cause of the decline is due to the flooding of the silver market by various Governments of the world consequent upon the demonetization and debasement of coinage. For example, in the five years ending 1929 the British Government sold silver set free by its debased silver coinage to a total of 26,400,000 ounces, and sales by France, Belgium, Indo-China, and India, in the same period and from the same cause, bring the total up to 173,000,000 ounces.

Disregarding the Government sales, which—with the exception of India—must be now practically completed, we are faced with an average annual surplus of 12,000,000 ounces of silver, worth at the present time a great deal less than £1,000,000. Surely it is possible by concerted action between the few producing countries, mainly the United States and Mexico, and the one selling country, India, to correct the evil of the constant depreciation of the value of silver.

SZE CHUAN PROVINCIAL TRACK MEET.

In 1924, General Yang Sen promoted and carried through what still stands out as the most elaborate attempt, in Sze Chuan, to arouse among the students of the province a real lively interest in competitive athletics. Those who had been interested in training students around the Union Middle school and the University for over a decade, were appreciative of this almost impossible task of running a successful meet on such a large scale. The memory of the occasion still stands like a massive picture in the minds of those who had the privilege of attending General Yang's splendidly organized first provincial athletic track meet. For a few years previous to this history making event, graduate athletic instructors had been imported from the coast cities physical training institutions, to take charge of college and school athletics in the city of Chengtu, with the result, that hundreds of students entered the track and field events, and tens of thousands of people found their way to the South-west gate military drill ground as spectators—free admission.

The spirit of the times was not conducive to the best feeling as far as demonstrating good sportsmanship, but in spite of the difficulties which arose during the running of the different events, the meet ran its course, and was written down in history, as the first great provincial athletic meet in Sze Chuan.

After seven years of hopeful waiting, the second Sze Chuan all provincial meet was held in Chengtu during the month of August—1931. During the spring, reports were constantly coming from the city, that there was to be a provincial athletic meet. It was first rumoured that this meet was to be promoted by the military. The object of the meet was to secure suitable candidates to represent Sze Chuan in the National Athletic Meet in Nanking in October, the occasion being the opening of a new athletic stadium, which is estimated will cost \$120,000, Initial Fund, with an Annual Fund of \$30,000 to carry on.

The time for the provincial meet first suggested was late in May. Plans did not materialize fast enough, then June was suggested. Rumour and newspaper reports about the meet

kept some of our best athletes "with their ears to the ground", and several of the students kept up light spring training. The end of the school term came, and most of the students from most of the colleges and schools went on vacation. Then the Government Educational Bureau in Chengtu took the matter in hand, secured funds, and began to make plans for holding the meet under their auspices, on the Chengtu public park athletic field. With the announcement that the meet would be held in August, and that athletic teams would be invited from all over the province, it looked as though the second provincial meet would be more elaborate than the first.

A new feature in the class of competitors was mooted. Soldiers and students competing in the same track meet, was to be a new feature. General Yang Sen was to send a team from Shuenchin, and General Tien Sung Yao one from his Tunchuan headquarters. Many people were rather sceptical as to the way in which these two groups would mix in a series of races, contests of strength and athletic technique. Several days before the date scheduled for the opening ceremony, General Tien Sung Yao's team, 50 odd strong, arrived in the city prepared to demonstrate their athletic prowess. Great credit is due to the trainers and coaches who made an attempt to whip these huskies from the 29th army into condition and limber them up for the different events. General Yang's team for some reason or other did not reach the capital.

Chungking city was represented by a well balanced football team, a basket ball team and a tennis team. There were a few other cities represented, but, the big majority of the 10 odd teams were from the Chengtu colleges and schools, with one team representing the Chengtu city municipality. One very interesting observation on the composition of the teams from both Chungking and the municipality, were the faces of students who had recently studied in mission schools,

This second track meet was historical in that there were events for young women in both track and field. While no records were broken the girls seemed to give of their best, in an attempt to show that a new day had dawned in the realm of athletics, and that from now on the young women were going to share with the young men the applause of the grandstand as well as the exhilarating experience of competition.

On the first suggestion of a team from the campus, it was unanimously decided that, the team should be composed of students from both the Union Middle School and the University, and that, the team should run under the colours of the

University. Since the decision to hold this meet was not made until the students had gone on vacation, it became necessary to 'pick up' a team from those students who lived in nearby cities, towns and the summer resorts—not too far distant from Chengtu. By the middle of July we had two training tables. The committee decided not to enter a team in either football or basketball, but to confine their competition to field and track, volley ball and tennis.

The opening ceremonies for the meet were delayed for the first few days in August due to the very heavy rains, but as soon as the athletic field had absorbed the rain of days, athletes and spectators were invited to the public park. At a given signal—the firing of 12 big gunpowder shots, the military band led off in the procession followed by officials and friends, including General Den, with a long double line of the teams dressed in their many coloured suits. After one turn around the track, the teams were lined up in front of the grandstand and speeches were made by the Commissioner of Education, General Den and several of the athletic directors. Several of the speakers warmed up to their subject, aroused the teams to enthusiastic applause and hand clapping. Special guests were nicely provided for on the grandstand. The different teams were given sections in a shady avenue of trees near the track. Spectators were allowed to come and go as they pleased as long as they confined themselves to "outside the rope" around three quarters of the track. A strong and efficient guard kept all comers—without badges, from encroaching on the track or from invading the "teams shady avenue". Field and track were marked with care befitting the Olympic, reflecting great credit on the work of the committee that had this responsibility.

Nearly all the field and track events were run off between August 6th and the 10th. When the first heat of the 100 metre was called the great assembly of spectators and athletes were held in suspense for several minutes due to false starts by the runners, but each time the competitors were called back, and held for a proper start. The starter and judges of events demonstrated all through the meet that they had the rules of the game as well as the athletes in control, which undoubtedly was one of the main reasons for the success of the meet. One, however, could not but express appreciation at the wonderful way in which the Commissioner of Education together with his intimate colleagues co-operated with the track officials in settling many points of dispute, and turning many "crooked

corners", and thus helped to bring the second provincial meet to a successful conclusion without one serious "blow out".

Individual competitors were encouraged to do their best to make definite records, as this was the basis on which representatives were to be chosen for competition in the National Athletic Meet in Nanking. It was impressed upon all the athletes, that, it was not good enough just to win, they must set up a record, or at least equal a record which had been previously announced, or they would not be considered eligible for the provincial team to represent Sze Chuan in Nanking.

Two Illustrations. The pole vault was won in splendid style by a young man from the Sze Chuan University team at 9 feet $9\frac{1}{2}$ inches. He tried several times to clear 10 feet, the mark which had been published for eligibility to the team, but he failed, and altho' pole vaulting from nine feet to his limit won grandstand applause each time he cleared, he failed to clear at ten feet, and thus lost the laurel of a trip to Nanking on the selected team. The second case was the mile run. The record set by the committee for eligibility was 'five minutes flat'. Against a field of 15 runners, H. S. Liu of the West China Union University team ran a splendid race, coming from the tail end of the whole field, with a magnificent sprint over the last 150 yards to win in 5 minutes and 5 seconds. The 5 seconds of time stood between Mr. Liu and a trip to Nanking with expenses paid by the government. Many other finer details of the meet were worked out in a similar way so as to avoid misunderstanding.

Having mentioned the performance of the two who failed to make the provincial team in the pole vault and the mile, mention of one or two good performances will indicate that we are getting nearer to records than we have ever been before in this part of the province. One of the very best performances in the whole meet was a shot put throw of 40 feet, 16 lb. shot, by one of the 29th army team. Chengtu University javelin throw, in splendid technique, of over 130 feet, took the grandstand "off their feet" and won magnificent applause. Mung Gwang Hai carrying the colors of the W. C. U. U., turned in one of the best performances in track, when he ran the 400 metres in $56\frac{4}{5}$ seconds. His timing, stride and generalship against a big field, several of whom did not finish, was almost ideal. In the 800 metre run I. C. Yoh of the Union Middle School gave the whole field of competitors a real surprise by keeping a good pace from the beginning, and then in a burst of speed at the end broken the tape in 2 minutes and 21 seconds.

At the close of the meet when the teams were placed, the following ranking was given:—

| | |
|---|-------------------|
| First. West China Union University with | } All approximate |
| 70 points. | |
| Second. Chengtu Government University | |
| 30 points. | |
| Third. Chengtu municipality | |
| 20 points. | |

The 29th army carried off the honours in football. Chungking basket ball team won against keen competition in this event. While both tennis and volley ball honours went to the West China Union University teams.

One is convinced from watching this meet that progress in athletics is with us, and Middle schools and Universities should do their best to instil into the pupils, that, success can only come through hard work, consistent training, clean lives and constant competition with others. While one would not advocate specializing too much in athletics for provincial and national honours, as over against a wider group for "all comers", as one studies the progress which is being made by Japan and the Philippines, it is certain that if China is going to be a "point getter" there must be some very hard work done by the Chinese students before they will be able to reach this objective. Specialization on one or two events must be the order of the day, rather than spreading over several events. Weeks, months and sometimes years of careful preparation and training, studying methods and style, with a good mixture of brain power thrown in, will be the only way in which the Chinese will be able to show up in international competition.

We would further like to see the provincial meet held in late June or early July, the provincial team selected, put into serious training under careful and conscientious coaches for several weeks, then sent to Nanking at least a few weeks ahead of the Provincial Meet, where they can be put into tip-top condition for the tests, and allowed to get back to their work in schools and colleges without losing too much time. Of the 43 athletes elected to represent the province in Nanking 15 were from the W.C.U.U. team, but due to the pressing claims of their studies only 5 were able to take the trip to Nanking.

The Sze Chuan Provincial Track Meet was a real success, but with restricted and broken training Sze Chuan athletes in the National Meet in October are not likely to make much of a show.

F. D.

A TRAFFIC IN KNOWLEDGE.

The sub-title of this book (published by the student Christian Movement, price 2/6) is "An International Symposium of the Christian Message". French, American, Chinese and Russian all in turn give their interpretations of the Christian message for today.

The French and American approaches are similar in many respects, but we are a little doubtful of the truth of this statement "In the Christian religion men are asked to believe in God as love because they have made love the basis of their life." And again "In the Christian religion God is known as Love because love has been tested as the highest value of life and conversely love is made the highest value of life because life is grounded in faith in God's love." We are still trying to find the beginning and end of this circle.

The chapter on the Chinese approach contributed by Mr. P. C. Hsü formerly a professor at Yenching University will be read with great interest. But why does Mr. Hsü make these two sweeping statements "The prior question of the whole missionary enterprise, namely 'Does China need Christianity?' has probably never been asked by any of the Christian missionaries who have come to China" (p.86) and "Preaching would be an easy task if historical Christianity had not failed. But because it has failed, preaching is now so difficult and ineffective" (p.95)? But in fairness to Mr. Hsü we must allow that he is writing under pressure of space. There are many things he might amplify and explain if he had more than twelve pages to do it in. His conclusion may be summed up as being that Christianity must have time to develop in China from a doctrine to a life and be judged as a life demonstrating the love of God and this process may be successful if it enters into the native soil of the Chinese social life and habit. It cannot grow or demonstrate its power as long as the church is dependent on foreign funds and foreign leaders.

Probably the chapter which will be read with most eagerness is the one by V. V. Zenkovsky on a "Russian approach to the Christian message." It is refreshing to read the essay

of this thinking Christian facing up to the task of Christianity in the modern world from the Russian point of view. We confess that we have not thought much about that side of Russian life lately. It is true that Mr. Zenkovsky is not in Russia now but in Paris in the Russian Theological Institute there and Secretary of the Russian Student Christian Movement outside Russia. His lucid exposition of Naturalism its rise and its dangers as a powerful anti-Christian force in the modern world is well worth reading, while the simple outline of his faith as a member of the Russian Orthodox Church is clear and definite. It would give pleasure to the most evangelical Christian of almost any denomination. "Christianity" says Mr. Venkovsky, "cannot remain a purely individual matter. It has been and still is a creative force which regenerates the whole of life. The sundering of culture from the Church is the tragedy of the Christian world and the tragedy of the Church. We must restore unity to culture and to the Church. We must link together contemporary life and Christianity by making Christianity the very foundation of culture."

We are glad to have met this book. There is much to stimulate thought, much to disagree with, but also much to encourage as a consensus of thinking men's opinion, a purview of world-wide thought and hope based on the Christian message.

A copy of the book will be found in the University Book Club.

Memorial to Martyred Missionary.

WITH the help of friends in all parts of the country, the Rev. G. H. Marshall, Vicar of St. Augustine, Halifax, has been able to collect a sum of £321 6s. 9d. to endow a bed in Kianning Hospital, China. This will be a lasting memorial to Miss Nettleton's service for twenty-two years in the C.M.S. Fukien Mission, and her supreme sacrifice at Chungan last year.

“THE DAWN WIND.”

Here is a very interesting book by Olive Wyon just published by the Student Christian Movement (price 2/6). It gives a picture of changing conditions among women in Africa and the East. The revolutionary principles of Christianity are seen in the changed condition of women in society as in no other way. From the day when the disciples of Jesus found Him sitting by a well talking to a Samaritan woman and marvelled that he talked with her until today the world has seen no greater marvel than the contrast in the life of women formerly kept in an inferior status and bound by non-Christian convention and now freed by the Gospel of Jesus.

The writer takes us rapidly through the corridors of history, pointing out in the galleries of human character portraits of great and noble women who have shown the power of Christ working through them for their fellow men. Then the door opens out on to the plains of Africa where a new dawn has broken over the darkness of centuries and women are almost staggered by the amazing changes that have come into their lives. The sense of their value in God's sight, the deep-sounding influences of love are weighed against the new materialism and pragmatism and the still worse immoral practices and disease which the sudden changes have brought into their lives.

So India, Korea, Japan and the women of Muslim lands are passed in review, each presenting amazing transformations, bringing opportunities in their train such as the Church has long prayed for and bringing too responsibilities which might well daunt the boldest.

We turn to the chapter on China in transition. Here the old life of girlhood and womanhood is contrasted with the new conditions which have rushed in with such suddenness since the beginning of the Revolution. The book is very up-to-date and summarizes with great clearness of insight the problems caused by Communism and Nationalism and other modern movements in China.

We find ourselves asking why it is that Communism has called forth among many young girl students a real spirit of heroic sacrifice and an enthusiasm which we seldom see in the cause of Christ. Surely the call of Christian service is as high

and noble as that of any other and yet in the ranks of communism there are some instances of girls offering their lives and paying the supreme sacrifice for their opinions which are not often found among Christian girls.

We have learnt much from this book that inspires us with a great hope for the future womanhood of China. There is magnificent material and the basic properties of splendid character here. We are strongly inclined to agree with the statement quoted by Miss Wyon "The women will be the salvation of China." But in face of such a tremendous crisis as the women's movement presents how can the Christian Church fulfil its responsibility? Christian Schools, Christian Friendship, Christian Homes and the Y.W.C.A. are all enlisted in this vitally important and urgent cause. As Miss Tsen of Changsha has said "The Chinese women can find full life only in the message of Christ."

This is a good book to read. It enables us to sit back and look at things in a true perspective, to leave for a moment the details in which each one is emerged and to see the world-field as a whole. As we pass through the countries of the East under the fascinating guidance of this refreshing writer we feel that our God is marching on. Freedom and enlightenment spring up in His path, but He leaves to us His servants the responsibility of teaching the way to make the highest use of these delicate, dangerous blessings.

The book "The Dawn Wind" is by Olive Wyon, published by the Student Christian Movement, price 2/6. A copy will be found in the University Book Club, Chengtu.

BOARD OF FOREIGN MISSIONS METHODIST
EPISCOPAL CHURCH

NEW YORK, N.Y.

TO THE EDITOR:

May I suggest that you give some publicity in your valuable journal to the following:

“Are Health Examinations Worth While?”

The Board of Foreign Missions has a definite ruling that strongly advises annual or bi-ennial physical examinations for all our missionaries. Many of our missionaries on the field are not availing themselves of this means of avoiding the more serious diseases that threaten efficiency and life's happiness. The fact that this careful attention to health is a thing worth while is effectively suggested in a recent form by Edward A. Guest, published in the Atlantic Journal.

“HEALTH”

“It's a dreary old world and a weary old world

When a toothache you happen to get.

Beyond any question, if you've indigestion

O'er trifles you' recertain to fret.

And who can be happy, however so rich,

If his feet are afflicted with locker-room itch?

You don't go to dinners or dances or shows

If neuritis gets into your frame.

A boil on your neck, all life's pleasure can wreck,

And a touch of the grip does the same.

To get the full joy from a rose which you smell,

There isn't a doubt that you've got to be well.

It doesn't take much of an ache to destroy

The pleasure a fortune can bring,

If you've no appetite and you can't sleep at night

You are deaf to the song birds that sing.

For the joys of the world are not glory or wealth,

If you want to be happy, take care of your health.”

J. G. Vaughan, M. D.

Medical Adviser

A TRIP TO BORNEO

BY MR. AND MRS. J. F. PEAT

Sarawak

Next to New Guinea, Borneo is the largest island in the world; It is larger than the whole of France. It lies astride the equator that divides it nearly in equal halves.

Borneo had four Governments. The larger part is Dutch Borneo. In the extreme North of the island a Company like the East India Company govern "British North Borneo." Just south of that is a small native state of Brunei. Sarawak constitutes the remainder which is about as large as England. In about 1840 the Malay Raja of Sarawak was having so much trouble with bandits and pirates that he asked his English friend, James Brooke to take over the administration of the country. After many ups and downs this was done and since that time the country has developed, quiet and peace has been restored so that Sarawak is now a country of considerable importance. The present C. Vyner Brooke is the third White Rajah of Sarawak.

The Sea Dyaks of Borneo

As we started from the Hoover Home in Sibiu, Borneo, on a trip to see the Sea Dyaks, just outside the house we were met by a Dyak, apparently an important man of his tribe, who asked in Malay where we were going. Mr. Hoover told him, and it happened to be his own village. He was asked to accompany us in our motor launch.

We chugged for about 10 miles down the Igan river, then ascended a little stream which led into deep jungle. So dense was the growth that branches and vines almost met overhead. A short way up this stream we left the launch and walked say half a mile to the "village".

Our Dyak friend and guide was dressed in their principal article of clothing, the "chawat", which consists of a long narrow piece of cloth which is passed several times around the waist and brought between the thighs, while the broad orna-

mental ends hang down, before and behind, almost to the knees. This with strings of beads around the neck, silver armlets and many brass leglets, worn just below the knees, and heavy brass earrings, sometimes as many as fourteen, which hang from a large hole in the very-much-elongated ears, compose the ordinary dress from the male Dyak. One would think that so much weight of brass would be an inconvenient or cumbersome burden but by habit and the taste for finery seem to reconcile them to the load. Both men and women have these elongated ears. When the children are young the lobes of the ears are pierced and by the insertion of heavy lead or copper rings the lobes become gradually elongated so as to hang down to the shoulders and often with elderly women, much lower.

This is a very old custom and not peculiar to these people as shown by the sculptures in the ancient Boru-budor temple which we visited a year ago in Java, where men and women are figured with such elongated lobes having heavy ear pendants and plugs exactly the same as these used by the dyaks.

The skin of the Sea Dyak is much lighter than one naturally would expect reminding one of new copper. He is fairly tall, well formed and has limbs of excellent proportions. He walks with a light, graceful step and with a peculiarly self possessed bearing. Sometimes for special occasions he wears an ornamented head dress of feathers, formerly only worn by warriors. Thus they remind one of the American Indians.

The bodies of the men are tattooed from the throat to the knees. His hair is straight and black. He wears it long and banded in front. The Dyaks are the original "Wild men of Borneo" or the "Head hunters." When the English took over the administration of this part of the island the Dyaks were compelled to give up this bit of favourite playfulness.

Our Dyak friend, now host, wore the ordinary dress with the addition of his "city clothes" namely an old khaki coat and a red "fez" trimmed with gold bands and rosettes of brightly coloured papers. These hats are supplied by the Chinese for a consideration. He was especially proud of his hat and when asked to remove coat and hat while we took his picture, he did it, but very reluctantly.

Walking the logs from the boat landing to Aup, the Dyak village, was not performed without some difficulties, to the Europeans wearing stiff leather shoes with slippery soles, but with the help of our gallant guide the journey was made without any one falling into the oozy bog below.

A Dyak village is not a cluster of houses, but one or two very long buildings resting on upright poles 8 or 10 feet from the ground. The usual stairway leading up to such a house is a notched log, but fortunately for us there was a modern flight of stairsteps on which we ascended to a kind of verandah which ran the full length of the building. The floor of this verandah was made of bamboo laths laid only fairly close together. As we walked along in our clumsy shoes it created a swaying motion which gave us a feeling of uncertainty as to where the next step might land us.

A Dyak house consists of three parts, namely—the verandah, which may or may not be under the roof of the house, the long hall or living room, and the individual living rooms. The living room occupies about half of the house and like the verandah runs the full length of the house which may be several hundreds, or even a thousand feet long. The private rooms occupy the remainder of the house, all the doors opening into the living room. Sometimes as many as 60 families occupy one of these houses. Hence the term “village”.

The living room is the place where all indoor work is done whether by the men or women. Here the children play, tumble or crawl about on mats on the floor. The children were not hampered with clothing. Two or three very small girls were wearing corsets of woven brass wire. Bracelets and anklets were also generally worn, but nothing else. Women often wear brass corsets with breasts and shoulders bare. On the walls of the living room was a strange mixture of Dyak swords, shields spears, oars, brightly coloured wide brimmed hats worn by the women. Some group photographs also encumbered the walls. Probably in former days heads and skulls ornamented the walls here.

Each family occupies one of the “private” rooms” which opens into the long living room. In this small single room the family cook, eat and sleep. Fuel, jars, pots and stove take up most of the room. They sleep on the floor on mats but our host was the proud possessor of an English brass bed and mosquito curtains! Men, women and children were quite willing to be photographed.

We took our leave and shook hands with our host. He had discarded the khaki coat but stuck to the ornamented fez. He had also added a heavy silver belt and with his many brass ornaments made a picture never to be forgotten.

We made our way back across the logs followed by several of the Dyak kiddies from the village who waved us a farewell

from the bank as our little launch puffed back over the jungle stream into the broad river.

After going several miles up the river we entered another smaller stream of very deep and very dark colored water. This is called Sungei Merah, or Red River, the water being colored by a certain kind of jungle leaf. The water is said to be very good, having medicinal properties. This stream is narrow, deep and winding and runs right through the heart of the jungle. Until just lately the jungle grew right down to the edge of the water and at places the jungle trees and vines nearly met overhead but recently a good deal of it had been cut away which makes navigation easier but destroys the wild beauty of the stream. At last after many windings we arrived at the village of Sing Chuan where the work of the Methodist Mission in Borneo was begun by Rev. J. M. Hoover 29 years ago.

In those days this part of Borneo was practically all jungle and had very little population excepting the Mohamedau Malays and the Dyaks and other tribes. The total population of those days counted for almost nothing, and they lived almost solely off jungle produce, fruits, roots, etc.

The Work of the Methodist Mission

About the time that Mr. Hoover reached Borneo immigration from China was beginning. In this locality a group of Foochow people, largely Christians, had arrived and since that time our work has been almost entirely with the Foochow people. The country has been developed, rubber gardens have been planted and are in full bearing and communication has developed until now motor launches are puffing here and there so that one can travel almost any places in this territory at any time without inconvenience. It is said that there are 150,000 acres of rubber planted in the vicinity of Sibuluan, our Mission headquarters. It is true that at the present moment the price of rubber is so low that there is but little left after the costs of care tapping and marketing are covered. But the land is wonderfully fertile, the climate is an ideal tropical climate, the Government is efficient and the Chinese as usual, industrious and forward looking. We therefore conclude that quite aside from rubber our work in Borneo is backed up by business men who will succeed as colonizers of a part of this great island.

We have over thirty Christian centres in and about Sibuluan. Each centre consists of a Christian school, a reading room which is the community centre, and church or meeting place. We

visited probably twenty of these centres and found them places of busy activity. Frequently from the kindergarten to almost high school age, boys and girls were busily engaged at their lessons. Many of the preachers are also school teachers. Most if not all these schools are managed by a local school committee who select teachers, and attend to the local affairs while Mr. Hoover has supervision of them all. In Sibu we have a large central church, a good girls' school under the direction of Mrs. Hoover, and High School for boys. The Welch reading room in Sibu seems to be about the central feature of the town for it is open all day long and seems to be used every hour of every day.

RURAL EVANGELISM

The 1931 union session of the Mei Dao Church Conference gave considerable time and thought to the discussion of rural evangelism. Some of our number felt that we had never given sufficient attention to this important field. Others were of the opinion that the same appeal for town and country alike should be sufficient. Those favoring newer methods contended that our message should bring some definite hope to the small farmer in his economic struggle for existence; and we must admit that many of the problems of West China are connected with the larger problem of population and food supply. Whether our Church could help to any appreciable extent in the solution of these economic problems was the real question.

Mr. Li Min Liang, B. A., B. Sc., who had just returned from Nanking had some definite ideas regarding a program and was anxious to put them into effect. It was finally agreed to give him his opportunity and that he secure whatever assistance he could. A part of his plan was to hold institutes in central locations throughout the Conference and that selected delegates from the local churches be given opportunity to attend in order that they should become local leaders.

The first of these institutes was held in Penghsien during the three days, Sept. 22nd, 23rd and 24th. At first it was planned that the program should include Agriculture, Forestry, Public Health, Education and Religious Education. Some of

the leaders at first expected were not available so the program was somewhat changed. The leaders who came were as follows,—

Wallace Crawford, M. D., D.P.H., on Public Health,
Rev. S. F. Gan, B. A., on Religious Education.
Rev. W. R. Hsiao, M. A. on the Church's program.
Mr. Fu Gien Wen, B. A. of the Baptist Church, on Forestry,
Mr. Li Min Liang, B. A., B. Sc. on Agriculture.

The addresses and discussions led by Dr. Crawford, Mr. Gan and Mr. Hsiao were suitable to either rural or urban audience, but those of Mr. Fu and Mr. Li were designed particularly for rural leaders. Mr. Fu gave valuable information on the relative value of various kinds of trees, how they could be planted and nurtured. His information was well arranged so that his audience had no difficulty in assimilating it.

Mr. Li, coming to a corn belt, chose corn for his first topic. By displaying different varieties, as well as by diagram, the best methods of seed selection were illustrated. Some of the delegates who had been raising corn for many years were quite eager with question and suggestion. His other topics were sericulture and crop pests, and on these live subjects he was able to contribute much helpful information.

Dr. Crawford is well suited to Public Health work. His fluency with spoken Chinese, technical and ordinary, makes it possible for his audience to catch his meaning. The church was filled with health charts which left little to the imagination. Between periods these were always a centre of interest. A complete set of the West China Health tracts was given to each delegate and certain others were distributed broadcast in the open meetings or on the street. Dr. Crawford also gave the scholars of both schools a physical examination, while every available spare moment was taken up with the sick who came for medical advice.

Mr. Hsiao excels in leading discussion. After a short address which outlined the subject under discussion, his method was to ask a few leading questions which drew forth the opinions of his audience. On several occasions it looked as though the students might wax too eloquent on "public ownership" and kindred subjects but Mr. Hsiao led them safely past the danger point.

The devotional periods first thing in the morning and last at night were especially helpful. In this field, Mr. Fu excelled and brought some very inspiring messages.

There were 42 registered delegates, which meant that many took meals at the common table. Christians from the city ate in their own homes and attended as many sessions as convenient. The students from the two Higher Primary Schools and the Junior Middle School also attended, so there was an average attendance of about one hundred at each meeting. Of the registered delegates the Agricultural group was the largest, with the Educational group second and Commercial third. Some were of the old type who valiantly slept away the time between meals, but the majority were alert and ready for something new.

Results, of course, are very difficult to estimate. It is impossible to say that any one of those present will be a better farmer or will go home to plant trees. Homes may not be more hygienic and with no physician in the city not much can be done in the way of preventive treatment. But in the invisible things that are hard to tabulate, great good was accomplished. As one pastor said on departing, "The door of opportunity is wide open again", and another, "The Church is the pioneer. She can never do the whole task but Society carries on what she begins." These two opinions express the higher morale which resulted from the meetings.

Dr. Crawford remained a day longer than the rest of the group in order to assist at the opening meeting of the Baby Welfare work. For this, not only were special charts arranged but model beds, tubs, play pens, and even model babies were on exhibition. For those who came early, specially conducted tours were made around the various exhibits. About three hundred attended the lecture by Dr. Crawford and those who had not already seen the exhibits were afterwards conducted around. Mrs. Bridgman and her assistants are planning to have the opening day for baths, weighing, etc., on October 20th. The meetings conducted throughout the week helped to give publicity to the Baby Welfare meeting and this seemed naturally to be an integral part of the whole series. We look forward to making many valuable contacts through this work among the babies and little children.

J.A.W.

CHENGTU NOTES

Many visitors have honoured Chengtu with their presence and talent during the past two months. Mr. and Mrs. Bookless and Miss Bookless, of the Salt Gabelle, Tzeliutsing; Mr. and Mrs. Sibley, Junghsien; Mrs. Veals and two daughters, Chungking; Mr. and Mrs. Reed and family, Kiating; and Dr. I. E. Revelle, Luchow being among the number.

Rev. E. Hibbard left for a two weeks' business trip to Chungking on October 19th.

Letters from Chungking tell of the inauguration of the Ichang-Chungking air-mail service. Aeroplanes are supposed to arrive on Wednesdays and Saturdays and leave on Thursdays and Sundays. Postage from Chungking to Shanghai is thirty cents extra.

The final games of the girls' tennis tournament were recently played on the Canadian School court for the cup donated by Mr. Keating, postal commissioner. Julia Brown will have her name engraved on the cup by eliminating Margaret Sparling in a well-fought match.

Letters from Canada report that a daughter has been born to Mr. and Mrs. F. M. Davis, formerly of the Canadian Mission Press, Chengtu, now of Toronto, Canada.

The University Book Club held its annual meeting on Saturday, October 17th, in the students, assembly room of the Lamont Library building. After the annual election of officers and a number of books had been reviewed by members of the community, tea was served in the adjoining rooms.

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BEAMAN'S.

A REST HOUSE FOR TRAVELLERS

W. F. BEAMAN
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338 AVENUE JOFFRE
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SHANGHAI

The Canadians resident in Chengtu celebrated their Thanksgiving day, Monday, November 9th, by entertaining the British communities to dinner in the evening. The City folks' festival was in the kindergarten room of the Si Shen Tsi church while that of the University community was at the Canadian school.

The first meeting of the Border Research Society for the Autumn, was held on Saturday evening, October 24th, when Dr. D. L. Phelps gave an excellent address on the 'Harmony of Contradictions in Taoism, Confucianism and Buddhism.'

The very enjoyable entertainment was provided by the boys and girls of the High School of the Canadian School on Saturday evening, October 31st, when two older and three first year students were initiated into that honoured institution.

Rev. and Mrs. A. F. Lutley of the C.M.S. who have been living for the greater part of 1931 at the hostel on Pi Fang Kai have now moved to their station in Sintu.

The Chengtu Y.M.C.A. is working hard on its annual membership campaign. Mr. R. R. Service, formerly of Chengtu and now of Shanghai is here to help out in their drive.

The West China Council on Health Education is revising its mailing list. We are desirous of sending samples of all of our material to every worker in West China. If your name is not already on the list and you would like it added, please write the Director to that effect.

BORN

PHELPS—On Saturday, Nov. 7th, to Dr. and Mrs. D. L. Phelps, American Baptist Foreign Missionary Society, Chengtu, a son—Dryden Arthur.

SUIFU NOTES

OCTOBER 1931

After a pleasant summer at Mt. Omei the Wood family returned to Suifu the last of August.

Miss Lettie Archer also spent a few weeks of the summer vacation in her bungalow at Mt. Omei.

The Suifu Hills were as delightful as ever to those who passed the summer days there. Often we saw Mt. Omei in the distance. We were also able to see some wonderful snow capped peaks which rose above the horizon a little to the North East of Omei. A wonderful sight in the morning sunshine.

Mr. and Mrs. Liversidge and little daughter, and Mr. Pocklington, of Luchow were with the family of Mr. F. Olsen in the fine C.I.M. bungalow at Breezy Pass.

All the schools opened the first week in September with full enrollment.

We regret the loss of Mr. Liu Bin Kuen of Monroe Academy. However the enrollment is good and the work is going on.

The first of October we had a brief visit from Mr. and Mrs. W. R. Taylor and Archdeacon Boreham as they journeyed to the coast.

Miss Lydia Crawford with Miss Ada Nelson and Dr. Marean Criswell are expected soon to arrive in Suifu. Dr. Criswell and Miss Nelson will probably go on to Chengtu for language study.

There has been some little anxiety and a great deal of patriotism over the disturbance at the coast. The Double Tenth celebrations were somewhat dampened by heavy rains but not so the patriotism of large crowds which stood in a drenching downpour to listen to addresses and later to participate in the parade.

M.B.T.

THE GARDEN

By the time that the November number of the "News" reaches the hands of subscribers, the flowers of 1931 will be about over, and in our gardens we will be facing a nearly flowerless period of two or three months. Having cleared away the remnants of chrysanthemum and other plants there will not be a great deal to do in the garden except dig over the ground, loosening up the soil to the influence of whatever cold weather may come. Another good slack season job for the garden coolie is to have him go over the lawn and weed it carefully.

Now too is the time for the pruning of grape vines and rose trees. During the summer the grape vines have grown rapidly and are now covered with a mass of large and small branches. The latter should all be cut off to within one bud of their main branch. Also the main branches themselves should be well cut back, say to one third of their length. If this not done much of the strength of the plant will go into shoots that will only bear leaves, and leaving that much less for the fruit producing buds which always come near the base of this years new and strong branches.

For the pruning of rose trees we shall divide the bushes into main groups—Climbers and Standards. In the case of the former there is not much pruning required unless the bush has grown out of hand and is occupying too much space to the detriment of other things. All dead wood should however be taken away, also small and old branches which are being smothered by the new strong growth and which have no chance of ever producing any blossoms. Now also is a good time to tie up and bring under control the long strong canes that have grown up during the summer. These are the chief flower bearers for next year and should not be cut off unless they have quite outgrown the space available for them as above.

The Standard roses are different and need far more drastic pruning. All the old unhealthy looking wood should be cut out. New shoots have sprung up during the year some of which have grown quite tall. These should be well cut back, say, to within two feet of the ground, and will then in the spring sprout and become bushy plants bearing numbers of flowers.

This is also about the best season for putting in rose and grape vine slips, and the healthy young prunings that have been taken off your bushes may be cut up into lengths of ten to twelve inches or even shorter and planted in the ground so that at least three buds are covered by the soil. The ground where these are planted should be kept moist, but not saturated.

G.M.F.

N.C.C. LEADERS IN SZECHUAN

Dr. C. Y. Cheng, Moderator of the Church of Christ in China, Bishop Wang, and party consisting of Mr. T. H. Sun, Literature Secretary, Miss T. C. Kwan, S. S. Secty, and Miss Nina Stallings on Stewardship, are now in Chungking conducting an Institute on the Five Year Program of Evangelism.

A recent wire states that they are leaving Chungking for Suining on Nov. 18, and leaving Suining for Chengtu, Nov. 25th. They are expected in Chengtu for Sunday Nov. 29th. and begin Dec. 1. a seven day Institute stressing the Five Point Program of the N.C.C. Five Year Movement, viz, Christian Homes, Stewardship, Mass Education, Rural Evangelism and the Youth Movement. They will also consider Religious Education and Literature. The Meetings will be held in the Canadian Mission, Sutherland Memorial Church on Shu Wha Kai daily from 9 a. m. to 4. p. m. United Services will be held each Sunday. The Conference is delegated from all the Churches and will number about two hundred.

Dr. Cheng and other leaders will address the University and Middle School students as well as many other church meetings. The party expects to leave for Kiating Dec. 10 where they will conduct a Conference from Dec. 13 to 15, then leave for Suifu where they expect to hold a Conference Dec. 19 to 21. They will probably spend Christmas in Chungking en route to the Coast.

The Committee requests earnest prayer of all our churches in this timely visit of Dr. Cheng and party, that the entire Church in the West may receive an accession of real spiritual power for real Christian service.

A.J.B.