

|| *The West China* || || *Missionary News* ||

DECEMBER 1933

EDITORIAL

The Butterfly on The Book

A few months ago I was meandering up and down on a tiny plateau at the top of White Deer Mountain. The afternoon air was still and warm. In my hand was a book which I had brought out to read, but the beauty of the scene and the loveliness of the afternoon distracted my mind all too often from the printed page. The book was on rather a dry philosophical subject, little suited to a holiday afternoon, and it was with difficulty that I forced my attention back to the theme. Almost immediately the page was blotted out by the wide wings of a beautiful butterfly which came and settled on the very place that I was reading. Its bright colouring showed up in rich contrast to the black type and white paper before me. It seemed like a flimsy tinsel of gold and blue dust swept from the sunshine and blue sky above me, yet throbbing with life and gently folding and unfolding its wings as if in an ecstasy of praise.

Here was a distraction that sent my thoughts off in an entirely new direction. Beauty had come like a dainty bride from heaven to marry the truth represented by the book.

As I looked at the butterfly, resting so trustfully within an inch of my hand all unconsciously displaying its beauty with simple delight and joy before my eyes, the words of Fra Lippo Lippi came to my mind:

“If you get simple beauty and naught else,
 You get about the best thing God invents
 That’s somewhat, and you’ll find the soul you’ve
 missed
 Within yourself, when you return Him thanks.”

Here was simple beauty at its best. The sunshine and the distant hills, the warm still air and the contented hum of busy insects all around, with the very symbol of colour and grace resting almost in my hand. But there was the book too; open, I think, at something about Spinoza, that gentle, patient, suffering guide who through a life of bitter persecution and hardship showed truth as Something.

Whose dwelling is the light of setting suns
 And the round ocean and the living air
 And the blue sky, and in the mind of man:
 A motion and a spirit, which impels
 All thinking things, all objects of all thought,
 And rolls through all things.

Here then on the mountain top I found myself indeed God’s priest in the great Temple of the Universe and in my hand was being celebrated the holy sacrament of the Marriage of Truth and Beauty. And I breathed the prayer, “Those whom God hath married let not man put asunder”.

I attended once a service in a Calvinistic church in Switzerland. The building was sombre and bare, without adornment of any kind. The service was gloomy and depressing and when the preacher ascended the plain, boxlike pulpit he spoke in solemn warning and in passionate tones of the ‘toute puissance’ of God. Here, I felt, was Truth, strong, forceful, forbidding, but where was Beauty?

“Beauty is God’s handwriting; welcome it therefore in every fair face, every fair sky, every fair flower, and thank Him for it, Who is the fountain of all loveliness”. So wrote Charles Kingsley in his simple directness, and he was always a lover of beauty.

The best summary of the Nature of God is in the trilogy Goodness, Beauty and Truth. Beauty is an expression of God as much as Truth is. Worship of God which does not express some beauty as an attribute of God is lacking in a vitally essential part. The religion

which neglects the beautiful is missing God. The poetry of the Old Testament is rich in this conception. "O Lord, how manifold are Thy works! In wisdom hast Thou made them all." How Christ loved to rest His eyes on the beauty of the lilies, the graceful flight of birds, the sparkle of sunshine on the dancing waves, the undulating slopes of the hill tops, and the bright shining curls on the heads of little children. His teaching is full of beauty and truth. "The Word became flesh and dwelt among us (and we beheld His glory, glory as of the only begotten from the Father), full of grace and truth."

Most of those who read these pages have come, like the writer, as messengers of truth. All were sent out with solemn prayer, and laying on of hands to hold forth the word of truth. That truth will be all the more acceptable if it is clothed in beauty, like the strength of the everlasting hills bathed in the purple and gold of sunset.

Long before these thoughts had taken shape, the butterfly had flitted away into the wood. But its message had sunk into my soul. The memory of that quiet afternoon and its lovely messenger will remain with me for ever and Peh Luh Tin in my mind will be like Horeb with its burning bush.

"Let the beauty of the Lord our God be upon us."

EDITORSHIP OF THE "NEWS"

With this issue of the "News", the present Editor resigns his position. The new Editor, who will take office with the January issue, is by no means new, being none other than the Rev. Joseph Taylor, D.D., of the American Baptist Mission. All readers will welcome him back to the position of Editor, which he held so successfully and with such acceptance during 11 years from 1917 to 1928.

We wish Dr. Taylor a continuance of his former power and success with assurances to our readers of the interest that will be maintained and enhanced in the pages of the "News."

THE BETHEL BAND IN TZECHOW

The coming of the Bethel Band to Tzechow we feel is the most significant event in our church life which has occurred in years. Their coming was more or less out of a clear sky. Surely it was nothing we did which brought them other than our constant prayer for something to "shake up the dry bones" and give them life. Nevertheless, we sincerely thank God for their coming.

The Band, whose full name is "The Bethel Evangelistic Band for China", consists of Miss Betty Hu, Mrs. Rose Chen, and Mr. John Koo. They came to West China at the invitation of friends in Chengtu, and by arrangement, they stopped with us for a few days on their way to the Capital. We dared not hope for more than three days, but they found they could give us seven. True to His promise, God gave us more than we could ask or think!

The evangelists are young people, all under thirty years of age, and of such personalities that they immediately won their way into all hearts. The evident reality of God to them was a revelation to our people and made a deep impression upon them. Nearly everyone who commented upon the meetings (and who did not?) referred to the feeling of God's reality and actual presence when they prayed or preached.

During the seven days of their stay, three meetings were held each day, one for the Boys' High School, one for the Girls' High School and the Woman's School, and one for church workers, teachers, and other adults. On some days, an additional meeting was held for children.

The character of the meetings left little to be desired. There was no undue appeal to the emotions, no forcing of decisions, no urging to make public confessions, etc. There were decisions made, and there were public confessions, but the urge was entirely from the Spirit within, and not at all from without. They did not stress their particular brand of theology, their whole purpose being to get people to enter through a new birth into the fullness of life in Christ Jesus.

All the hours of the day, aside from the public meetings, were spent in personal interviews with individuals and groups, and it was here that the most intensive work was done and

hearts were surrendered and were cleansed by the Holy Spirit. Many students, Bible Women and teachers availed themselves of this opportunity to get help on their personal religious problems.

Now that it is over—and has been over for two weeks—what have we to show for it? First, there are some very evidently changed lives. There is a Teachers' Prayer Group among the teachers of the Girls' High School which meets daily, and a Workers' Group meeting once a week for prayer and praise. Among the girls and women of the two schools there are fourteen prayer groups, to one or the other of which nearly all of the students belong. These also meet daily for group prayer and some of them invite a teacher to meet with them once a week to give them some practical guidance. In the Boys' High School, where for a few years there has been little or no Bible teaching, two Bible classes of twenty-five and thirty boys respectively, came into being. They have now met three times with no sign of abating interest.

We realize that the work has only begun. The seed has been sown, and some of it has fallen on good ground. It remains for us to cultivate it in the power of the same Spirit by which it was sown, and to trust God to give the increase. His promises are sure, and His grace is sufficient.

VOLUNTARY WORKERS.

F. A. SKINNER. (C.I.M.)

"There is no doubt" said Harnack, the great Church historian, "that the early Church won all its victories by informal missionaries." After a century and a half of experience in world evangelization the modern Church is beginning to realise that if it is to prove victorious it must be by means of informal missionaries.

It is obvious that world evangelization is not being pushed forward as it should be. Serious facts face us. Although numerically the churches are stronger than ever before, yet, owing to increase in population, the ratio between Christians

and non-Christians is actually smaller than it was. The task before us is greater than at the beginning of this century. And, due to economic conditions, no longer is it possible to meet the task in terms of foreign missionaries and paid workers. Perhaps happily so, for it is driving us to utilize in greater measure the lay power of native churches.

It has been suggested that something be written of a movement taking place in the eastern part of the West China Diocese. In it many are finding an outlet for voluntary service that is going far to the development in them of a virile faith and a strong Christian character. We believe that but the beginnings have been seen, and that as we pray the Lord of the harvest to thrust more labourers into the harvest, this movement will prove an increasing blessing to the church, and a potent factor in the evangelization of this area.

The movement began in a quiet way—through the mission of an old man, Pastor Hsieh Meng Tseh, who for many years has done the work of a travelling preacher. A man of little education, of poor appearance, quaint in Scriptural exposition and not eloquent, his work, done in most of the provinces, is proving of inestimable value to the struggling church of China. His absolute sincerity, and the austerity of his life, could not fail to impress. In spite of his sixty years he still carries his pack, tramping as he goes from church to church, arriving footsore and travel stained, looking perhaps more like a coolie than the honoured man he has become. But in the pulpit he is seen as a man clothed upon by God's Spirit, whose message is not to go unheeded.

God laid hold of a young man's life then, a life that had shown a good deal of promise—and caused no little concern at times!—and a transformation took place. Many influences had come upon him before he found Christ to be his Saviour, some while serving as an officer in the Szechwan army. The years following were marked by periods of fervour and slackness, and those who knew him best wondered whether he ever would become consistently keen. Little doubt remained in their minds on his return from the mission. His spirit had caught fire, and he went back to two of the country churches to rekindle the love of many. Backsliders were reclaimed, and new people converted. The work of evangelism in neighbouring villages was taken up, and he and another were commissioned by the local church to spend periods of a month in market preaching. A spirit of sacrifice fell upon many, and before many months had gone by enough money had been given to build a new church in one needy outstation.

But God had much to teach this man, and so for a year he was kept in his country home in order that he might better understand God's Word. He made it his diligent study, and his lessons were written into his soul. His wife, too, who had strenuously opposed, at this time began to respond, and some months later she was baptized into Christ's Church, manifesting her glad desire to join in this service together with her husband.

The reason for this preparation became obvious to us a year ago. One of the main causes of spiritual poverty and declension in the country churches throughout West China is undoubtedly the growing, and smoking, of opium by church members. It is our Hill Difficulty. One of our outstations, Snuang Ho Chang, typified a great many others. Almost all the members were smokers, and the resulting deadness was something that almost brought despair. Seventh Day Adventists found it an easy field, and it was not a surprise when the whole body seceded to them. But it was a grief, for it seemed that the work of a good many years had come to an end. But it often is that the Devil oversteps himself, and seeming disaster proves a blessing in disguise. Only a few months elapsed before a revulsion set in against Seventh Day Adventist teaching, and a split occurred among those who had seceded. A letter came asking for a new beginning, and a Bible school was arranged. This man, Mr. Chao, was asked to lead it, and he with another spent a month in helping these men to break off opium and in teaching them to 'learn Christ' as they never had before. Their changed lives and bodies created no small stir on the market, and a few weeks later many outside people were asking for an Opium Breaking Campaign to be held for them. Mr. Chao and two others were led to respond to this invitation, and for a month they gave themselves freely to this arduous ministry. They provided no medicine, but held that prayer could rid the patients of sickness and pain if they would but trust. They plainly said, day after day, that no deliverance could be gained from the sin of opium smoking, or any other sin, except by a surrender of the will to Jesus Christ, and faith in His power to save. The sixty men who gathered in the country farmhouse underwent a fiery trial, but the workers more so. There were days of fierce struggle, but victory came, and many of the men were freed from the habit. It was a question how they would stand afterwards, and of course some did turn back, but the majority were changed and attached themselves to the local church.

At the end of the first campaign the local church called a meeting to discuss the future of the work. It was decided to form an Auxilliary whose special work would be to help churches weakened by the opium curse, and to make these means an evangelistic opportunity in new markets. Mr. Chao was asked to lead the work, and two others joined him as members of the Auxilliary. Of these two, one had been a leader in the church for many years, and the other had been a Mission schoolboy. They have given themselves to work for a period of three years, to trust God to meet all their needs, and to be guided by Him as to the place and manner of their service. Others expressed their willingness to serve in various capacities, and the work has continued. Eight campaigns have already been held, and between three and four hundred people have been helped. Invitations have come from surrounding markets, sometimes from officials, for campaigns to be held, and a number have been responded to. In Shuang Ho Chang, where two years ago services had almost been discontinued, two hundred people gather for Sunday services, and in two neighbouring markets where hitherto no work was done large congregations gather.

But to speak of those who are finding an outlet for service in this work: One has a decided gift for pastoral work, and to him has been committed the work of teaching the new converts. His district is split up into small areas, and outstanding men appointed to act as under-shepherds. Family worship is observed, and in the pastoral visitations district meetings held, and all attend Sunday services. Another finds his ministry in prayer, especially for the sick, and undoubtedly many have obtained bodily relief through his intercession. A number give themselves to the work of preaching and teaching. One is the son of a well-to-do farmer, and an old mission schoolboy. Another is a man of education who for some time acted as headmaster of a Higher Elementary school. At great sacrifice one man left his tailoring business during the first month of the year in order to help. He first made provision for his family, and then, in order to cut down expenses, he lived during the month on one meal a day. One man who broke off in an earlier campaign and who at the same time found a new joy in Christ, felt that he must do something. He could not preach, but he could cook! So he took upon himself to act as cook to one of the campaigns. A shrewd old man is in charge of the commissariat, for in these campaigns the patients pay for the running expenses. Another is the Auxilliary secretary who is kept fairly busy with correspondence and campaign notices.

The work is not only confined to men; women take a share in it too. An old retired Biblewoman has had laid on her heart the needs of the women, and she is devoting her time and substance without stint in order to help them. It would be difficult to enumerate all: of those who help in menial work, men and women and even children. A spirit of liberality has descended upon many, and they are giving in the measure that they are able.

A few months ago a great stir was occasioned by the publication of the Laymans Foreign Missionary Inquiry. Some of the criticisms were undoubtedly unjust, but some undoubtedly well deserved. Let me quote one: "In one particular the church of the East lag far behind the church at home; that is, in the development of laymen." And later: "If, after a hundred years, our churches are not spontaneously spreading themselves through the energies of the Indians and the Chinese and the Japanese who belong to them, that means that what we are transmitting is something less than Christianity." Surely the answer we want to give to such criticism is to be found in men and women such as have been described. Our victories today can be won by these informal missionaries if we will make the end of our work to be the development of their latent gifts. It will be a hard task, and perhaps a thankless one, only obtained by prayerfulness and humility, but if we seek by the example of life and teaching to raise up such a body of workers, surely the results will far exceed that which our limited individual efforts could bring.

ALL IN A DOCTOR'S DAY.

A crowded street on a market-day! A seething mass of people who have come down from the hills; the head man of the market and of the district with his second-in-command going down to a tea shop to administer justice. A man steps out and kow-tows stopping the procession. Suddenly there is a loud report—these two men and twenty-five others are hit. A hand-grenade has been thrown down by a Chengtu student. The first attempt was a failure so he had the audacity to pick the bomb up again and re-throw it with the above result.

An urgent message to the Mission doctor, 'You must come at once.' The head of the Mienchu 'Pao-ko' fraternity (胞哥)

brought the message and urged the doctor to go. "Who is to manage the Hospital?" His medical confiere is away enjoying a well-earned holiday after having run the hospital during the heat of summer. The "Chief-of-Staff" is called and with a woman's pluck she agrees to carry on.

A journey of 90 li in a rickshaw, leaving at 4 p.m., means travelling in the dark without lights for fear of robbers. At each market through which we have to pass an escort is called out—men who are now called 'Militia' but not long ago had a very different name!! The country is not considered safe.—Crossing a dry river-bed in the dark a whistle is heard, everyone walks on tiptoe and the rickshaws with the doctor and the nurse crawl along making as little noise as possible.

Just after midnight the market to which the doctor has been called is reached and the two important cases are examined. The "*Ch'u-Chang's*" 局長 wound seems likely to be fatal. Dressings and anti-shock remedies are given and other patients are attended to and then a bed is found and the two tired men gladly settle down to rest.

For ten days the doctor and nurse live 'a la Chinois.' Those in authority made no difference between the foreigner and the Chinese. All important matters of state were talked over with absolute freedom. The ways of wicked men were frankly revealed. The 'Reds' with their insidious propaganda were freely discussed. This Chengtu student, with the pseudonym of "Ma-ch'ian-tsi," his history and the history of two lieutenants are made known.

The doctor and the nurse slept in a chinese bed under the same chinese 'Pu-k'ai', and a chinese puk'ai does not compare favourably with sheets and blankets! If one is hot then the whole quilt has to be thrown off then one is liable to be chilled. There were other occupants of the bed too, some of China's billions!

Food was served in the offices run by men from Shansi who are the managers of a four hundred years' old firm of tea-merchants, who send annually thousands and thousands of bales of tea into Tibet. These Shansi men are most attractive.

A chinese doctor must have wonderful gastric organs. In each house that is visited food and wine are given. The doctor operated on a young chinese doctor who told him that he drank at least 16 ounces of wine per diem given to him in his patients' homes.

It was with difficulty that the doctor got out of having to eat that delightful (!) dish—eggs poached in and floating in syrup, but succeed he did though he had to eat at least six hard-

boiled eggs every day and sometimes they were not hard-boiled (!!!), over and above there were Chinese cakes, fruit, nuts, melon seeds etc.

It was interesting to the doctor to hear these men talking about the 'Red' menace. The reasons given for their uprising were—(1). The heavy taxation, (the taxes of 63rd year of the Republic has been paid in this particular market). (2). The lack of education, hence the gullibility of the country-people." Under 'Red' rule there will be no taxes, each man will get one hundred acres of land, the students all to be made magistrates etc." These are some of the baits held out by these emissaries of the Evil-One. (3). The youth of the teachers in the government schools, who propagate these pernicious doctrines—mere children of 19 and 20 instead of the older man with a family who taught in the old Manchu days. There is a real fear in the country districts of sending young sons into Chengtu to school in case they get contaminated with Communism. All confessed the hopelessness of putting down this communism but when the doctor took the opportunity given of telling them that the only hope for China was belief in the Lord Jesus Christ the answer was—"Superstition!" The doctor found it very hard to bring these men down to practical issues. They were willing and eager to talk on every subject under the sun—government, armies, guns, methods of progression and transit etc. etc. but when he began to talk to them of the great Sacrifice and Substitution on the Cross for a lost world these men were frankly and politely uninterested. One can only hope that the saving of the lives of these two head men through the Grace of God, and the living of a Christian life before them all for the ten days, that the doctor and nurse there may have helped them to understand something of what the Love of God means.

This experience brought home to one very forcibly the little amount of work that the Church of Christ is doing to reach the masses. That market town is within twenty li of a station where for years and years some of our best and keenest missionaries have lived and worked. I doubt if one tenth of the people had heard the name of the Lord Jesus Christ. Certainly there were not three people in that market who believed on Him.

Have we lost the Vision? Social service is no panacea for the world's hunger. Our Master went about *preaching*, teaching and healing. The need for preaching amongst this people is not one whit the less than it was in our Lord's day and generation amongst His people.

HORTICULTURAL NOTES.

Readers of the "News" may be interested to know that two varieties of lemons, grafted on Szechuan pomelo stock, have shown after several years of anxious waiting that they will bear fruit and grow under climatic conditions such as we have in Chengtu.

Peking Lemon. Some years ago a few very small trees were brought from Peking, by Dr. J. Moncreiff. The original plants on Peking stock have not done as well as the trees grafted on pomelo stock grown in Szechuan. We had one young tree that bore a crop of Peking Lemons numbering one hundred and two, and weighed twenty cattiees. As far as adaptability to local conditions we can recommend this variety of lemon.

California Eureka Lemon. In 1924, R. L. Simkin included in his freight, when returning from furlough, a box of young fruit trees, and amongst these trees were two Eureka lemons. One died the first year, and the other, probably due to the stock on which it was grafted in California, has not done very well either in tree growth or bearing. We are however glad to report that the Eureka Lemon when grafted on to Szechuan pomelo stock makes wonderful growth.

Up to the present time it has not borne as freely as the Peking Lemon, but we suggest that those who live to the south of Chengtu would be well advised to plant this tree.

When we find the exact citrus area in Szechuan where this lemon will do its best, there is every reason to believe that the trees will do as well as in California.

Note.—On one of the trees grafted on pomelo stock in Dr. W. Crawford's compound, we found what may turn out to be an exceptional find. In the horticultural world there is sometimes found 'mutations'. On the tree referred to all the branches on one tree, except one, had ordinary sized lemons. But on one branch there were several very large lemons. Two lemons weighed 610 grams. The larger of the two weighed as much as much as two ordinary lemons.

The question is, "Have we a Mutation?" This question together with a photo has been referred to the Department of Horticulture, University of California, Berkley, U.S.A.

We have a very limited number of both varieties of lemons, but would be glad to sell to people interested who will care for the trees and watch for results and report.

THE WEST CHINA UNION UNIVERSITY OPENS FOR ANOTHER YEAR'S WORK.

On Wednesday morning, September the thirteenth, the students assembled in the Assembly Hall for the opening exercises of another term. The most interesting feature of the morning was the presence on the platform of President Dsang. President Dsang left the university early in the spring of 1932 and spent the last year and a half in the United States doing deputation work and post graduate study. Mr. Dsang was granted an honorary degree of Doctor of Divinity by his Alma Mater after which he registered in Drew University and pursued studies towards a Ph.D. degree which was granted to him last June before leaving for China. Dr. Dsang was greeted with enthusiasm by both students and faculty on this his first appearance before them since his return. It was easy to discern the spirit of loyalty and affection which prevailed and the high esteem in which Dr. Dsang is held as President of the university. Dr. Dsang in his opening address expressed his pleasure at being back in the institution and his satisfaction with his trip abroad and his appreciation of the work that had been done in his absence and the progress made by the university in spite of the difficulties which it had faced during the past two years. He urged the necessity for co-operation on the part of all groups in the university, teachers, staff and governing Boards, for without this the right spirit could not prevail, but with it, we need fear no opposition from without. There may still be those who would seek to work us harm but in a true spirit of loyalty and union we need not fear them, He urged the students of remember that education is a preparation for life and life to be abundant must be spent in the service of others and our success will not depend upon what we gain but upon what we succeed in imparting to others.

On September the twenty-third we received word through the Provincial Bureau of Education that our university had at last been registered with the National Government at Nanking. This means that we are now recognized as a part of the national system of education and that our students are entitled to the same treatment as all other students in China and that they may enter in open competition with the students of other institutions.

It is about eight years since we first began to prepare and to make the necessary adjustment for registration and a great deal of work has been done but those who have worked the hardest towards this end will have the greatest satisfaction in seeing their purpose attained. This registration has involved three major changes in our university. According to government regulations there must be a governing body on the field two-thirds of whom must be Chinese, there must also be a Chinese President and all religious work in the institution must be voluntary on the part of the students. All these changes have been made and we find them very satisfactory and we believe they are in the best interests of the institution apart from the fact that they are required by the government. Probably the making of attendance at all religious exercises voluntary was the change which caused the most serious consideration but we realize that it would no longer be wise to insist on attendance at religious services or classes and that as good if not better results are being obtained by the voluntary method.

Our registration this year has reached 349, a few less than we had last year but the decrease can be more than accounted for by the closing of a special class in Chinese literature and by stricter entrance examinations. A great many students who applied to enter were not able to pass our entrance examination, and we are glad that it is now possible to choose the best students and eliminate those who would not be able to keep up with the work of the classroom. There are now 92 women students in our university, 32 of whom entered this Fall, and six of these come from government schools while the rest come from six Mission Senior Middle Schools in the province. The women students are registered as follows, 28 in Arts, 28 in Medicine, 27 in Science and nine in Dentistry. Among these are one Korean, one Russian and two Americans. The registration of the students according to years is as follows, first year 94, second year 85, third year 67, fourth year 44, fifth year 15, sixth year 16 seventh year 12 and 16 special students. They are registered 83 in Arts, 65, in Science, 108 in Medicine, 56 in Dentistry 25 in Education and 12 special students. The proportion of students studying Medicine and Dentistry increases slightly each year.

We are always glad to see increases in our staff and most of these increases in recent years have been Chinese teachers though this past year has seen the addition of Dr. Lenox in the College of Medicine and Dr. Collier in Bio-Chemistry. Mr. Kao Yoh Lin, a graduate of our own university, who after two years of work at Yen Ching has taken his M.A. degree, is now

with us and teaching in the department of Chemistry. We will also soon welcome back Mr. Sewell and with his return Chemistry, which was so depleted a few years ago, will be one of the strongest departments in the College of Science. Dr. Lü Chung Lin who went to England for post-graduate study has returned with the degree of D.O.M.S. from London and is now teaching in the department of Eye, Ear, Nose and Throat. Dr. Ngan Chih Li, also one of our graduates who has been practicing in the city of Tzechow, has been secured by the university to teach in the Dental department. The return of Dr. A. E. Best from furlough has greatly strengthened the department of internal medicine.

The university has opened with good prospects for the year and if there are no further political disturbances in the province this should be one of the best years. The authorities, in accordance with their policy for all schools, sent a military group to our dormitories to search for communistic students and literature along communistic lines. They spent about two hours in their search but left us without taking any students and very few books. We are grateful for a group of serious-minded hard-working students and a staff personally interested in the progress and welfare of the institution.

GEO. W. SPARLING

GIRL GUIDES IN SZECHUAN.

The following reports were presented at the annual meeting of the Chengtu Girl Guide Local Association on October 20th. Following the article in the February News telling of the start of Guiding in Sze., it was thought by the members of the Local Association that some readers of the News might be interested in hearing of further progress.

It is hoped to hold a short Training course for prospective Guiders, and any interested, early in the new year. Any who would like further particulars should write to Mrs. Brown or Mrs. Boreham, Union University, Chengtu.

CHENGTU GIRL GUIDE LOCAL ASSOCIATION.
ANNUAL REPORT.

It is a pleasure to give this report of a full year's Guiding in Szechuan, because, although it has often been very uphill work I think we can feel that Guiding is now well established in the Province and we may sincerely hope that it will not die for want of Guiders but rather that it may spread and be found to meet a real need of the young women of China today.

It is just a year since the 1st Chengtu Girl Guides were enrolled only eleven members at first, since then some Brownies have flown up, and we had the pleasure of having Miss Munsell in the company for several months, and this term Gene Sinton a Chefoo Ranger has joined us. But has the big girls have left us, the numbers still stand at eleven.

The Brownies at present number fourteen, but several are due to fly up to Guides shortly.

Rangers. Nineteen Chinese students of the University were enrolled last December, and this term we have nine recruits who have not been enrolled yet. Of the nineteen, three have left the University, and several more cannot find time to attend meetings this term, but we are anxious to make them understand that they are still Rangers, that the Promise and Law are still binding, and that they are welcome at the meetings whenever they can come, and we hope that they will still seek find an opportunities for Ranger service.

The 2nd Chengtu Guide company was started at the Dewey School in February. There were 41 recruits and of these 18 were enrolled in June. Such a big number is really far too many for a new Company, and if it had not been for the loyal and willing help of six Rangers who acted as Patrol Leaders, we should not have done very much. This term 14 have left, so we have now a much more manageable company of 27; we have refused, (to Mr. Chiu's sorrow) to receive any more recruits till next term. This term two Rangers, Miss Olive Fan and Miss Cheo Chin Lan are helping as Lieutenants. Mrs. Collier and I go alternate weeks taking the Thursday Meeting in turn also. I hope other Rangers will help from time to time.

Although it does not come under this Association, I may mention that the 1st Mienchow Company was started by Miss Whitworth in March, they have 50 Guides, and are going strong.

It was a great pleasure to me to visit them in April, and to enroll the first 15 Guides.

As for our programmes we have carried on the regular Guide and Ranger work throughout the year. As the Companies are all so new, we have not yet found many opportunities for Company Good Turns. Perhaps this year we should try to develop this idea. The Canadian Guides enjoyed themselves one afternoon teaching Games to a group of Chinese ladies. You will hear of the Badge work done from the Badge secretary.

This term's programmes are quite interesting. As well as ordinary test work, both Rangers and Guides are practising Folk Dancing, ably instructed by Mrs. Collier. The Brownies are doing Handwork for Christmas, and the Guides hope to make stuffed animals for children. The Rangers hope to have some foreign cookery classes. We are most grateful for help received from many instructors and examiners. Miss Munsell started to teach Sick Nursing to the Canadian Guides, Mrs. Collier and Dr. Janet Kilborn finished the course. Miss Tang taught a full course for Ranger Sick Nurse badge and Ranger Test First Aid. Mrs. Brown gave the Guides excellent help in the Child Nurse badge.

Our Logbook shows several outstanding events. First should be mentioned the Rangers Enrolment day in December, when 1st Chengtu Guides helped to form the horseshoe, and the P.L.S. introduced the Ranger P.L.S. We were very grateful to the members of the Local Association who provided the tea, and encouraged us by their presence. Our next joint event was the celebration of International Thinking Day on February 22nd, the joint birthday of the Chief Scout and the Chief Guide. Rangers, Guides and Brownies all took part in the Ceremony which was being used all over the world, and we were also glad to see many visitors members of the Local Association and others. A collection was taken for the World Bureau, and ten shillings sent to Headquarters in London.

In April, the 1st Chengtu gave a Concert in aid of the funds of the two new companies, 2nd Chengtu and 1st Mienchow. This was much appreciated. Later in April the Guides spent a delightful weekend at Hanchow, at the kind invitation of Mr. and Mrs. Donnithorne and General Chen. The latter took us there and back in his bus, and entertained and feted us right royally. The little Guides who represented our great Movement could not have been treated with more honour if they had been the Chiefs themselves! Visits to the city schools, hos-

pital, orphanage, and industrial school were especially interesting, and a Basket ball match was played between the Guides and the Hanchow Girls Normal school. A return match was played in May, when the Hanchow school visited Chengtu. The Rangers also had the opportunity then of entertaining the Hanchow girls with guide games and songs, for which they and the Mandarin who accompanied them showed the greatest enthusiasm.

The Rangers were to have been included in the Hanchow week-end but owing to University Sports day, they could not go, and a week-end arranged in May could not be held, owing to the outbreak of fighting. Mrs. Donnithorne wants all to go next spring.

This term work is now going well, the Guides are rejoicing in a den of their own, which Mr. Walmsley has kindly placed at our disposal on the top floor of the school.

It is nice to have several 1st year students as Ranger recruits, we hope they may continue to attend meetings for some years, and really qualify to become Guiders later. The position is a little difficult. Rangers was started as a University course in Education, under the heading "Young People's Work", but I think the rule should be made that it is at least a two year course, girls cannot get very far in one year, and although in that time they may get hold of the ideals of citizenship and service underlying Guiding, yet our hope that these girls may spread Guiding in the future, cannot be attained by one year's training.

The great problem now, which you will be asked to help us solve is how to carry on. We do need more Guiders. I am going home next year, and this is my last term at the University. Mrs. Collier cannot bear the whole burden alone, and it would seem to be a pity if any Company had to be closed down. Moreover several others would like to start Guides if they could get Guiders. I wish we could have one or two short Training courses for any interested in starting this work. Failing that, and it seems difficult to arrange at present, a good way is for anyone to join one of the Companies for a few months as Miss Munsell did, and work alongside the Guides and Rangers.

May I make another suggestion. In many Local Associations in England, members themselves take the Guide or Ranger Promise, and are enrolled in the great sisterhood. This only entails passing the Tenderfoot Test (quite easy), and entitles the member to wear a Badge, thus making her feel more truly a part of the Guide Movement. I shall be glad to arrange this

for any Chinese or foreigner who would like to be enrolled. Then you would feel more at liberty to help us along your own special line.

One more hope, a Rally next Spring for all the Chengtu Companies. This Association or its Executive will arrange this at a later Meeting.

C. MILDRED BOREHAM

Captain, 1st and 2nd Chengtu
Rangers and Guides

BADGE EXAMINER'S REPORT.

As Badge Examiner I have had an excellent opportunity to watch the progress made by the Girl Guides and Brownies at the Canadian School and also the Rangers at the Women's College. They have indeed made the most of the opportunities offered in one short year. For this we have to thank all those who have so generously given of their time and enthusiasm, and so made possible the fun and learning that these girls have had.

The Guides have won the greater number of badges. Thirteen of them qualified for the Second Class Badge, and one gained her First Class. Julia Brown won distinction for her company by winning an All Round Cord, which means that she obtained her First Class and seven Proficiency Badges.

Instruction was given for thirteen different badges. Their subjects are wide and varied, and are as follows; the number of each obtained is also given. Sick Nurse (11); Athlete (7); Needlewoman (4); Child Nurse (5); Sportswoman (3); Entertainer (2); Cyclist (2); and one each of Writer, Gardener, Cook, Embroiderer, Music Lover and Toymaker.

Of the Brownies, five have obtained their "Wings" and have become Guides. This means that they are now eleven years old and have won "The Golden Hand" which is the First Class Brownie badge. Of the Proficiency Badges, they have won three; Thrift (3); Gardener (2); Needlework (2). Six of the Brownies have become Second Class Brownies; that is, they have won "The Golden Bar."

As yet no Ranger has passed her Second Class Ranger test, but they are working toward it. Sixteen have qualified for the Sick Nurse badge, and will be awarded it when they become Second Class Rangers. This fall they are to receive instruction for the obtaining of the Cook's badge.

MARY R. COLLIER.

THE WEST CHINA UNION UNIVERSITY
CELEBRATES REGISTRATION WITH THE
NATIONAL GOVERNMENT

About six weeks ago word was received from the National Government that our petition for registration had been granted. During these weeks the students who were greatly pleased with the granting of registration made preparation for a celebration. About two weeks ago they announced to the authorities that they were almost prepared and requested two days holidays for the occasion. It was decided to grant Friday and Saturday, November the tenth and eleventh. The Faculty of the university decided to join with the students in this celebration and a program was arranged which covered two and a half days.

The students had prepared a play which it took over three hours to give but which was very well rendered and much enjoyed. On Thursday afternoon, this play was given to the students and teachers of the university and allied schools. On Friday forenoon an Assembly of students and Faculty was held to which officials of the government were invited. The Assembly was preceded by the taking of a picture after which a procession was formed and marched from the Campus, where the picture was taken to the Assembly Hall. The program at the assembly consisted of music and speeches. The speakers represented the Faculty, the Board of Directors the Board of Governors, The Alumni and the Students.

Each student had been given the right to invite two guests to the entertainment and the Hart College gymnasium was crowded on Friday and Saturday afternoons. Besides this a public invitation had been given to all friends of the university.

to visit us on Saturday afternoon. The weather was ideal and people came from the city in great crowds. It was estimated that ten thousand visitors passed through our buildings on this one afternoon. Moving picture films had been rented from a company in the city and a screen was arranged on the Campus to the south of the administration building and an invitation was given to all friends in the neighborhood of the university to see the pictures. These were given on Friday and Saturday evening and great crowds availed themselves of the privilege.

The celebration was a real success and now the fact of our registration passes into history duly solemnized by students and faculty in a three days performance. There was a great deal of work involved as several buildings had been decorated and the front of the Administration building and Hart College beautified by the erection of frame work over which were hung streamers, embroidered curtains and Chinese lanterns. A large amount of work was involved in straightening up and recovering so a holiday from classes was granted for Monday. Everyone seemed to be satisfied with the event and believe that it was well worth while.

THE INTRODUCTION OF GOAT'S MILK INTO THE DIET OF THE CHINESE.

To raise the "Standard of Living" of the big majority of the Chinese farmers, merchants, and working classes within the boundaries of the republic, is a tremendous problem, which because of its magnitude is not easy of accomplishment.

Rev. Frank W. Price, in Bulletin No 15, published by the University of Nanking, under the caption "A Glimpse at the Rural Meeds and the Rural Church in China," after an extensive study in an area north of Nanking, states, that, "At least 25 per cent of the people live on the starvation line, eating little more than bean cake, sweet potato leaves, or dry steamed bread."

Rev. J. B. Taylor of the same institution, in an article for the Chinese Recorder, said, "I have recently had occasion to

examine income returns of 123 villages in Chili, Kiangsu, Chekiang and Anhui. The returns cover, not simply the poorer families, but all families in the villages concerned, including some with incomes of over \$5,000 a year. Out of 5,410 families 44.9% had incomes of less than \$50 a year, including the value of all the produce raised, even that consumed at home: 61.9% received less than \$90; and 75.6% less than \$150 per annum."

Dr. Harold D. Brown in his survey of farms around Omei says, that, "the farmers are in a lifelong struggle against hunger and cold, with little hope of improving their conditions as they are so near the starvation line." Of the farms studied the average annual cash-income was \$68.70.

The real naked truth, if this truth could be secured through correct survey, would undoubtedly reveal, that the big majority of the people are face to face with an oppressive, grinding, widespread poverty tremendous gigantic in its proportions, and unless dealt with in a constructive way, has possibilities of nation-wide discontent and chaos.

Re-Thinking Missions, on page 216, states that, "The soy bean, not the cow, is the foster-mother of the race in these countries" meaning China and Japan.

In the light of extensive surveys which have been made, which shows, that, where the 'yellow cow' is used for farming purposes only, forty actual days of work a year is about all, this animal does, and a statement of Re-Thinking Missions, "The way to be helpful is to start with what is and seek methods of improvement" one is inclined to challenge their good intentions with regard to sticking to the soy-bean milk for the Chinese race.

What will be presented in this article for the better utilization of goats, could also be scientifically advocated for the farmer through a better use of the 'yellow cow.'

Goats in China have been domesticated, for thousands of years, but they have been improved very little from their original type, or what improvement has taken place has been purely natural, as the Chinese farmer has not yet seen the possibility of better selection and a greatly enhanced value of the goat as a producer of milk as part of the family diet.

Captain C. M. Flanders, V. S., R. A. V. C., writing for the Goat World, puts down the number of goats in India in Billions. "In every little village of say ten grass-built huts, one finds a few mature milking does with their kids and goatlings.—The milk which is not used by the children is mostly drunk by the grown-ups while still hot, or sold for sweet-meat

making." From this statement and others, one gathers that India uses a large amount of Goat's Milk in their diet.

There is a growing realization in many parts of the world, and among a very wide group of people including the medical profession, that the milk of the goat has a special quality, and a value different from that of the milk of the cow.

In the great majority of cases goat's milk cannot be distinguished from the very best cow's milk, except the colour is whiter.

There is a common prejudice expressed against the milk of the goat, and that is largely due to the fact that the care of the goat has been neglected, and worst of all the male goat has been kept with or near the female. A carefully groomed doe is absolutely free from the objectionable odour even more so than a cow. This is not true of the buck, and especially in breeding season. The odour of the buck, or of unclean quarters is promptly absorbed by the milk, and gives the milk such an unpleasant taste that many persons are sure they could never use the milk for human consumption. Again, the milk of the common goat usually test fairly high in butter fat.

The following table illustrates the approximate comparison of milk from the goat, cow and the human.

	<i>Goat.</i>	<i>Cow.</i>	<i>Human.</i>
Casein	4.06	4.48	1.52
Butterfat	5.14	3.13	3.55
Sugar	5.28	4.77	6.50
Salts	0.58	0.60	0.45
Total solids not fat	15.06	12.98	12.02
Water	84.94	87.02	87.98

The above mentioned sample of goat's milk used for testing was milk taken from a cross-bred goat at a Dairy Show in England, and reported in a book, "Goat-Keeping on Money Making Lines," by W. Powell-Owen.

Other tests for the above mentioned three groups might be different, but the comparative figures are very interesting and should be instructive, and show that the milk of the goat compares favorably with the others in the group.

In many experiments that have been carried through in many parts of the world, goat's milk has proved to be of great value for infants, growing boys and girls, as well as invalids. The butterfat in the goat's milk is a much smaller 'fat globule' than the fat globule found in cows milk—especially when compared to such breeds as the Jersey and Guernsey breeds. The very fact that the butter fat 'stays in suspense', is itself, an added

advantage to the Chinese family that does not need to have a daily supply of butter for the table.

Another difference between goat's milk and cow's milk, is that goat's milk is alkaline in its reaction while cow's milk is acid.

The point I wish to make in bringing emphasis on the use of goat's milk in the Chinese diet, is that, up to the present, milk has not formed a part of the diet of the family, and the gradual introduction of this practically complete food into the diet of the Chinese people would gradually improve the 'Standard of Living' and tend to improve the physical condition of the nation.

One of the most important reasons why the goat should be kept for milk production in China, is the low cost of production involved, including the original investment in the goat or goats.

One of the first questions that one might be well expected to ask is, "How much milk should a native goat give daily?" It is the opinion of the author that, if three or four year old goats at freshening time can be secured and chosen as conforming to milking qualities, that a good doe should give from 8 to ten tea cups of milk daily, and should maintain this flow for three or four months. After that period there would be a decreasing amount, but even then for several months there should be a few cups per day. The selection of the most likely milking doe, together with better care and the feeding of a definite amount of grain each day, would all help in great production of milk.

Right here is where we wish to accept the fullest meaning and interpretation of the borrowed phrase which we quoted earlier, "The way to be helpful is to start with what is and seek methods of improvement".

The present market value of a mature goat in Chengtu as sold to the butcher, for meat is approximately \$5.00 stomach \$1.00 bones etc \$1.00 and the hide, sold by the cattie \$2.50 making a total of approximately \$10.00 for a well developed goat.

At the present time in Chengtu, the value of cow's milk is 5 cents per eight ounce cup (English weight), and that is too often adulterated.

Credit the newly freshened goat with 6 cups of milk per day for three months alone, and with the milk as of equal value, the value of the milk produced would be \$27.00. Even though one deducted one-half of the returns for milk for extra feed and care, the goat would show up as giving \$13.50 in value of milk above these costs. It is not necessary to give further facts and

figures dealing with costs and profits, but it can easily be seen that the goat can produce under Chinese conditions the best kind of milk at the lowest possible price and bring greater returns in actual cash value than they are now doing, and also add that complete food to the diet of the Chinese family which means an additional advantage to the national life.

F. DICKINSON.

NOTE: We would welcome further enquiries and reactions to the question raised in this article. Please write either direct to the "News" Editor or to the writer of the article, Revd. F. Dickinson, Chengtu.

C.I.M. IN NORTH & EAST SZECHWAN

Extract from a letter from the Rev. C. H. Parsons at Shunking.

"I wonder how much of the news you have heard. Miss Allibone and Miss Tucker moved on again from Tachuh with their hostess Miss Edwards to Chungking. The Kaihsien missionaries went to Wanhsien, where they have a full house. I know nothing of the German ladies who were at Ling-kiang-si (Kaihsien district). As to this end, we have news of the looting of Sintientsi by Reds later driven 50 li North towards Kwangyuan (Yuin-lin-p'u). Here there are many soldiers about the streets, otherwise things seen more normal now.

"The Bible Training School is going on. I give a lecture on five mornings. Mr. Stubbs takes a leading part, and Pastor John Wang, who lives over there (improvised premises at back of Miss Heusner's place).

"Our only stations occupied by missionaries now are this (Shunking), Liangshan, Wanhsien and Kweifu. Paoning is said to be more peaceful now (Pastor Keo has returned there). Reds still at Yingshan, it seems. Kwangyuan holds out against them."

COPY OF PART OF MR. FUNNELL'S LETTER,
DATED SHUENKING, OCT. 23rd.

"We are still, you see, in Shunking. But to a certain extent ready to move off. The situation locally is quiet—no Reds here now—only local troops of Yang Sen's very uncertain and people fear they may revolt. He has no money and men not paid for months. But in the East it is not good. Today we heard that the Reds on the 20th entered Shuting. That is startling news. One thinks of that place, our old home, now in their hands Also Tonghsiang has fallen and now they are pressing on to Liangshan! So friends down there will be in a state of anxiety. Mr. Parsons has wired Wanhsien to call all workers there. Some may be able to get to Ichang at once. The Reds are trying for the big river—to join up with Ho-long who has 10,000 men over the border in Hupeh. If they do join—then goodbye to Sze. It is a critical situation and one cannot see the end of it, but I think there is no peace in the Province for a long time." "The soldiers here say that if the Reds come they will not fight them, but will go. We are concerned for the friends at Wanhsien, Kaihsien and Liangshan just now, it is terrible for them. Miss Sanderson left Shuting a while ago. Mr. and Mrs. Simmonds were there. Mr. Skinner and Mr. Clark at Tonghsiang—we trust they are safe. I am glad my family is at Chefoo."

You will know that Dr. Watney has been very ill. Mr. Funnell tells us that she was called to Higher Service, but does not give the date.

LATEST NEWS FROM EAST SZECHUAN.

Mr. Funnell writes from Shunking on 11th November.

"Everything is quiet here, crowds of soldiers, the 20th, Yang Sen's, seem stuck here and do not move on at all. Lack of money seems to be the cause, and the soldiers say openly that they won't fight, but go if the Reds come. Then Li Chia Yü has a large number here and Lo Tseh Tseo. These two generals are expected here shortly. The 21st have about a thousand here and a machine gun company. Today an aeroplane arrived at a newly prepared ground, so gradually we hope a move may

be made. Meanwhile of course the Reds are free to meet Liu Hsiang over in the Hsuting area.

"Liu Ts'en Heo of Hsuting has had control of five hsien up to the border of the province. He has now lost them all and is himself a refugee in Wanhsien. The local communists in Hsuting and Tonghsiang (Suan han) arose and precipitated things. Fearful stories are told of the panic and flight of the city people. About seventy-five Christians from these places have arrived in Liangshan. The R.C. Orphanage in Hsuting has been shamefully treated, all the big girls carried off and the others ill-treated. The Belgian nuns remained on, but were expelled by Reds after two days and beaten, though not hurt. They have arrived now in Wanhsien. I have, or had, most of my books and other things at Hsuting. The Hannahs, Bevans and others had a lot of stuff stored there. Miss Sanderson got away with only one coolie load, she lost everything.

"The only stations in the East now occupied are Liangshan, Wanhsien and Kueifu. Several are at Ying Yang Hsien. On this side are Shauking and Fu Ts'uen Yi. So this part of the Diocese is in a bad way. Some of the ladies have now gone down to Ichang. The Chuhsien and Tachuh ladies got to Chungking. Paoning is at present peaceful again after another bad scare. Some Reds got across the east river and some fighting took place twenty or thirty li from the city, but the Reds were driven back again. Hsin Tien Tsi was taken by Reds and the place thoroughly looted. This is a great loss to the C.I.M. Some thousands of dollars' worth are gone."

NOTE: All readers of the News will feel the deepest sympathy with our fellow workers in the China Inland and other Missions who are thus suffering personal loss to so grievous an extent and are also having the bitterness of seeing the work they have built up thus destroyed before their eyes. We are sure prayer will be made unceasingly for them.

EDITOR.

FOR SALE

SCOTCH CARPET.

FURNITURE.

MISCELLANEOUS DISHES.

APPLY TO T. TORRANCE

CHENG TU.

THE BETHEL BAND EVANGELISTIC MEETINGS

A. J. BRACE

For three weeks the Bethel Band carried on a splendid series of special evangelistic meetings in Chengtu and met with real and encouraging success in warming up our Chinese churches and schools. They were most inspiring young Chinese Christian leaders with all the ardour and enthusiasm of youth combined with a personal experience of Christian faith and vision that was immediately contagious. Miss Betty Hu, the leader of the Band, did most of the speaking probably, and from her experience as a fourth generation Christian in China made a very effective appeal to our Chinese youth. She was direct, straightforward and personal in all her messages which teemed with fresh illustrations from life. Mrs. Rose Chen spoke well and to the point, but her unique place in the Band was Chorus leader. She had the happy knack of getting everybody to sing. She tried the congregation out in sections, then together, had them read the choruses from the black board, memorize them, sing them, pray them, until these wonderful choruses became a real part of the services in churches and schools, and best of all they sang their way into the hearts of the girls and boys so that they sang them everywhere and at all times. The favorites were, "I will make you Fishers of Men", "I know in Whom I have Believed", "Joy in My Heart", "Fill Me Now" and many others. John Koo was a most dramatic speaker and made the Old Testament stories live with new power and meaning. He was unflinching in his vehemence in preaching against sin, and on one Sunday preached three telling sermons on sin and the great Salvation found in Christ.

One of the features outstanding in all the meetings was the use of the Scriptures. A test was taken each meeting as to how many brought their Bibles. Daily the number increased, and the Bible talks consisted largely in having the girls and boys find the places mentioned and read singly and in unison. It proved fine practice in handling the Bible and has endeared the Bible to many who knew very little about in daily study.

The afternoon workers meetings grew in spirit, intensity and numbers as the campaign went on. The first week's meet-

ings were held in Shen Shi Kai M.E.M. Church, the second week started in the C.M.S. Church at Pi Feng Kai, but the first day it was overcrowded and proved too small, then the move was made to Shu Wha Kai Canadian Sutherland Memorial Church where the remaining two weeks afternoon meetings were held. All the Sunday Union meetings were held here and the Church filled each of the three Sunday and liberal collections taken for the travelling expenses of the Missioners. Incidentally with these and other collections, Miss Gabosch, handed the party about five hundred dollars for their expenses coming here and returning, little enough when one knows they get no salary, the Mission is purely one of Faith. They have some lean times but one would never know by their smiling faces and absolute sincerity. They resent any announcement of money matters, it was all done quietly. However, as is usually the case when the heart is warmed the pocket-book is touched, and the Chinese were very liberal.

Dr. Song's party cannot come this year, so this Band are visiting Kienchow now now, then will visit Kiating and Suifu on the way down river. We praise God for their coming. Our Churches, Schools, teachers, Y.M.C.A. secretaries, and many others have received definite Christian help in their lives and many have been changed. Many prayer meetings and groups are following up the work.

CHENG TU YOUNG MEN'S CHRISTIAN ASSOCIATION

A. J. BRACE

Donald Fay, M. A., B. D., has completed his first year as General Secretary of the Chengtu Y.M.C.A. and it has been an unqualified success in every way. He has proved himself possessed of the admirable talents of faithfulness, consecrated energy, social and religious fervour, and to a very high degree has developed the faculty of co-operation so necessary in directing a large staff and administering a many-sided work among a thousand members young and old.

Mr. Fay has carried the Association into active co-operation with the Szechuan Christian Council, Religious Education Fellowship, National Health Week and Baby Welfare with

W. C. Dept. of Health Education, and last but not least, the recent Evangelistic Campaign in the city by the Bethel Band. He has real ability as a chairman, rarely excelled by any other, either Chinese or Westerner. His latest triumph is carrying through the formation of the International Musical Club of Chengtu about which he has been dreaming and planning for a year. The first open meeting was held recently at the Union University when the Assembly Hall was crowded with an appreciative audience of students who thoroughly enjoyed the varied program by Chinese and Western musicians.

Around the Association many valuable items of social and educational value have been added during the year. A new member's reading room is equipped with magazines in English. The modern bath-room with hot and cold running water has been doubled in capacity by the addition of two, western enamel baths. A new garage has been erected for the use of the old car that helped graduate the first eleven motor school students after an intensive course of four terms. A new wing has been modernized on the third floor for dormitories making possible now the housing of forty young men away from home.

In outdoor activities the Association sponsored its first marathon road race in the spring when forty contestants took part and only one man fell out in the fifteen li grind. It was won by the 29th Army. A monster chess tournament was held on the tennis court for a week. Sixteen contestants played on a board twelve feet square, using poles to move the suspended chess men. This attracted great crowds, and brought many new friends and members to the Association. For forty days at the Spring Fair we participated with the churches in preaching, lecturing, literature distribution and free vaccination. Dr. Crawford assisted with moving pictures and health exhibits.

The writer has lectured in twenty Government schools on various subjects, particularly the "Philosophy of Exercise". Beside this we have taught twelve hours per week in the schools making valuable contacts that have made possible large Sunday Bible classes in English. Almost one hundred attend these classes every Sunday. Mr. Roy Spooner is a valued teacher of seniors. The annual membership campaign will soon be under way to help raise the needed four thousand of the eleven thousand dollar budget that carries on all these activities. Our foreign friends have always been ready to assist here. We trust that many will introduce teachers and students to membership, and thus do the double service of helping your students into a helpful atmosphere and assist a worthy character-building institution.

THROUGH THE SANDALWOOD DOOR

By

DRYDEN LINSLEY PHELPS.

Between our high school and college years father and mother took my sister and me around the world. One first class ticket in 1912 on the Norddeutscher Lloyd, including railroad fares across Japan, Europe and the U.S.A. cost just \$650.00 gold. The first night on shipboard—the Shinyo Maru—1 wore my first dress suit. It cost \$21.00 at Hamburger's Department Store and was a good outfit. (I still have the pants.) That day was my twentieth birthday. Other young men (*i. e.* Alexander, Keats, *etc.*) have achieved greatness in their early twenties; but none I dare say with more untrammelled delight than I on that day of staggering adventure.

We kept loose-leaf diaries. Once in India we got five weeks behind. Events, sights, scenes, sounds and smells piled on us too fast. Yet on the Indian Ocean between Colombo and Aden we caught up. Every day and every moment were as vivid as a coloured talkie. They are today, what a gift from a father and mother to their children.

It was father who first made me look with open and understanding heart at the spiritual heritage of the East. Today Silence is a quality and an experience needed in both West and East. May I share with you an excerpt from one of father's writings?

Waiting in silence before God is the basic source of creative living. It brings peace to the couch of languishing, and lights the gentle descent to the valley of balsam trees. In despondent natures, or in those that ill health, worry, nagging, financial disaster, a quarrelsome disposition, loneliness, come on come all, have weighted down, arise in him who is the gladness of their joy a song in the night. It has given us The Shepherd Psalm, the Ten Commandments, the Church, the lives of Jesus, hymnology, art. Many things serve to demonstrate religion. This *is* religion. Out of it bursts the Hallelujah Chorus. Communion is to prayer what God is to heaven. Walking with God may do for you and me what it did for Enoch, for Mary of Bethany, for

Elizabeth Fry, for Hannah More, for Kagawa. It brings maturity to the children of God. It is the hidden theme of St. Paul's matchless eassay on love. It discourages all that is unlovely. It makes drudgery radiant. It shames the besetting sins that besiege the gates and walls of character. It buds the branch into the Vine. To use a phrase of Henry Drummond, it changes the struggle for life by adding to it struggle for the life of others. It puts virility into the vacillating will, making the "meek as Moses" meek like Moses. It will make the grievousness of war impossible, by changing the redeemed into redeemers.—Arthur Stevens Phelps.

THE WEDDING OF CARMAN BRACE AND PEARL MILLER

By

MARGARET AND DRYDEN PHELPS

October 28th in Chengtu proved the truth of the saying that happiness shared is happiness increased, for on that day with gracious hospitality the Brace family enlarged its circle to include all the members of the foreign community. The occasion was the beautiful wedding of Carman S. Brace, eldest son of A. J. and Mrs. Brace, with Miss Pearl Miller of Toronto.

For this first student wedding in the Canadian School, the Principal, Mr. Lewis Walmsley, seconded by Mrs. Bruce Collier and others, transmuted chapel and hall ways into festive bowers of autumn loveliness.

The chimes of four were floating across the afternoon stillness as six of the High School girls, forming a Guard of Honour, marched up the white-carpeted aisle. Variegated sheafs of dahlias and chrysanthemums added nature's lustre. Then from the piano came the familiar chords of Lohengrin's Wedding

March Played by Mrs. Brace. Down the aisle came the bride on the arm of Dr. Best whom she had known in Toronto. Her gown was soft pink georgette with toque and gloves of pale blue and she carried a bridal bouquet of pink roses. Attending were her two bridesmaids, Miss Jeannie Neave in yellow satin gown and Miss Clare McGowan in green satin. Little Margaret Agnew made a quaint and charming flower girl and Bruce Dickinson played the rôle of page. The best man, was Mr. Thomas Freeman, a former Canadian School class-mate.

The ceremony was performed by the groom's father and the family's old friend, Bishop Song.

While the bridal party were signing the Register in the vestry. Miss Geraldine Hartwell sang beautifully the Wedding Song, accompanied by Mrs. Brace, the composer.

Mrs. E. C. Wilford played the Recessional as the bridal party moved down the white-carpeted, flower-bordered aisle. On the steps of the school they and the guests faced the cameras, and then the bride and groom were whisked away in Dr. Agnew's car to the reception in the groom's home.

While the guests sauntered about the lawn, moving pictures were taken. Then within the house the young couple, amid the pomp of giant chrysanthemums, were introduced to their guests by Mrs. Lindsay. Beside them towered the wedding cake in triple tiers of glistening white. It was cut and distributed in silver boxes after the departure of the guests.

Carman is engaged with the Canadian Press Electrical Department and the Canadian Hospital X Ray. He also represents the British General Electric and other firms. All the friends of the young couple in the province extend to them hearty good wishes.

CONFERENCE ON SERICULTURE.

Mr. Li Min-liang, B.A., B.Sc., acting principal of the Church Missionary Society Middle School in Mienchow, has been invited to sit in conference at a series of meetings to be held in Chungking. Dr. Mari, expert on Sericulture from Italy, loaned by the League of Nations to be adviser to the National Government has called the meeting in Chungking to make a study of the problem of Silk worm culture in Szechuan.

CHUNGKING NOTES.

The marriage of Miss Florence Alfreda Yarwood to Mr. Henry Thomas Clements took place on Saturday, October 7th, at two-thirty p.m., at the China Inland Mission home, Chungking. The wedding march was played by Dr. Snowball, the attendants were Miss Whitlow and Mr. Findlay and the ceremony was performed by Rev. Walker. Following the simple but impressive ceremony, tea was served to the many friends of the couple who were present. The occasion was the birthday of the bride as well as her wedding day and the sun came out in all its glory to do honor to the event. Both Mr. and Mrs. Clements have been stationed at Chungking for some time and the best wishes of the entire community went with them as they left on their trip by house-boat to Luchow. They will be stationed there for the present, relieving Mr. and Mrs. Liversidge who are going home on furlough.

A party of W.M.S. workers of the United Church of Canada Mission arrived in Chungking, October 16, from Canada. Mrs. Hockin, after an absence of six years at home, is remaining in Chungking until Council, with Miss Coon at Da Tieh Gai. Miss Cora Kilborn, R.N., is returning to the W.M.S. Hospital in Chengtu. Miss Annie Ward is also returning to Chengtu after a six months' leave owing to the illness and death of her mother. Three new workers, Miss Jean Stewart, Miss Evelyn Ricker and Miss Lillian Hinton will be in Chengtu this year for language study. In the party were also Miss McGowan, teacher for the Canadian School, Chengtu, and Miss Pearl Miller, fiancee of Carmen Brace.

Miss Allibone, Miss Tucker and Miss Edwards arrived in Chungking a week ago and are staying at the China Inland Mission Home. Miss Allibone, Miss Tucker and several younger workers had to leave their station, Chuhsien, at very short notice. During the night, the officials sent them word to leave immediately as the Reds were approaching. They were compelled to walk along muddy, slippery roads to Tachu, a day's journey and could take very few of their belongings. The younger workers went on to Liangshan but Miss Allibone and Miss Tucker remained in Tachu with Miss Edwards. Miss Tucker later returned to Chuhshien to rescue some of their belongings. When panic conditions began to reign in Tachu, the three ladies made their way to Chungking as this road was

the only one open for travel, kept free from bandits by the fact that so many soldiers were travelling eastward along it.

Miss Lula Rouse came from Tzeliutsing to meet her cousin, Miss Ricker, and stayed for several days to have some dental work done.

Dr. and Mrs. Liljestrand arrived October 21 from Peiping where Mrs. Liljestrand had an operation and Dr. Liljestrand studied at P.U.M.C.

Mr. and Mrs. Dye arrived October 24 on the Ichang after a pleasant furlough at home. They, together with Dr. Beech who has spent the summer with his family in the States, and Dr. and Mrs. Liljestrand, proceeded to Chengtu by steamer via Suifu and Kiating.

Miss Bunn, who was in the C.I.M. business department in Chefoo before furlough, has now returned and is expected here soon to take over the office work of the China Inland Mission.

Miss Searle and Mrs. Edgar are expected soon from Shanghai. Miss Searle will return to Kiangtsing and will be joined there by Miss Greenfield.

Mr. and Mrs. Liversidge and Mr. and Mr. Bird have arrived on their way down river for furlough.

Miss Steed who has been here for several weeks for medical care returned this week to Tongliang by bus. Miss Steed was very generous with her musical talent and gave a great deal of pleasure during her stay here.

OMEI NOTICE.

During the summer of 1933, the Omei Community voted to use the Hymnary in its religious services the future. It will therefore be desirable for as many as can to provide themselves with this song book before going to Omei next summer. L.B.J., Secretary.

LOIS JENSEN.

OPEN LETTER TO THE MEI TAO HUEI
MEMBERS ON HOME MISSION—
EARTHQUAKE SUFFERERS.

On account of there being no Annual Conference last January our Church has not been intimately advised about the doings of our Home Mission work at Lifan and Tsa-Kao-Lao. As a result there has been a decrease in Home Missionary givings. We are writing at this time to urge our Mission stations and churches on the districts to please make up the usual missionary contributions and send to the Treasurer as soon as possible so that the Home Missionaries will not suffer.

We have added a new worker during the year, Mr. Den Wei Han, at the modest sum of ten dollars per month. He has been sent to assist Pastor Mao at Lifan, who, in his declining years, felt the pressure of work and was on the point of resigning. Mr. Den is a valuable assistant to Mr. Mao and has proved an effective Christian worker. Mr. Ren Sueh Suen is doing fine work at Tsa Kao-Lao as teacher and preacher. The Mission is doing a splendid work preaching the Gospel, healing sick, teaching school, and cultivating the friendship of Chinese officials and merchants, Tibetan lamas and the Tribes people. The budget of expense necessary for this work for one year is about eight hundred dollars, and we need your help and prayers on behalf of these courageous men who are busily engaged in bringing the Kingdom of God to these Tribes people.

In this sector the earthquake has been very severe for several weeks with disastrous intermittent tremors that have taken a heavy toll of lives and property. Letters from Pastors Mao and Ren recently indicate great damage. One Tribe's village on the mountain side, of over forty families, was engulfed and only three families escaped. At Tieh Chi the village slipped down the mountain side causing great havoc, hundreds being killed, and the valley was blocked causing the river to be deflected and a great dam and lake formed. Just recently this broke through in the night and the floods have caused terrible loss of life all the way from Weichow to Kwan Hsien, it is reported that over 3000 have been drowned.

The workers find their regular work increased with the task of assisting the sufferers. We rely on you for your assistance of prayers and gifts for this needy work. Please do the best you can and send subscriptions through your pastor to the Treasurer at Chengtu.

(Signed) A. J. Brace, Treasurer ;

W. R. Hsiao, Chairman ; S. H. Liu, Act. Secretary. On behalf of the Executive Committee of the Home Missionary Society of the Mei Tao Hwei. (Sent in Chinese to the Churches and "Christian Hope") Chengtu, October 24. 1933

UNIVERSITY BOOK CLUB.

Nov. 15, 1933

The accession list for October 15 to November 15 is as follows:

Massey, R.	The Crime in the Boulevard Raspail
Tarkington, B.	The Magnificent Ambersons
Hoskins, R. G.	The Tide of Life
Sandburg, C.	Abraham Lincoln
Bennett, A.	The Vanguary
Sinclair, G.	Foot-loose in India
Blanton, S. & M.G.	Child Guidance
Moehlman, C. H.	The Christian-Jewish Tragedy

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The Hong Kong Fire Insurance Co., Ltd.

The Cornhill Insurance Co., Ltd.

The Pearl Assurance Co., Ltd.

The Employers Liability Assurance
Corporation Ltd.

The Union Insurance Society of Canton Ltd.

The Canton Insurance Office, Ltd.

The Sun Life Assurance Company of Canada