

THE WEST CHINA MISSIONARY NEWS.

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WHEN VISITING THE SICK

One of the difficulties often met with when visiting the sick is to get those who have not had experience in nursing to prepare suitable nourishment for the invalid. In such cases



is of great value, for it is only necessary to pour boiling water on to the dry Food to prepare an appetising, sustaining, and very easily digested nourishment.

The "Allenburys" Diet is a pre-digested and cooked Food made from full cream milk and whole wheat. It thus provides a complete and easily assimilated Food, suitable in most cases of illness or in convalescence. Whilst exceedingly helpful to the Invalid and Dyspeptic, it is admirably adapted for general use, especially as a light supper repast. Aged persons and brain workers sleep the better for a cupful of the DIET the last thing at night.

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37 LOMBARD STREET, LONDON.

THE
WEST CHINA
MISSIONARY NEWS.

*"IN ESSENTIALS UNITY,
IN NON-ESSENTIALS LIBERTY,
IN ALL THINGS CHARITY."*

JANUARY, 1909.

Foreword.

The Laymen's Missionary Movement described below, is an expression of the greatly increased and increasing interest on the part of the Church membership in the home lands, in the subject of the Great Commission of our Lord to His disciples. The Movement is international and interdenominational, and seeks neither to raise funds nor to send out missionaries except through the regularly organized Mission Boards. The campaign in which Mr. Stewart was engaged when he wrote, was one arranged by the Canadian Council of the movement, in co-operation with the executive officers of the Mission Boards of the different Churches in Canada, and was

planned to extend over about seven weeks of time. It was found to be quite impossible to respond to all the requests for meetings; meetings or conferences were arranged for at central points only, and to these, representatives from each congregation of every denomination in the surrounding district were invited. The campaign was "educational and inspirational in its object, continental in its extent, and broadly interdenominational in its organization and fellowship."

THE LAYMEN'S MISSIONARY MOVEMENT IN CANADA.

Editor, *News*, Dear Sir,—

Here I am near Winnipeg, making my way slowly eastward and homeward from the meeting of our General Board of Missions in Vancouver. As, on my way from the west, I am travelling with the gentlemen who are organizing the Laymen's Missionary Movement, a force which is to mean so much to the work and workers on the field, I thought possibly a few words might not be wholly lacking in interest and inspiration.

Let me first, then, to be orthodox, deliver my text. Here it is:—

	<i>Gave in 1907.</i>	<i>Pledged for 1908.</i>
Toronto, -	\$140,000 - - -	\$500,000
Montreal, -	100,000 - - -	250,000
Hamilton,	40,000 - - -	75,000
London, -	25,000 - - -	50,000
St. John, -	16,000 - - -	50,000
Halifax,	17,750 - - -	40,000
Ottawa,	28,750 - - -	75,000
Victoria, - - -	4,400 - - -	25,000
Vancouver,	27,000 - - -	75,000
Edmonton, - - -	7,900 - - -	26,000
Calgary, - - -	17,600 - - -	40,000
Medicine Hat, -	2,300 - - -	5,000
Moose Jaw, - - -	2,700 - - -	10,000
Regina, - - -	3,400 - - -	12,000

To those familiar with the work of the movement, these figures speak for themselves, and are pregnant with promise for future funds and fellow-workers. May I add a few sentences for those less familiar with the significance of this new crusade.

Apportioning, as they have done, the work of evangelizing the non-Christian lands among those actively engaged in the Mission enterprise, it would seem to the International Committee that Canada's fair share of this work of the world is forty millions of heathen peoples. There is in Canada, of all evangelical Protestant Churches, a recorded membership of some nine hundred thousand. To evangelize their share, at the L.M.M. estimate of one missionary to each 25,000 people in non-Christian lands, Canada's missionary force must be 1600 workers, men and women, exclusive of wives. For the support of this force in salary and equipment, it is estimated that \$2000 each will be required; or an aggregate of from three to four millions of dollars yearly for each of the next twenty-five years—that is, during this generation.

Great though this sum seems, one has but to divide it by the nine hundred thousand enrolled Church membership of Canada, to see that it means something less than five dollars each, per annum, or two cents—a penny postage stamp—daily. This presentation of the great problem does not forget that many thousands will be given in bequests, by adherents, and by liberal individuals, far in excess of their share; but it wishes, for the spiritual share of the Kingdom, to present the challenge to the humblest.

That this presentation is gripping men everywhere as never before is seen in the list of figures forming the text above. Will Canada do her share of the World's Work for this generation? Will Canada evangelize her share of the world? Such is the challenge that is being flung forth to our new northern nation, from far Cape Breton to Vancouver. The Churches in their official Boards have taken it up. Presbyterianism says, "Thirteen millions for our share;" Methodism "Fourteen Millions;" the Baptist "Six Millions;" the Anglican and Congregationalists will doubtless readily assume the remaining seven millions, though they have not yet formally declared their purpose as a whole.

Not only the national and the Church elements, but a great new factor, the civic or city consciousness, has been seized. Strategic centres all across the continent, as shown in the above list, have been visited, and great banquets and mass meetings of men, irrespective of Church and creed, have been held. These business men in joint committee have declared what they conceive to be their share of the burden, and this in turn has been apportioned among the various Churches according to membership. It is remarkable that in no case has this consensus of opinion been such that the rate is less than five dollars per member. In many cases it is above eight. In several Churches

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it has run up to fifteen and twenty dollars each. Certain individuals indeed have come forward to pledge five hundred, one, two, and five thousand dollars.

Best of all in hope is the character of the men who are beneath the burden. It is no longer merely the well-meaning mediocre. Presiding and speaking, as well as giving liberally, are the Lieutenant Governors, Premiers, and Portfolio Officers of provinces, leading lawyers, physicians, private gentlemen, big ranchers, farmers, real estate and general merchants, and men of business. Some have left their business to foster the Movement all across the continent, at their own expense. Others are doing the work for their own cities, Churches, and contiguous country. All claim that they have had a new vision of what wealth and influence and life means for them in this generation, and this World's Work "can and will be done."

One cannot but feel the conviction that as some one has said, we are engaging in the last great campaign for the evangelization of the world, the last great general crusade for the planting of the Cross as the entrance to Life. Everywhere the challenge has gone forth. I am telling only first victories here in Canada, and that briefly. What it will mean when, not only here, but in our great neighbor to the south, in the mother lands, in the new confederacy of Australia, in New Zealand, and in Protestant Europe, these our fellow-men have caught the vision splendid, I leave to each himself to picture, and—to prayer.

Very sincerely,

J. L. STEWART.

Portage la Prairie, Manitoba, October 23, 1908.

M.E.M. CONFERENCE.

CHUNGKING AND HOCHOW DISTRICTS.

The Conference of the above districts was held in Chungking on the eight days from Nov. 29th to Dec. 6th inclusive. The time of year was not the most suitable for attendance, but we had an average of over ninety at the daily classes.

On Sunday, Nov. 29th, the regular preaching services were held, and on Dec. 6th, besides preaching and the Lord's Supper at mid-day, and union services of the four Churches in the afternoon, a Love Feast was held at night, as a farewell meeting.

The business sessions occupied but an hour a day for five days. These were largely given up to hearing reports, both of preachers and of specially appointed committees, and to renewing licences of Exhorters and Local Preachers. An interesting feature of one of the sessions was the receipt of a letter from our brothers in Tibet, Bu Shao Lan and Chen Pei Tin. Not only was a hearty letter written them in response, but a long telegram was sent, expressing our approval of their efforts, and exhorting them to hold on to their noble work.

The main business of the Conference was, however, Bible Study. Three classes were arranged as follows: Gospel of Mark, Acts of the Apostles, and Introduction to the Pauline Epistles. We were most fortunate in being able to have with us both Mr. Bird and Dr. Parry of the C.I.M., who generously gave of their time and talents, that we might be enlarged in mind and spirit. It was gratifying to know the attendance on these two classes was large, and much interest was shown in the studies pursued. The writer's class showed much desire to "search the Scriptures," and ascertain some of the outward facts regarding Paul's letters; and we believe the deeper teaching will not have been entirely absent from their attention.

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Each evening a Chinese preacher spoke on some phase of the Apostolic Church, such as its foundation, its difficulties, its power, etc. These addresses showed in most cases much reading and thought. They were always helpful.

Each afternoon we were delighted to have with us a visiting missionary, who spoke very helpfully to us. The schools and hospital were visited, and all agreed that they had had a grand time. It has been calculated that 45 hours were spent in religious instruction, and 6 hours were spent in business sessions. Had the accumulated distance walked been computed, it would have totalled thousands of miles. Not only were eight days spent at the Conference, but many travelled as far as three days, and not a few four days, to reach the Conference. It is likely that the one hundred delegates spent not less than three hundred dollars for necessary expenses. The local Church provided for the expense of the delegates' beds, and nothing more.

This is the sixth Annual Conference we have held for Bible study and spiritual uplift, and it seems evident to us that many of the Christians will forego in time and money that which is necessary to get a better grip on the Gospel.

Join us in prayer that the benefits of our meetings may be lasting, and that many will really have learned to live much more like their Master.

J. F. PEAT.

MONTHLY MEETING OF THE WEST
CHINA TRACT SOCIETY.

The members of the Executive found themselves faced by such a quantity of work this month that, although the meeting was a prolonged one, it was found impossible to finish the work, and an adjourned meeting was arranged for a fortnight later.

Much time was taken up with dealing with the report of the Committee on Literature for Women. I am glad to say that, following out the suggestions of the women workers in the three provinces, the Executive is printing a number of books and tracts in large type. With these will be issued the ten commandments, and favourite hymns, all printed in the same style.

An earnest supporter of the Society has asked us to undertake the offering of a prize for the best essay on the subject, "The Duty of Christian Men in Regard to the Religious Instruction of the Women and Children of Their Families." The friend proposing this has offered \$5 for the first prize, and two other members of the Committee have added a second and a third prize of \$2 and \$1 for the two next best essays. The essays are to consist of not more than 2000 characters, and are to be sent in to the Secretary of the W.C.R.T.S. not later than the 5th moon feast of next year, 1909. Will all missionaries bring this to the notice of their workers and members of their Churches? A number of new tracts in rhyme on the great events of the Old and New Testaments are being sent in, and we hope will be shortly published.

Our friends among the Hua Miao, now that the Society have purchased fonts of Hua Miao type, are eagerly putting some of the Society's books and tracts into that language, and a new call will be made upon the Society's funds for printing.

We hope in the near future to issue Mr. Grainger's translation of the Pilgrim's Progress, which will in some ways be found more suitable to Szchuan. The chapters that have appeared in the West China Christian Magazine have been very much appreciated.

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A number of the latest issues of the Y.M.C.A. publications have been added to the catalogue. These books are eminently fitted for the young men of our Churches.

A number of copies of the new book, entitled "Christianity the Completion of Confucianism," have been ordered. This will be a good book to give to any of your scholarly friends.

Large orders for the Broadcast Tracts are coming in, and our order to the Press has had to be doubled.

Chungking, Dec. 16, 1908.

JOHN PARKER,
Secretary.

(1) MOTU, THE KINGDOM OF WEN.

By J. H. EDGAR.

- The kingdom of Wen, abounding with charms,
Though small when compared with great Austral farms,
Is classed as a state of self-ruling Man,
And tenders allegiance to suzerain Han,
As Motu, the kingdom of Wen.
- (2) A score of such states are known in the west :
Each decade their faith is put to the test,
When each must resign his kingdom and power
And take to Peking the suppliant's dower :
'Twas thus with the kingdom of Wen.
- (3) 'Twas gall to the Man that fruit of their thrift
Went partly to swell a vassal's forced gift,
And partly for trains to carry it forth
O'er thousands of *li* to one in the north
Who rules over kingdoms like Wen.
That monarch, enthroned on iv'ry and gold,
Cared not for the slaves of kings he controlled :
The tribute must come o'er long dusty roads,
From South and from West, and such poor abodes
As Motu the kingdom of Wen.
- (4) One morning the kings stood up in array
Like serfs in suspense on a reck'ning day ;
The Monarch remarked, "I love the far West,
But why are the dues one-tenth of the rest
In Motu the kingdom of Wen ?
- (5) Why comes he to court in shabby attire,
With grain vermin-fouled and incense like wire ;
Has gratitude flown, or does he despise
The Han who might treat his people as flies
And wipe out such kingdoms as Wen ?"

- Then, scowling at Wen, he said, "I demand
A census of all who live in your land."
"Great Lord," said the Prince, "Believe what I say :
'Three booths' in the south come under my sway,
In Motu the kingdom of Wen."
(6) (Now this to the Han is, "San ko Hsieh-tai,"
But "regiments three" t'would also imply).
"Come, come," said the Han, "you mock us, forsooth :
Speak out, do you mean a 'Colonel' or 'Booth' ?
You clown from the kingdom of Wen !"
"Three booths on the hills where woodcutters rest
Ere scaling the cliffs which frown on the West.
My kingdom's a farm ; my women are slaves ;
And, as for my sons, they sleep in the caves
Of Motu the kingdom of Wen."
Thus spoke the bold Wen, the least of the kings
(7) Who grovelled in dust before the great Ch'ings.
And Han made reply, "As proof of Our Grace,
Henceforth they will be as men of our race
In Motu the kingdom of Wen ;
(8) For, though Overlord of numberless kings,
'To rule' and 'oppress' are different things ;
From those in distress We make no demands ;
No tribute, therefore, We ask from such lands
As Motu the kingdom of Wen."

Notes.

- (1) Motu, a small kingdom on the right bank of the Min River, is 30 *li* from Wei Cheo. The Prince, who is of fourth Chinese rank, is named Wen. The population of the territory cannot exceed 100 souls, nor the area 500 acres.
- (2) The Shih-pah T'u-si : States with hereditary rulers, holding from first to fourth Chinese rank, and with subjects ranging from 100,000 to 100 souls. These states, sixteen of which have been visited by the writer, are theoretically within the Viceroyalty of Si-Chuan, and pay tribute to China. The people belong to the Ch'iang stock.
- (3) These states conform to the ancient idea of "Lieh Kueh." I understand from the vassals themselves that they are only allowed to view the Emperor from afar.
- (4) Skins, grain, and incense seem to form the bulk of the tribute.
- (5) This is the famous answer alleged to have been given by the grandfather (?) of Wen. "How many people do you rule?" asked the Emperor. "San ko Hsieh-tai," promptly answered the incorrigible Prince. The Emperor enjoyed the audacious pun, and remitted the tribute forever. San ko Hsieh-tai would imply at least a Brigadier-General or Chen Tai. "Three rest houses" was really what was meant.
- (6) The Ch'ing, or present Dynasty.
- (7) The condition of the states differs little from that of subjugated kingdoms the world over. On the whole the domination of China is beneficial. The wildest anarchy and the worst tyranny preceded the period of Chinese influence ; and even at the present time the lamas and native kings, rather than the Chinese, are responsible for the most flagrant abuses, and large bodies of natives are continually seeking the direct government of China. The native kings, although despised by the people of China, have an honorable status at Peking, and, apart from the farcical tribute, are really independent.

PROSPECT AND RETROSPECT.

One year more has passed over our heads, and now has come the time of retrospection and of anticipation. The year that is past—what has been its record? The year that lies before—what does it hold for us?

How have we kept the resolutions we made a year ago? Have we been strong and courageous in accomplishing the task we set ourselves? Have we worn the garment of self-sacrifice: and has greater faithfulness and a higher plane of living marked out the course of our life as the days sped by? We each know what lies behind us, written into that book of life, the pages of which we can never turn back—that record that admits of no erasures. We see many a blot marring what might have been a fair page. Unkind words and thoughtless deeds may have left some other heart aching, some other life lonely. We mark the times when we chose the way of least resistance rather than the way of self-sacrifice; we note what we gained and what we lost. Let us weigh it well to-day, as we calmly see it in the light of retrospection. Happy indeed are we, if, in spite of blots and errors, we can say: "I am stronger than I was a year ago—stronger to resist the wrong, stronger to do the right;" if, amid the errors and failures, we see times when we climbed a little higher. We must count the moments of conquest as well as those of failure; we must "gather up the sunbeams" as well as take note of the clouds. Of this we may be sure—each experience has its use, and each holds for us some lesson if we will but look for it; and, having found it, let us lay it well to heart, for we shall pass that way again some day.

This is the time of anticipation, of high resolve, of promise. We usually associate the New Year with renewed vows, fresh enterprises, and intensified vigor. With what new resolves may we begin this New Year?

"I will be stronger," "I will be more unselfish," "I will be more faithful in the coming year than I have ever been before." If between the cradle and the grave we learn how to live, we shall do much. If we but learn how to live with others, how to love, and how to trust, we shall have learned the best lessons that life can teach. It is well if the discipline of life wins the head to kindlier judgment, and the heart to tenderer sympathy. It is not much we can do at best. In this great loud world the strongest voice is only a whisper. For most of us our kingdom hardly extends beyond the walls that shelter us. If we keep the sun in one person's heart, the smile upon one person's face, if we have wise counsel and patient love for a child or two, we shall do well. If, besides, we can help some neighbor when his day of trial is on him, can cover up his fault and put new hope into his life, when the year is done there may be in our song of thanksgiving even an alleluia.

H. M. C.

POST OFFICE ROMANIZATION.

Editor. *News*, Dear Sir,—

May I add just a word to Mr. Whittlesey's plea for the adoption of the I.P.O. Romanization of names of places. I believe it is the right thing. The spellings are not what we would desire for our own cities, sometimes; but when one misses mail occasionally, and often receives letters or papers with ten to fourteen different postmarks (Chinese) on them, he is led to think that the safest thing to do is to adopt the I.P.O. system. We here have done so already, and I hope it will be decided by our Mission this winter to adopt the system for all our stations. I just to-day received from the I.P.O. the book giving the names, romanizations, and ranks of all post offices in China. It is well worth the cost, \$0.25, for each station to be supplied with this list. When adopted, there will be no confusion, either in postal matters or in the identity of places, as is now the case even in the *News* items, owing to such a variety of "systems."

Very truly yours,

Tzechow, Dec. 3, 1908.

RAYMOND C. RICKER.

STATION NOTES.

CHAOTONGFU.

We have recently been cheered by the visit of Rev. J. Endicott of Chentu, to our city. We are always glad to see a fresh face, it may be an Earl Ronaldshay, or a Major Willoughby; but for Methodist missionaries to have a call from a Canadian Methodist means a decidedly good time, and we had it. His racy conversation and brotherliness cheered us all. He went by main road to Tongchuan. I went three days earlier *via* Miao-land, a back way. Harvest festivals were in full swing; our first was at Mow-bow. Mr. and Mrs. Parsons met me there on the Saturday, both having come 25 miles on horseback, and I 35, to reach the place. We slept in Miao huts, and hoped for finer weather next day. About noon, 400 people had congregated, bringing all kinds of grain for offerings. One could but wonder where they all came from; but a Miao doesn't mind a 20-mile walk to Church, or his wife either. Mr. Parsons and Mr. Stephen Li preached in Miao; medicines were afterwards dispensed, and teeth extracted. A few were examined, and baptized at the next service.

At night the attendance was thinner. Mrs. Parsons was *the* speaker, and did excellently. She appears to have much freedom in speaking the Miao dialect, and that night held her audience in rapt attention. The chapel was lighted by means of pine torches.

Next day Mrs. Parsons returned, and Mr. Parsons and I pursued our way towards Tongchuan. We called at the Nosu chapel which is being erected, but, being a week day, few of the members were about. The previous Sunday about 30 met there to worship God in *yet another* language. Fortunately they are well up in Chinese, so that hitherto no foreigner has needed to learn Nosu. The chapel has been built by themselves. Some young Nosu are in our training school, under Mr. Hicks' tuition.

The scenery of the district was entrancing—hills covered with pine; dense woods of oak and chestnut, from which the acorns and burrs were falling; the hazel, rhododendron, bushes

with abundant blackberries, squirrels chasing each other in the leafy path, an occasional snake. But who can describe the tints on the myriad leaves? What panoramas of glory passed before us! Here, hidden away, are Nosu landlords, owning huge tracts of land, some of them four days' journey in extent; men who have feuds among themselves, often ending in tribal fights, when all the killed are burned, to obliterate all traces from the Chinese mandarins. Under these men are the Miao, owning no land, serfs apparently, and yet independent enough to dare to have done with idolatry, build rude chapels, invite the Christian missionary, learn to sing hymns of praise to Jesus, and hope for better days, if not emancipation.

Sin has worked havoc amongst them: now let us see what Grace can do! How many of you men used to drink? Up went a forest of hands. How many got drunk? About the same number of hands. How many have drunk no wine for four years? About 20. For three years? About 15; and so on. One man said "Teacher, it is very strange, but truly, the desire for it is entirely gone; even the smell of it we now dislike." Go on, thou Blessed Grace of Eternal Love. "He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill." If Grace can cleanse the Miao, it can do anything; and it is doing it!

Of the conversion of some of these many, no one can honestly doubt. I saw one man whose arm is now unbendable, owing to being mangled by a leopard a year or two ago. They are Nimrods to a man. At one place where no foreigner had ever been, we found a chapel (not so ornate a building as that of the F.F.M.A. at Chentu), yet a place built for the worship of the Eternal Father, rude as the poor people themselves, unkempt even as they; but this place, of all in the world, had evergreens decorating it, and receptacles for maize, buckwheat, etc., awaiting the gifts of the people. I must not forget the vestry with its four beds of thick plank laid on stones; nor the delight with which they greeted us; they could sing several hymns, and they listened attentively to the exhortations given. They treated us well, to the utmost of their ability; they carried our loads of about 30 cattles each, requiring seven men in all, for five days, without wanting a cent except for their food.

We reached Tongchuan on Saturday, Oct. 17th, and were the happy guests of Mr. and Mrs. Evans, also of the United Methodist Mission. A short time after, Mr. Endicott arrived. What a fine time we had together! A Methodist Love-Feast. There, too, Harvest Festival was to be held next day. The chapel was festooned, and a variety of grain, flowers, etc., placed before the pulpit, the gifts of members and friends.

Tuesday, Oct. 20th, Mr. Endicott left for Yunnanfu, eight days away. We sincerely hope our Canadian friends will find a suitable sphere in this needy province. The railway in the south taps a country without any Mission station, and there is ample room for another strong Mission at the Capital.

Wednesday, Oct. 21st, Mr. Parsons and I were on the march back into Miao-land, and in three days found ourselves at Chang Hai Tsi (Long Sea), under the hospitable roof of Mr. and Mrs. Bell (Chong), the young evangelist who is here in charge. Here on the following Sunday another Harvest Festival was held, about 500 people being present.

On Thursday 29th, I got to my home at Chaotong, and Mr. Parsons to his at Stone Gateway, 石門坎, where he has recently built a house and chapel, the Mecca of the Miao Mission.

Our Chinese work goes on the too even tenour of its way. Let us hold on, a revival is coming! Sow the seed, the Blessed Heavenly Seed! Ye *shall* reap! What a harvest when the Chinese turn to Christ!

November, 1908.

F. J. DYMOND.

CHENTU.

Christmas celebrations are the order of the day. In some cases special meetings are being held. All the churches were more or less decorated for the occasion, the white cotton mourning for the deceased sovereigns having been first removed. Our friends, the Chinese Christians, thoroughly enjoy the time-honored "entertainment." The programs are provided by school boys and girls, or evangelists in training, and are carried through with a hearty good will. The club and dumb-bell exercises by classes of smaller boys and girls are attractive to all; and the choruses and duets by older scholars show careful training and evident progress.

A familiar and withal popular form of celebration is the giving of a feast to numbers of poor unfortunate neighbors. The members who subscribe towards the cost, and afterwards wait in person on their guests, the poor, reflect in their countenances the joy in their hearts because of doing good. And the day is a happy one to them because of having made others happy. In some instances the members meet for social purposes and feasting among themselves.

We were glad to be able to welcome Dr. Hodgkin safely back from England. He arrived on Dec. 8th, after a quick trip *via* Siberia.

Mr. and Mrs. Manly are making active preparations for their departure for furlough. They will leave about the middle of January. Safe home! But come back soon—we need you.

Among the signs of progress and expansion in Chentu are the purchase recently of a large compound by the Baptist Mission in an excellent situation for future work, and the purchase by the Canadian Mission of a similar compound in another quarter. The latter is being rapidly put into shape for the reception of a considerable section of the large party of reinforcements now on their way up river. The M.E. Girls' School building is making steady progress skywards, under the careful superintendence of Miss Collier. The C.M.M. new hospital is getting its roof on, and this large structure begins to show the form it will take when finished.

“The weary ones had rest, the sad had joy
That day; I wondered ‘how’!
A ploughman, singing at his work, had prayed,
‘Lord, help them now.’

“Away in foreign lands they wondered ‘how’
Their single word had power!
At home the Christians, two or three, had met,
To pray an hour.

“Yes, we are always wondering, wondering ‘how,’
Because we do not see
Some one, unknown, perhaps, and far away,
On bended knee.”

—Selected.

UNION IN MIDDLE SCHOOL WORK, CHENTU.

There are three Middle Schools in Chentu, carried on by the Friends, Methodist Episcopal, and Canadian Methodist Missions. The annual meeting of the Educational Union in October recorded a resolution recommending the union of these three schools. The proposal was enthusiastically taken up, and after several conferences of those in charge, two of these Missions agreed to such a union, and the third is expected to be able to join as well. It is proposed to move the three schools to the Union University site outside the city. Each Mission is to make its own independent provision for students' rooms, dining rooms, etc, but they are sharing equally in the erection of temporary teaching buildings on the central section of the site. The teaching staffs of the three schools, both foreign and Chinese, are to be united, and all the work of teaching done as though it were a single school. These temporary buildings for union teaching purposes are now in course of erection. Temporary accommodation for the students is being provided, either in the farm-houses originally on the property, or in new buildings now in course of erection. Such farm-houses as are being appropriated are now undergoing the necessary repairs. Small buildings, to be used ultimately as the outbuildings for the permanent dwellings for missionary teachers, are now being rapidly erected. The contracts call for completion within the Chinese year, that is by January 21st. These must serve for missionary teachers' dwellings until such time as the permanent houses can be erected.

It is proposed that in February next the several missionaries who are to take part in the union teaching, move out there, and take up their permanent residence on the Union University site, in the buildings now being erected; and the united Middle School will open at about the same time as Middle Schools under Chinese management in the city.

The particular objects aimed at in this union are economy of both men and money, and efficiency in the work done. It is especially in efficiency that we expect to gain largely. Our union staff will be larger, naturally, than that of any one school by itself; this applies to both Chinese and foreign teachers. Grading will therefore be finer, more classes will be possible, and a wider range of subjects will be covered. There will be a larger body of students, and all the advantage to be had from competition and friendly rivalry among themselves. At the same time, the three Missions concerned will have a good opportunity to work out some of the knotty problems which are sure to arise in connection with such a project, and so thus early prepare the way for the launching of the larger union later on. We wish for this first attempt at actual union in school work the splendid success which it deserves.

NORMAL WORK.

The United Middle Schools, Chentu, are prepared to undertake the training of a class of teachers, beginning with the spring term of 1909. The school will open on Feb. 20th, and the class be formed immediately. Besides the ordinary Middle School subjects, definite instruction in teaching will be given. The tuition fees will be ten dollars per term, or twenty dollars for the year of two terms. This is apart from the cost of food.

THE UNION EXAMINATIONS.

Just as the *News* goes to press, the schools of the different Missions are writing on the yearly examinations set by the Educational Union. Examinations in any place are generally a

terror to young lives, and Chinese boys and girls are no exception. Indeed the present system of examinations, as planned by the Education Committee, is formidable enough to bring out all the strength of character and force of intellect in any student. There are examinations set on fifteen different subjects, covering eleven years' work; so there is small chance of any student escaping writing on some year's work, and a great many are taking off two years at once. To make it possible for a pupil to take examinations in two years' work, only one subject was set for each day; the examinations are being prolonged, therefore, over a space of three weeks, including Christmas and Sundays.

As this is our second year of Union examinations, we are somewhat in a position to summarize the benefits of such a system. Last year it was with fear and hesitation that the pupils, especially the younger ones, got anything written at all that could possibly go before the august examiners. The said examiners were fortunately very lenient, and there were many who actually passed. This gave them courage for another year. This year's examinations were accepted as a necessary part of school life; in fact, as a great goal to work for, and to win. So, after all, they have been a great moral training for our pupils. They have added strength of will and determination of character that a school, at the present crisis, without an examination system, could hardly produce.

It has been decided that the best time for the yearly examinations is just before the Chinese New Year holidays. But as this always comes just about Christmas time, it puts us into a rather inconvenient rush. In our Boarding Schools especially, Christmas is a great day; and the preparations for entertainments, whether in church or school, have to be given due consideration. All through the Christmas fun, every now and then, some poor victim of the examination might be observed to draw a long sigh—"Oh I am so afraid of to-morrow!"

There are many decided improvements this year on last year's plan of conducting the examinations. This year the papers, although set by so many different people, so widely separated, have come to us quite uniform in difficulty and style,—through the efforts of the Executive, and especially of the hard-worked Registrar. We certainly are very much indebted to the Press for the neat printing of the questions, and for making it possible to get them in numbers sufficient for every candidate to have his own copy. When written, he puts his paper into his own neatly printed envelope, which is then forwarded to the examiner on that subject.

It is a great satisfaction to an over-worked staff of teachers to feel that the studies are so well planned out, and one is not left to oneself to work out a proper course of study, or find suitable books to keep one's school up to the proper grade.

L. H. H.

“The first great need of a servant of Christ is an inner and impelling power, like a fountain springing up. Human energies are full of restless effort: the Spirit of God is full of quiet power. We can never find any thing that will supply its place in the work of God.”

—*S. F. Smiley.*

* * *

“Every man's duty is to do what he is sent to do.”

—*Bengel.*

* * *

“The noisy waves are failures, but the great silent tide is a success. Do you know what it is to be failing every day, and yet be sure that your life is, as a whole, in its great movement and meaning, not failing but succeeding?”

—*Phillips Brooks.*

* * *

“I doubt if any other human influence be half so stimulating to our growth as the pattern of holy character.”

—*S. F. Smiley.*

BIRTH.

SEWARD.—On Nov. 12th, at Fair View, Woodchurch, Kent, England, to Mr. and Mrs. A. E. Seward, of C.M.S., West China, a son—Herbert Gregory.

The Editor apologizes for the delay of one day in the appearance of this issue. The delay is not in the printing, but is occasioned by circumstances connected with the making up of the number.

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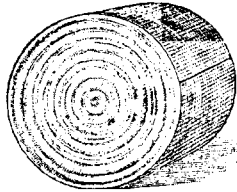
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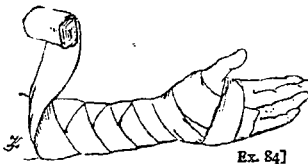
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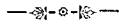
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Set No. 2.—Entrance to gorge ; man rolling cloth between stones (flash light) ; flower garden and pagoda ; flock of ducks (Kiang Peh city in the distance) ; “Chin T’an” ; “Hunting Chinese millions” ; bridge at Wan Hsien ; a large down-river junk, loaded ; idol-makers at work and idols (flashlight) ; women gathering material for fire.

Set No. 3.—Effects of wreck ; crevices worn in rocks (depth shown by means of a foot-rule) ; beautiful view in the gorges ; fishing nets, up and down ; horseman and load of grass ; interior of small shop and man carding cotton (flash light) ; opium den, showing 8 men lying smoking (flash light) ; city wall (Chungking) ; rollers cut out of solid rock, with the rope running over them.

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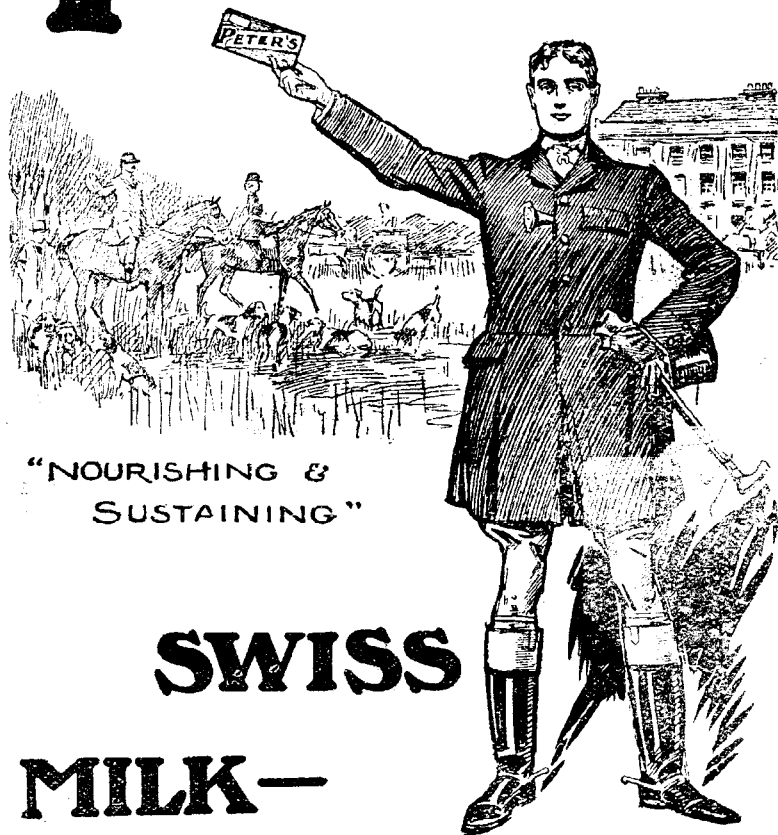
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