

THE WEST CHINA MISSIONARY NEWS.

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And there were
in the same
country shep-
herds abiding
in the field, keep-
ing watch over
their flock by night.
And lo, the angel of
the Lord came up-
on them, and the
glory of the Lord
shone round about
them. And suddenly
there was with the
angel a multitude of
the heavenly host,
praising God, and
saying, Glory to God
in the highest, and on
earth peace, good
will toward men.

THE
WEST CHINA
MISSIONARY NEWS.

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

DECEMBER, 1909.

HOW TO WIN OUR STUDENTS FOR CHRIST.

In responding to the invitation to write a short paper upon the above subject, I do so with much diffidence, as I have no new theory of successful working to enunciate, nor am I able to point to any cases of blessing of outstanding interest which would justify the suggestion of a particular line of working for adoption by others. With this apology, and deeply conscious that there are other missionaries with larger practical experience than I can lay claim to, who would be much better qualified to deal with the subject, I venture to put down the following thoughts.

THE WORKER'S POINT OF VIEW IS IMPORTANT.

Let the educational work be regarded as not in any way divorced from ordinary missionary and evangelistic work, but as its necessary outcome and handmaid. The outcome, because, as the messenger of the Gospel is blessed in his work, and gathers a church around his Master, the Christians' children must, in order not to lose any of the fruits of his previous labour, be carefully and regularly taught in a Christian school, where the influence will be all for and not against the Truth. The Christian school will thus not only be the product of direct missionary effort, but will also materially assist and support it.

But in a more direct way can it be the handmaid of the work of preaching the Gospel, for, under present conditions, it is not difficult to gather many children of heathen parents into our schools, and they form a not inconsiderable class of ready-made "ting-yu." Moreover, the foreign teacher is bound in the ordinary course of teaching to come into contact more or less (I would it were more rather than less!) with the parents, and this provides the opportunity of witnessing for the Lord to those whom otherwise he might never meet. If the foreign teacher be married, there will probably be still greater opportunities for presenting the Gospel to those who but for the school might never hear it. A lady may obtain many interested women and girl hearers through visits to the children's homes—these visits of course to be made by invitation, which would probably be readily given.

Intimately connected with the foreign teacher's point of view regarding the school is how he regards himself. Must we not look upon ourselves, *first* as missionaries, and *secondly* managers of schools? To one engaged wholly in school work, the boys or girls form the primary charge committed to him or her—the parishes, so to speak, in which the teacher is to labour. If we are true messengers of the Gospel, shall we not therefore make it our definite aim to win *every soul* in our little parish for our blessed Master?

The subject of the school worker's point of view regarding himself may very naturally be followed by a consideration of that which must necessarily be required of him personally. And his fulfilment of those requirements will surely form the first and possibly most important element of the success of his work, taking success to mean that which is stated at the heading of this paper, "the winning of our students for Christ."

What, then, is required of the foreign teacher or manager?

First,—*Love*. "Then Jesus, beholding him, loved him." No mere worldly love. The sympathetic, searching, yearning, all-constraining love of Christ, which searched with intense desire and true sympathy the hidden depths of the heart of that young man, with all his youthful eagerness and manly zeal, and aspiration after better things. The love, not of man, nor from

or by man, but of God, "shed abroad in our hearts by the Holy Spirit which is given unto us." This includes a great deal, all that is included in 1 Cor. 13. But a few things may be named, and each one will be able himself to apply them. Sincerity, humility, patience, faithfulness in rebuking, and, if need be, punishing, incessant watchfulness, unselfishness.

Secondly,—*Thoroughness* in all the school work and school arrangements, as far as is possible. I know it is not easy in China, in face of so many adverse conditions, and amid the stress of other duties and interruptions. But Chinese boys are very quick to note a lack of thoroughness in the foreign teacher, possibly because they have been led to expect it from him, if not from their own countrymen. And if it be lacking in the foreigner, there is a distinct loss of confidence, which is unfortunate if not disastrous.

Thirdly,—*Strict impartiality*. Here again, for the reason that the foreign teacher is expected to act up to the teaching of his Book, any partiality is quickly noted and resented.

Fourthly,—*Adherence*, as far as may be, to all that is good in Chinese etiquette, and care to avoid all that may be looked upon by the Chinaman as unbecoming in manner, dress, or behaviour. Trivial though it may seem at first sight, I am convinced that this is a matter of considerable importance.

Love, of course, goes to the very foundation of all true success in winning the students. The other three requirements just stated are, I think, very material in procuring the foreign teacher such an amount of favour with the children as is necessary to secure acceptance for his teaching of the Gospel.

But, coming now to the *methods* of winning the students for Christ, we must put in the very forefront *continual intercessory prayer*. We are engaged in the work of wresting these young souls from the bondage of Satan, and it is a life and death conflict. We *must* be continually in communication with our great Leader, united with Him in the battle, and fighting along the lines of His appointment. And for this we need persistent prayer, bringing the students by name continually before the Lord.

Secondly, we must endeavour to surround the boys with wholly Christian influences; and especially in the selection of Chinese teachers is great care needed to avoid the intrusion of anti-Christian influence, and consequent hindrance to the work of the Holy Spirit in the boys' hearts. I have in mind the case of a boy who was an earnest Christian, but whose faith was badly shaken at the time by the subtle influence of a teacher, a gentleman and a man of a bility, who was secretly opposed to the Gospel, though outwardly observing the Christian customs and rules of the school. If his influence had such an effect upon an ardent Christian, we can imagine it must have hindered the entrance of the Gospel into the hearts of those who had not as yet decided for Christ. On the other hand we would set the powerful

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influence of a Chinese teacher or teachers whose life and public testimony are all on the side of real Christianity.

Thirdly, *personal intercourse* with the boys out of school hours. If we consider our work ended when we have taught in the various classes which we take, we shall find, I think, that we miss many opportunities for speaking a word by the way. And, in connection with *influence*, practical interest and participation in some way in the school games (which I suppose every headmaster endeavours to start) will undoubtedly prove exceedingly helpful.

Fourthly, apart from the Bible Classes, which, of course form part of the curriculum in every Christian school, there are daily the opening and closing prayers. A daily message in connection with the prayers in opening school may be made a true help and uplift to the children. After a day of work they are tired, and the prayers should be quite short; but I wish to emphasise this, viz., one cannot, in a reasonable way, make too much of these opening and closing religious exercises, which, I think, as a general rule, should be conducted by the headmaster on manager, or some other missionary regarded as senior to himself, and should be attended by all the masters who teach daily in the school. In this way the scholars, directly they come into the school, are taught to look upon religion as a matter of importance, entering into all the concerns of their daily life, and that there is no true life, or knowledge, or progress apart from God.

What has hitherto been said refers to ordinary methods of work, or the ordinary routine of work, and I believe that success depends very largely upon careful attention to these requirements.

With regard to those methods which may be regarded as extraordinary or special, I am not personally acquainted with the work of Christian Endeavour Societies, but I should imagine they are exceedingly helpful in a school, especially where there is a fair proportion of Christian boys. There *may be* two dangers connected with this work which should be carefully guarded against, viz., *excessive organisation*, making it to become a school of organisation, so to speak, instead of a Christian agency; (2), *unmeaning formality*. The Chinese are great imitators, as we know, and there are many who delight in adopting Christian phraseology and customs who are very far from bring true followers of Christ, and do not understand the very elements of the Gospel.

Another useful agency is a branch of the Scripture Union. Experience has shown in working among boys that they are quite ready and eager to come to voluntary meetings in connection with a Scripture Union Branch, when speakers from outside the school are usually asked to give a special message. The meetings have been made as bright and informal as possible, and some of the happiest times have been spent at such meetings

within the precincts of a Chinese temple during a holiday excursion.

Encouragement to sing, and teaching of singing, may also be regarded as a distinct help to Gospel work. The children certainly get to like it, and through the hymns which they learn, get much incidental Christian teaching. It becomes to them an excellent and healthy form of quiet recreation, and to Christians should become much more.

Lastly, there must undoubtedly be occasions when it is felt that an outside voice and special meetings are needed to rouse the careless ones, and bring to decision those who are halting between two opinions, as well as to give those who are desirous of coming out on the Lord's side, but who are too shy to come and say so, an opportunity of definitely laying claim to the Lord's saving grace.

In connection with Church missions, at special meetings for the children, probably some of the most successful work of fishing for souls may be done. These young souls the Lord has, by bringing them into our mission schools, definitely committed to our care to be won for Him. And He who drew young hearts to Himself of old, and so tenderly regarded them, will in these days also, in a special way, through the Holy Spirit, draw our boys and girls to Himself by the mighty magnet of His love.

A. W. LARGE.

WORLD MISSIONARY CONFERENCE: 1910.

A PLEA FOR PRAYER.

Dr. Julius Richter, one of the most learned and distinguished students and missionaries in Germany, in a recent careful review of the missionary situation throughout the world, reaches the conclusion that the Church of Christ has never in its history been face to face with so great an opportunity and so weighty a responsibility as at the present day. In an editorial note in the magazine in which Dr. Richter's article appears, Dr. Gustav Warneck, the veteran and honoured Emeritus Professor of Missions in Halle University, expresses his concurrence in this judgment. Probably few of those who study the signs of the times would be disposed to disagree with it.

Japan has accepted Western civilisation without accepting the faith on which that civilisation has been built up. China is awakening from its long sleep, and stretching out its hands to an unknown future. Through India new life is surging, and a new national consciousness is springing into existence. In Turkey, a new day of liberty and opportunity has dawned with a suddenness that has surprised even those who were praying and looking for it. In Africa, the extension of European rule may, if Christian people fail in their duty, issue in the demoralisation rather than the uplift of the native races; while in large parts of that continent Islam is laying its paralysing grasp on peoples that might have been won for Christ.

Yet, overwhelming as these opportunities and responsibilities are, it is not their magnitude that gives rise to anxiety, but the condition of the Christian Church. If its faith and devotion were sufficient, no task would be beyond its powers. The serious element in the present situation is that the Church as a whole is not yet awake to the greatness of the task to which Christ is calling it. Its spiritual life is low, and its testimony feeble. It has not that living faith in God which alone can enable it to meet such a crisis as this.

The hand of God may surely be seen in the fact that Christians from all Protestant lands, and belonging to all branches of the Church, will meet in Edinburgh, in June of next year, to pray and confer about the needs of the non-Christian world. The scope of the conference has been restricted to work among non-Christian peoples, not because there is not crying need in so-called Christian countries, but because, even in the eight days during which the conference will last, it is scarcely possible to do justice to the great and perplexing problems of the work in heathen and Mohammedan countries to which reference has been made. The conference will be the most representative gathering ever held. Every important Protestant missionary society in the United Kingdom, in North America, and on the Continent of Europe will send its leading men and women as delegates, and from the lands of the East there will come representatives of the infant Churches that have been planned as the result of missionary effort. It will be a conference of leaders, to study afresh the principles and methods of missionary work. All the Protestant forces engaged in making Christ known to non-Christian lands will be united in an attempt to see the work as a whole, and to learn the will of Christ regarding it. Whatever vision is given to those present may be transmitted to every corner of the field. The mere holding of such a conference

furnishes a unique and exceptional opportunity for making a great advance in the work of evangelisation.

The conference may achieve many things. It will doubtless do much to draw nearer together those who are at present working independently and apart, and to promote the spirit of love and unity, the lack of which so greatly weakens the testimony of the Church to the world. We may expect that much new light will be shed on missionary methods, and that this will result in the adoption of wiser plans, and will lead to more efficient work. It may be possible to avoid much waste in resources by closer co-operation among the various agencies at work. It is the hope of many that the conference will serve so to bring home to the mind and conscience of the whole Christian Church that the work of evangelisation is its primary duty, as to lead to the offering of many lives to this service, and to much larger gifts than in the past.

Yet it will be fatal if the desire for any or all of these things should lead us to forget the deepest need of all. The world will not be evangelised by schemes, however statesmanlike in conception or comprehensive in their scope. It is vain to multiply machinery and to increase the number of missionaries if the message itself is lacking in power. There is only one way in which the crisis can be met, and that is, that the Christian faith should prove openly before the eyes of men that it is the power of God unto salvation. What is needed is not machinery, but power—the power which comes from faith in the living God and the risen Christ, and from the indwelling and inworking of the Holy Spirit, which is manifested in the irresistible evidence of a holy and Christ-like life. There is a real danger that in the consideration of plans and methods this fundamental need should be lost sight of; and yet without a quickening and deepening of the spiritual life of the Church the task with which we are confronted is beyond our powers. The conference will have failed of the only success that really matters unless, in the grace and mercy of God, the study of the needs of the non-Christian world should lead to a fresh realisation by the Church of the power of God, and of the full meaning of His revelation in Jesus Christ.

A quickening and spiritual revival of the whole Church of Christ, such as is needed if it is to respond to the call of God in the present opportunity, is something far greater than the mere external success of the Conference, as such success is commonly estimated. When we take in fully what it means, it is indeed a great thing to ask for. But is it too great for God? Is it not His will that the Church should in His strength prove equal to the demands made upon it? And

if this be His will, is it not true that if we ask anything according to His will He hears us, and that we have the petitions that we desire of Him? The question is whether we are prepared to ask for this unitedly, persistently, importunately, and with a willingness to become the instruments for the answers to our prayers. Are we not called to seek for such a revival in the Church of Christ, and to ask that God would use the approaching conference, in direct and in countless indirect ways, to hasten it, and to lead the whole Church into the doing of His will for the evangelisation of the world?

—J. H. OLDHAM, in *The Life of Faith*.

WEST CHINA CHRISTIAN EDUCATIONAL
ASSOCIATION.

FOURTH ANNUAL MEETING.

The Fourth Annual Meeting of the West China Christian Educational Association was held this year in Chungking, Oct. 11-15. Owing to the great distances, the attendance was not quite so large as last year; yet every Mission, with one exception, succeeded in having representatives present. The discussions, as has been the case in these meetings of the Union since its inception, were very practical and exceedingly helpful to those present, for the very reason that almost all are in active educational work and up against real problems.

Some few changes were made in the Constitution of the Union, looking to a clearer setting forth of the relation of the bodies in the Union, and to the opening up of the door whereby our Chinese brethren may be given the opportunity to assist us in this educational enterprise.

The course of study was altered to some extent. In the Junior Primary the heavy course in science was dropped, and an optional course in elementary physiology put in its place. The

mathematics in this grade was also somewhat simplified. In the Senior Primary, Chinese Classics was lessened by the omission of the Book of Rites. In the Middle School, science was given a good deal of attention, and several detailed syllabuses were adopted. First year universal history was shortened so as to cover only to the end of Greece, and mathematics was lessened by the omission of solid geometry.

Somewhat of a radical change was made in the examination system. Previously there were examinations provided by the Union in every year in each of the two grades, Senior Primary and Middle School, and two in the Junior Primary, viz., fourth and fifth years. Beginning with next year, this will all be changed. There will be only two Union examinations in each grade; in the Junior Primary, at the end of the third and fifth years respectively; in the Senior Primary, at the end of the second and fourth years; and in the Middle School at the end of the third and fifth years, making a total of only six examinations, instead of the previous eleven provided by the Union.

Considerable discussion was had on method of teaching, it being agreed that, to make our Union system successful, it was necessary to lay stress on accurate method of acquiring knowledge, not merely the storing of facts. A very interesting paper on this subject by E. W. Sawdon will appear in a later issue of the *News*.

The scope and policy of the Union came in for no little discussion. It was agreed that it was our bounden duty, as a Christian Educational Union, to provide a complete system of education for all the girls and boys God has entrusted to our care; therefore it was resolved that we make it our policy to have kindergarten schools wherever possible, so that in their tender years the children of our Churches may learn the sweet Bible stories that are so indelibly imprinted on our minds. Building on this, there is a graded course through Junior Primary, Senior Primary, and Middle School, while tapping all is the University, which next February will commence its career as a living reality.

Another matter that elicited much interesting discussion was the topic, "How shall we win our students for Christ?" We all felt that, while other phases of the school work went with a swing, if failure were written across this phase of the work, then our schools were a failure indeed. In this issue of the *News*, on another page, will be found an inspiring paper on this topic that was read at the meetings. In the course of the discussion it was strongly emphasised that the teacher's duty in regard to this phase of his work was two-fold. First,—where there are those who are not already Christians, he should bend all his

energies, example, and precept to win the students for Christ. Secondly,—This is only the beginning of his duty. He should take those who have come in as Christians, and those whom he has been enabled to win, and lead them to grow up in Christ, in their inner lives to know Him as the Way, the Truth, and the Life.

The Union has found itself handicapped by small funds, and by the lack of a man who can give sufficient of his time to the work of educational secretary and registrar. To meet the former need, it has been decided to make a general appeal for financial aid in this work. A statement is now being prepared, setting forth the main features of the Union, its aims and its needs. This will be distributed throughout West China, so that all may know what the Union is accomplishing. To meet the second need, it is confidently hoped that funds for the support of an educational secretary may be forthcoming in the near future, and that a suitable man may be secured for this important post.

It was delightful to note the deep spirit of earnestness and harmony that pervaded the meetings. That so many people of different training and different nationalities could agree on so much as this West China Educational Union has agreed upon, is evidently a sign that the Holy Spirit is guiding this work; and we look forward to the future with the assured faith that our mission schools are going to develop a broad and intelligent type of Christian manhood and womanhood in West China.

E. J. C.

EDIBLE BIRDS' NESTS (燕窩).

In 1907 a company of men were doing justice to an ample dinner provided by the cooks of a fine ocean-going steamer. One of the party had been "to and fro in the earth and up and down in it" with an amazing and almost suspicious frequency. His specialty, evidently, was menus, and we listened with envious interest to descriptions of dainty dishes prepared by strange peoples in torrid, temperate, and frigid zones. North, south, and west had already been under review, and the Orient was on the tapis. Gliding past Suez, Aden, and Colombo our friend, after touching Rangoon and Singapore, was well within

Indonesia when it occurred to him that inexact statements might be questioned. He evidently wished to discuss the product which forms the subject of this paper, but, knowing nothing about it, looked at me and inquired tentatively, "I say, did you ever taste their birds' *cage* soup?" Now, although the writer has washed down "tsamba" with buttered tea in Anterior Tibet; eaten rancid eels in Maori "pas;" sea slugs in China; "sour kraut" in New Guinea; and "tabel reis" in the Moluccas; "birds' *cage*" soup had never figured in his bill-of-fare; and, like George Washington, "he refused to tell a lie." The chief engineer, however, had not only been in the East, but had kept birds in *cages*, and said so in such a manner that the garrulous gourmet was only moderately communicative during the remainder of the journey.

But although worn-out bird cages are more suited for the stove than the tureen, birds' nests of a certain kind are really a highly esteemed article of diet, and represent by no means an unimportant item in the revenue of the Dutch Indies. The edible birds' nests (in Chinese, *Yen Wo*) are the inspissated saliva of the Swiftlet, a bird closely allied to the well-known swallow. In the breeding season the glands of the bird enlarge considerably, are very active, and emit a viscid secretion which soon hardens in the air. The nests are "conical, small, and shallow," and when ready for export, not unlike a piece of light coloured glue, thin and semi-transparent. Those seen in the warehouses in China resemble the valve of a moderately large shell fish.

The commercial birds' nests, found as a rule in out-of-the-way caves, are believed by the Chinese to be a kind of fish glue manufactured by the birds and disgorged at will; but the main constituent is undoubtedly a substance allied to mucin. And this it seems is the element that decides the value of the strange product, for the first and purest quality (even in Indonesia worth its weight in silver) is apparently unalloyed mucin. The price of the best nests in Chengtu is Tls. 30 per catty, or about $\frac{3}{2}$ an English ounce. The second and third qualities are composed of less pure saliva, moss, grass, and in fact any local ingredient which might assist the over-strained glands in building a nest. But even this class cannot be bought under 1/- to 1/6 per ounce! This soup of swallow's saliva, so absurdly expensive, and said by some to be an uninviting, insipid dish, is probably, like the *beche de mer*, valued for some fancied tonic property. In Szechwan the "birds' nests" are added to either flesh soups or rice gruel. The so-called (*a*) birds' nest "soup" is made as follows:—The nests having been first soaked in boiling water, are

thoroughly freed from mildew and other impurities, and then cut into small sections, put in chicken or other soups, and boiled for half-an-hour. Spices and condiments are added to suit the taste of the gourmet. (b) Birds' nest "gruel" is made with rice instead of soup. The nests, which have been prepared in the same way as for the soup, are put in a pot with a quantity of the finest rice and boiled slowly until thoroughly cooked, after which native candy or the finest sugar is added.

The nest producing swallows are as a rule abundant in Java, Borneo, Flores (?), and other islands of Indonesia. Ceylon also, it is said, has birds' nests figuring in her exports. The writer heard that Macassar, the principal Dutch town in Celebes, was one of the great centres of the trade; but although he walked all over the quaint, sweltering, old town, visiting shops and warehouses, birds' nests were not to be seen in the windows; nor would the managers of the wholesale establishments exhibit the precious wares to the inquisitive Australian. One wondered afterwards if Macassar really did any trade in birds' nests. But it might not have been the proper season for the trade; or perhaps the Chinese simply declined to inconvenience themselves for unprofitable globe trotters. And the heat of Macassar is certainly not conducive to politeness, unless there are "guilders" to warrant it.

Birds' nests are to be met with more or less all over China, but from the prices quoted above only officials and rich gentry can afford to have them occasionally on their bills-of-fare. It is probable that more than £1,000,000 worth reach China annually; Canton alone is said to receive 25,000,000 nests, valued at £875,000 every year. The Chinese evidently have a monopoly of the birds' nest trade in Indonesia, and if the following story is true, assist nature in a very interesting manner. It is related that at one time an enterprising Chinaman, galled by the restrictions of the Dutch Government imposed against reckless birds' nest hunters, stole some of the swiftlet's eggs and had them hatched by ordinary swallows that were building in his own premises. The chickens, it is said, not only came to maturity, but covered the interior of the good Chinaman's home with their precious nests. In course of time others followed his example, and now it is quite common (so it is said) to find these birds using the houses and even government buildings of Soerabaja for nest building instead of out-of-the-way and almost inaccessible caves. One cannot help wondering if the energetic merchants in Java have not discovered other and more questionable means of increasing the value of this dainty and valuable trade!

Batang.

JAMES HUSTON EDGAR.

CORRESPONDENCE.

"A HARMFUL POLEMIC."

[To the Editor of *The West China Missionary News*].

Dear Sir,—

Having experienced considerable difficulty with the Romanists at the beginning of the work in this district, the writer sympathises much with Mr. Rogers in his troubles, as told in the October number of the *News*. At such times as these one is often in a strait as to the best course to adopt in meeting these troubles. And it has to be confessed that, despite oneself, the wish that blow could be given for blow, and word word, will at times almost assert itself, but calmer consideration and experience have proved that this is not the wisest nor most effectual way to end such persecutions.

If the Chinese generally in Mr. Rogers' district are beginning to discriminate between Romanist and Protestant, like those in many other parts, he may rest assured that the pamphlet issued will in the end bring harm to no one but those from whom it emanated.

With regard to replying to or refuting it in the way Mr. Rogers suggests, I personally should hesitate long before deciding to do so. I do not see how the making of the matter known to nearly all the stations and out-stations in these three provinces would conduce either to a speedy or amicable settlement of this particular case. The pamphlet emanated from a *local* priest only, and to give it an editorial reply or refutation in the *official* organ of the Protestant Church in West China would, in my opinion, be setting something rolling which would do no good to either side, but which might do harm before it could be stopped. Should such things be issued with the imprimatur of the Bishop and (or) his Church, we might *then* expect that the paper would, in a reasonable and dignified manner, seek the best way of meeting such attacks. Many of our Chinese Christians are not too benevolently disposed towards the Romanists, and when some who live in districts where friction has occurred, become acquainted with one or two new facts concerning that Church, there is often an almost irresistible desire to air them

with some of the R.C. members. Should editorial reflections, etc., in the paper fall into the hands of such Christians, the temptation to use them would, in some cases, be too great for the individual to overcome. It can be readily seen that it would thus be easy to rekindle forces which were once thought to be dead.

May our brother Rogers derive much comfort at this trying and difficult time from the words of our Lord that they who are persecuted for righteousness sake are "blessed," and that their reward in Heaven is "great."

Yours truly,

Tsunyi, Nov. 1st, 1909.

T. WINDSOR.

HOW BEST TO ROMANIZE 四川.

[To the Editor of *The West China Missionary News,*]

Dear Sir,—

Just a word in reply to the article in the November *News*, "Is a change possible—If not, why not? A vacation reverie.—H. L. C."

He asks, "Is a change possible?" Why, of course it is, and a change so very easily made, and yet so effective, that when made, we and all others besides, both in China and at home, would be absolutely uniform in our romanization of the names of China's provinces and cities. What change is that, do I hear him ask? Simply the change to the spelling as adopted by the Chinese Imperial Government—adopted, too, after a long time spent in consideration of the whole matter, and which system is now *final* for both Post and Telegraph Offices.

Could there, Mr. Editor, be anything more rational than for us *all* to adopt this system? And, further, that we do it so rigidly that we will never use any other for romanizing the names of places in this Empire. Surely the matter has been taken out of our hands, and for the life of me I cannot see what there is left for us to do but to accept it.

The Postal authorities admit it is not ideal from the sinologue's point of view; but they ask us to be generous in our criticisms, remembering all the tremendous difficulties they had to overcome in adopting any one system for the whole Empire.

"H.L.C." may try all his days to find some romanized form for 四川 that would be correctly pronounced at sight by the friends at home, and never succeed. Certainly his "Si Chuan" is not the thing. Why, I can hear the good friends saying, "Oh, the name of your province then is 'Sigh-Chew-An', is it not?"

And who could convince them to the contrary if we found them trying to pronounce "H.L.C.'s 'Si-Chuan'?" I'll admit that the "s.s.z z z z--" etc., he complains of is just as difficult, but the point is that, after all is said and done, the friends at home cannot correctly pronounce the name, so why try to find something for this end? But if we will consistently adhere to the system of romanizing the I.P.O. have adopted, the good folk at home can know how to correctly address our letters and other matter, so that there will be no failure in its being delivered to the proper place anywhere in the interior of China. So let us, one and all, stop trying to do the impossible, and merely comply with the fixed system of the I.P.O.

A book may be purchased at your Post-office for the small sum of twenty-five cents, which gives the I.P.O. romanized form for every province, as well as every city where there is an office. Get it, and use it.

And finally, Mr. Editor, I appeal to you to use your Editorial authority to make it an absolute rule of your magazine to never allow the name of a place to appear in its pages unless spelled according to this same system. If your correspondents do not use it, then alter their spelling for them.

Yours sincerely,

Chungking, Nov. 15th, 1909.

R. B. WHITTLESEY.

U.S.A. PARCEL POST.

[To the Editor of *The West China Missionary News*].

Dear Sir,—

Believing the following information will be of interest to many of your subscribers, I pass it on to you for insertion in your magazine.

Up to the present time it has been impossible for friends in the United States to mail parcels to China, save to some few treaty ports down river; or for anyone out here to make purchases there—the goods to be sent out by post. This fact had been known to me for years, but it was brought to my notice in a very aggravating way over a year ago, and I at once began correspondence with the Post Office authorities in Washington in regard to the matter, with the following most satisfactory results.

My information is official, being from the Acting Second Assistant Postmaster-General, Hon. John W. Hollyday, and is:—

1.—"Any article that is admissible to the domestic mails of the United States is mailable for delivery in the city of Shanghai, through the United States Postal Agency in that city, at the postage rate and under the conditions which would apply to it if it were addressed for delivery in the United States."

2.—"Any article embraced in the categories mentioned in the paragraph next preceding, and addressed to Shanghai, would be despatched to our Postal Agency in that city, even if the address bore a request to be forwarded to some other city in China, which request would be complied with by handing the article to the Chinese Post in Shanghai, to be forwarded to its final destination, subject to Chinese domestic postage rates for collection on delivery."

Wanting confirmation of paragraph 2, I wrote again, and am now informed that all that could be desired is included in the ruling as indicated in that paragraph.

In sending this last letter, the Department tells me that all such parcels should be addressed as follows:—"JOHN DOE, Esq., Shanghai, China.—To be forwarded to X Y Z Mission (or firm, etc.) in any city in the Chinese I.P.O. Administration."

With this word from Washington, there is nothing to hinder our having parcels out from the United States, addressed to any place in this Empire reached by the Imperial Post.

Yours sincerely,

Chungking, November 15th, 1909.

R. B. WHITTLESEY.

A CORRECTION.

[To the Editor of *The West China Missionary News.*]

*Dear Sir.—

In the April number of the *News*, an article written by Mr. Amundsen, entitled, "The First European Lady," had the following statement, "Mrs. Shelton, the first lady to cross the cold, mountainous region of Eastern Tibet, and settle in far-away Batang, with a family."

While in Chengtu in April the sentence struck me as being rather ambiguous. But a mistaken impression about the advent of foreign ladies in Batang seemed such a trivial matter that no attention was paid to it. Just lately, however, we have been informed that the article has given the same impression beyond China. As such an impression does not quite accord

with the facts, it is my duty to state definitely that Mrs. John R. Muir, of the China Inland Mission, was the first European lady to reach Batang, although the late Mrs. James Moyes had, in 1898, covered two-thirds of the journey. The dates are:—December, 1898, Lamaya—Mrs. James Moyes; July 18, 1908, Batang—Mrs. John R. Muir. Dr. and Mrs. Shelton (and family) arrived in Batang about a week later.

I am, etc.,

J. HUSTON EDGAR.

REVIVAL NOTES.

Yachow.

The special meetings for which we asked prayer in the Oct. issue of the *News* have passed into history, and I want to take this occasion to thank every individual who remembered these meetings before God's throne, for He graciously answered prayer.

The special Bible study class had been well advertised among our fourteen out-stations, and by the fourth of the ninth moon a goodly number had come up and enrolled for the month's work.

The daily program consisted of a morning prayer hour from 8 to 9 a.m., when an Old Testament illustration of God's faithfulness in answering prayer was given. The talk never took more than fifteen minutes, the rest of the hour being spent in prayer. From 10 to 12 o'clock three studies were given. The first on Bible doctrine on prayer, following Torrey; the second on the Person and Work of the Holy Spirit; and the third on the Life of Christ, from Luke's Gospel. In the afternoon a reading from the Life of Pastor Shi was given and enjoyed, followed by a talk on an Old Testament character by Mr. Salquist. Evenings, special prayer meetings were held, and we had the good aid of two native brethren from the Kiating Church in all the later devotional meetings. Each day, from 7 to 8 a.m., appointed lessons were repeated, and a record kept of the work of each individual. The last week there was a final examination, and the standing of each published. There was a roll-call at each session, which gave a much needed lesson on punctuality.

The class grew in interest and numbers from the start, until our records showed a total enrollment of 100, there being some twenty women among the number, whose interests were well cared for by Mr. and Mrs. Salquist and a faithful native evangelist named Kao.

The class was made up of people from every walk of life, from the student (one man with a *kong-yie* degree being the first to be deeply convicted of sin, breaking down with tears) to the merchant. Twenty-five persons attending were under 20 years of age; ten, 50 years or over, the balance, sixty-five, all middle aged. There was one cripple among the number, whose grief was poignant at the fatality that cursed his lot, but who came out clear from deep conviction of his own sin and went home rejoicing. Another special case was a Lolo from our Fulin out-station district. He was a stolid, stalwart looking fellow, but as the meetings progressed he came under deep conviction of sin, and confessed to some awful crimes. He too found peace, and went home bent on telling the Good News to his people. I expect shortly to make a trip into his country, and who knows but that his conversion may prove the door of entrance into the Lolo tribes that we have been looking and praying for, lo! these many years.

The Spirit of God was present in power throughout the meetings. Many received a new impulse for service, and there were some fine transformations of character. One man who had been in jail and released when the present Emperor came to the throne, was born anew, and rejoices in the liberation of a greater than Hsuan Tung. One of the old city church members had a vision one night, and she recited it very vividly the next morning at prayer meeting. Its message was a call to repentance, and to embrace this opportunity of receiving the Holy Spirit.

The month's work climaxed in our never-to-be-forgotten Sunday, November 14th, when 81 persons were baptised and received into church fellowship. I might say that the work of baptising this number was done by Mr. Salquist and the writer in exactly 65 minutes.

There were three days' special meetings following the baptisms on Sunday, but while some good addresses were given, followed by very helpful discussion, it was hard to reach an anti-climax, and the work closed with a talk on the Importance of Bible Study and the most helpful testimony meeting on direct benefits received from the meetings it has ever been my privilege to attend.

One of the truths that took hold of a number was that the body is the temple of God; another, that the Holy Spirit is a real person, one called by our side to help in life and service.

New and old church members pledged 256,000 cash for the support of the church work for the next year. Most of the pledges were for 1000 cash, but two members pledged 12,000 each, one of whom, rejoicing that his wife had been baptised, pledged 6000 for her.

The closing Sunday evening communion service was very solemn and impressive. According to a custom of this Church, it was the time when new members pledged themselves to God and entered into a solemn covenant with Him. This was done with

evident sincerity. The sermon was on the precious blood of Christ, and it was the first time in our history that the church building has been entirely occupied by Christians. Remembering early days, this truly was a joyous sight.

Men and angels were made to rejoice over repentant sinners finding the Saviour; older Christians came into a spiritual experience of religion; and the memory of God working with us will be a sweet savor to the Yachow missionaries for many days to come.

Another two weeks study class is planned for beginning the week of prayer. We would very much value the prayers of our friends for these meetings.

H. J. O.

WEST CHINA RELIGIOUS TRACT SOCIETY.

As there are some seventy or eighty missionaries in West China who have not yet become members of the Society, we would remind them that now is a suitable time to send \$3 to the Treasurer, and so constitute themselves members.

The work is increasing on our hands, and funds are urgently needed. The circulation from Chungking for the present year has mounted up to 947,078 Christian books and tracts, and from Chengtu other 205,000 have been circulated, and there are the other two sub-Depôts, whose accounts are not yet made up, at Yachow and Mienchow.

Friends in England who would like to help in this good work may send their contributions to the China Inland Mission, in London, who will acknowledge same, and transmit the money to us in China.

The Calender for 1910 has been a great success, and the first two editions (75,000) being already nearly sold out, we are printing a third edition.

At our Executive Committee meeting this month other 298,000 books and tracts were ordered to be printed at the Canadian Press, Chengtu.

We are also getting a supply of Dr. McAll's "Catechism of Health" from Hankow, which will now appear on our Catalogue, price 4 cents per copy. A new Tract, entitled "A Prayer for Rain," has been added to our list, price 8 cents per 100; also "Important Words of Scripture," translated by the Rev. J. Hutson, has passed the Examiners and gone to Press.

Editions of the following books with beautifully coloured illustrations are in preparation:—No. 585, "Right Guidance;" 721, "The Gospel in O. T. History;" 724, "Life of Joseph;" 725, "The Lost Sheep;" 752, "Life of Moses;" 802, "Christ's Teaching at the Wellside;" 901, "The Prodigal's Return;" 935, "Outline Life of Christ."

Also, being prepared in London, beautifully coloured pictures for tracts on the following subjects:—"The Widow's Mite," "Abraham," "Moses on Horeb," "Elijah," "Daniel," "Joseph," "The Infant Christ," "David before Saul."

The following three Tibetan Tracts are being printed, and 1000 of each will be sent to each of the nine mission stations on the Tibetan frontier, and future supplies may be had at 50 cents per 1000:—"Sin and Idols," "The Gospel," "Conversion." Also, the following four text tracts have been printed in Tibetan, and 1000 of each will be sent to the same nine stations for free distribution:—John 3.16, John 3.36, John 4.24, Romans 6.23.

158 Grants for Preachers' Libraries have been approved, and are being dealt with, and the remaining 42 will be appropriated within the next few weeks. If you have not taken advantage of this most valuable offer of the London Tract Society, send application to Mr. Whittlesey now.

The six Pastor's Libraries, which the Religious Tract Society of London have enabled us to establish, have now been relegated to the Friend's Mission at Taihocheng; the Church Missionary Society at Mienchow; the China Inland Mission at Paon'ngfu; the Methodist Episcopal Mission at Chengtu; the United Methodist Mission at Chaotongfu, Yunnan; and the London Missionary Society at Chungking. Dr. Wolfendale of this city is sending out a circular to missionaries in West China, calling for applications for the use of the splendid lantern slides sent to us by the kindness of the Religious Tract Society of London. Please reply promptly, and Dr. Wolfendale will arrange for you to have the use of these valuable pictures. The subjects are:—The Life of our Lord; The Pilgrim's Progress; and Grace Abounding.

The Annual Meeting of the West China Religious Tract Society will be held in Chungking on the evening of Tuesday, 11th January, 1910. All members of the Society who will not be able to be present should now send in their ballot papers duly filled up for the election of the Executive Committee for next year.

JAMES MURRAY.

Hon. Secretary.

WOMEN'S WORK.*

Mienchow—Women's School.

On returning to Mienchow, from helping in the Women's Bible School at Mienchuh, we were feeling so sorry for our own city women who had missed all the good things that we had been enjoying there, when the idea occurred to us to have a school here for our Christians on the same lines, only much simpler. We held it for four days, and 33 women attended. Each morning began with a devotional meeting, and from 10 to 11.30 a.m. the women were all set to work reading tracts, part of the Prayer Book, or learning to recognize a few characters. Those who knew the most helped the others, and there was a perfect buzz like a hive of bees whilst this was going on. From 11.45 to 12.45 practical subjects were introduced to the school by a missionary or older member, and discussion invited on the same. Temperance, Anti-Footbinding, Hygiene, etc., etc., were taken up with more or less warmth—the one who introduced the subject (needless to say) being always most enthusiastic.

In the afternoons a hymn was learned by heart—not an easy task for the old “grandmothers” and some of the ignorant younger ones. This was followed by addresses on the life of David. Those who came from the other end of the town were provided with some refreshment in the middle of the day.

We are sure that these Schools have quickened the spiritual life of our members and aroused more enthusiasm for soul-winning.

G. E. W.

*The Sub-editor who is responsible to fill two pages every month with matter concerning Women's Work will be most grateful if lady missionaries will make it possible for the task to be satisfactorily fulfilled by sending news from their stations, and especially by writing short practical articles for insertion on methods tried and proved successful, difficulties overcome, new plans proposed, anything that has been found encouraging or stimulating, definite answers to prayer, and “signs following” the preached Word, that we may thus mutually strengthen each other's hands in the Lord.

G. E. W.

Mienchuh--Women's Bible-School.

The C.M.S. Women's Annual nine days' Bible-School was this year held at Mienchuh, Sep. 29th to Oct. 9th.

It was attended by fourteen women, the majority of whom were Biblewomen or helpers. Several women were examined in a course which they had studied during the year, including—St. Luke's Gospel, I. and II. Timothy, Baptismal Service, Old Testament History, and 30 hymns. Lectures were given by five lady missionaries, the subjects chosen being the following:—St. Paul's Life and Work, Study of God's Word, Prayer, Book of Ezra, Soul Winning, Missionary Subjects, Words to Mothers and Wives from the book of Proverbs.

On two afternoons evangelistic services were held in our mission rooms, at which the women spoke and testified.

On Monday, after the early devotional meeting, the whole day was given up to conference. Methods of Work, Temperance, Sabbath Keeping, "The Sacred Tenth," Day Schools, were amongst the subjects discussed.

It was very easy to see that some of the women found it somewhat tiring to be under close instruction for so many hours each day, but they expressed their sense of the great value to them of this nine days' school. When we met at the close for a social evening, all felt much drawn together in happy fellowship, and one dear simple countrywoman asked, "Will Heaven be like this?" One of the women reminded us of the hymn, "Here we meet to part again," and suggested that we might sing it; another, who is very deaf, heard that a hymn was being read about Heaven, and said most decidedly, "No, we are not going to sing about Heaven to-night; we need not be in any hurry about going to Heaven, there is too much work to be done down here. Let us go out and preach. Now we are between 40 and 50 years of age we can go anywhere, and this is our great opportunity; let us use it—let us work and pray for the people."

The other women caught the spirit of her earnestness and we finished with a good prayer meeting. I believe all went home helped and strengthened, and with an increased desire to spread the Gospel.

E. J.

NOTES FROM THE FRONT.

Anhsien.

This city and district has also been very much disturbed by the Boxer outbreak, and work has been hindered. But the movement has been dealt with in a very decided way, and has about been crushed. As a whole, the Christians and adherents have stood firm during the time of trial.

In the city there was a lot of preaching done in the guest halls during the feast of the city gods, and special lantern lectures on the life of our Lord were given from the stage of a great temple, to the mandarins, the soldiers and their officers, and the police and their officers.

The premises in Tsao-hai-kiai that were destroyed by the Boxers have been repaired, and were re-opened on Friday, Sept. 17. A feast of twelve tables was given, and the people generally showed themselves friendly. Some catechumens were received at Tsao-hai-kiai and Lui-ku-ping.

At Hwa-kiai-tze, another out-station, four persons were baptized, and eleven admitted as catechumens, on Sept. 19th. At Ho-pa-chang there has been, until quite recently, a feeling of unrest, but things seem quiet now.

On the whole, in station and out-stations, the work is hopeful, but much prayer is asked for.

Chefoo.

Your readers will be grieved to hear that Mrs. Crofts, wife of Rev. D. W. Crofts, of the C.I.M., Chenyuan, Kweichow, died here early this morning, of dysenteric-diarrhoea, after about three weeks' illness. She leaves three children here, and a three-year old child at Panghai. I feel sure that our hearts will go out in prayer for them; also, for Mr. Crofts, who is still at his station. Mrs. Crofts expected to be *en route* West last month.

October 15.

J. C. PLATT.

Chongkiang.

The work in this city goes on slowly, but the women's work seems hopeful. Mr. Turner went the round of the city

distributing tracts and bookselling, going to all the shops, dan was well received.

A street shop that had been rented for preaching had to be given up through opposition.

During the festival of the city gods a number of books was sold, and many visitors came to the guest-hall. Lantern lectures were also given to the women in the guest-hall.

On November the 4th the Bishop confirmed two women candidates, the first fruits of Chongkiang.

Additonal premises have just been acquired adjoining the present mission house. These will be more suitable for general work.

Chungpa.

The work in this city and district was rather interrupted by the Boxer outbreak and the disturbed state of the district during May and June. Many of the Boxer leaders have been caught and executed, and once more work is going on as usual.

One of the most important events has been the purchase of a plot for a Christian burial ground, from funds mainly provided by the adherents.

The Harvest Thanksgiving was held during September, and the collections amounted to over 12,000 cash, to be divided between the Bible and Tract Societies.

The Boys and Girls School have kept up their numbers, and the Sunday services and classes have been well attended—Work had been resumed at 'Fongkow, the premises haing been put in order. There is a day school there, with 20 children on the books.—Premises have been secured at Liyamiao after a long delay. About 40 hearers meet there for worship.—At Pehmiaotze work is going on quietly.

During August and September Mr. Spreckley, in company with two colporteurs, visited the district to the north of Chungpa, and investigated two new openings for work in two mountain villages, Patzeli and Kucheng, where there are several tens of persons professing interest in the gospel. Many had mistaken ideas as to the purpose and scope of missionary work, but on the whole the prospect was found to be hopeful. At Shuitsingpu Mr. Spreckley admitted seven persons to the catechumenate, and at various places *en route* the lantern was shown to great crowds. Several hundreds of gospels and tracts also were sold.

During October, Rev. D. A. Callum and Mr. Kow, the evangelist, also paid a visit to the same district, and admitted

other twelve persons to the catechumenate at Shuitsingpu. Many of those who at first professed interest had gone back. Another opening in Tsingchwan was investigated, and was considered promising.

Since last reported, three persons have been baptised and thirty-six received as catechumens in the station and out-stations. The two colporteurs have sold 3173 Scripture portions, 31 bibles, and 111 testaments since December, also a large number of other books.

Chungking.

Messrs. Warburton and Alfred Davidson of the Friends Mission were in the Tachuhsien district for a fortnight in November, and had the joy of receiving 23 persons into the membership of the Church. Also the opium refuge work in that district showed marked signs of success, no less than seven hundred having passed through the hands of those in charge, and not more than ten per cent. have failed to break with the habit.

At this season we are looking for missionaries to return to the field and to bring recruits with them. Among the first to arrive will be Mr. and Mrs. Edgar for the China Inland Mission work on the Tibetan border, and Mr. Tomkinson to assist Mr. Broomhall in the business department at Chungking.

We are glad to hear of Dr. and Mrs. Henry Davidson leaving Ichang on 10th Nov. for the West, and they probably have with them Miss Cumber and Mr. Wigham's younger brother.

The Methodist Episcopal Mission is looking for considerable reinforcements. Dr. and Mrs. McCartney were at Hankow on 10th Nov., and they will probably bring West with them Bishop Bashford, and Dr. and Mrs. Lewis; also, as recruits, Dr. and Mrs. Vaughan, for Chengtu, and Mr. Mauser, dispenser, and Mr. Knap, as helper in the Men's Hospital at Chungking.

We are glad to hear of Miss Galloway and Mr. Manly returning in the early spring, the former bringing with her probably two lady recruits, one of whom will be a doctor.

We had the pleasure of a visit from Mr. and Mrs. H. E. V. Andrews in the beginning of November on their way to take up work at the C.I.M. station at Kueifu.

We had also the pleasure of seeing Mr. and Mrs. Fergusson and the three Canadian ladies accompanying them to the coast on 13th Nov.

Mr. Wilkinson, the new British Consul General for Chengtu, arrived here on 12th Nov., and leaves for the provincial capital on Friday, accompanied by Dr. Dawe, of H.M.S. Britomart. Mr. H. E. Sly, who was Acting Consul here, left on 15th Nov.

for his new post at Hangchow, and Mr. Smith, from Chengtu, has come to take his place in Chungking.—Dr. Betke has come to take charge of German interests in this city.

Two steamers arrived in port last week, namely, H.M.S. *Widgeon*, which had made the run from Ichang to this city in 46 hours steaming, and the new French gunboat *Doudart de Lagree*, which did the same in 41 hours, thus breaking the record for speed. The former brought two naval officers for the British gunboats, namely, Lt.-Commanders Wilding and Mulloch, the latter having lately returned from the South Pole Relief Expedition.

Captain Plant's steamer, *Shu-tung*, with her tow lashed alongside, made the trip from Ichang to Chungking in eight days. She has accommodation for 12 first-class passengers and for 66 Chinese. The first-class fare from Ichang to Chungking is Tls. 50, and from Chungking to Ichang Tls. 30, without food being provided.

Chungking, 16th Nov., 1909.

J. M.

Kweifu.

"Not by might, nor by power, but by My Spirit."

The past month has run out very quickly, and the many troubles that I alluded to in my last notes have led to blessing in more cases than one.

I have been able to send an evangelist to Taningsien, though at one time it seemed doubtful if he would go after the rough handling he received in the Wushan yamen.

Troubles in another outstation of quite a different nature have somehow led to twenty new adherents coming forward, and I strongly expect that these are drawn from the scores and hundreds who from the start have been more or less coming under the sound of the Gospel, and now at length are going to take a definite stand. Pray for them, please.

Miss Clarke, who has been detained so long in the sick room at Wanhsien, is coming here this week, and proceeding to some of the out-stations.—Mr. and Mrs. Andrews are coming into residence here in about ten days. Abundance of work awaits them.

Arrangements are being made for the extension of our premises here.

The first native steamer came through the gorges and anchored here about ten days ago—the s.s. *Shu-tung*. It is a native undertaking, but, of course, she was of English build and

commanded by Englishmen!—The weapons of our warfare are of a very different calibre, yet I think we should learn a lesson from those who, by determined plodding, overcome difficulties which in earlier days were reckoned insurmountable.

God is graciously working and bringing around us many old friends. Over twenty people come in three nights a week—Christians, adherents, and a mixed congregation—for prayer; and each Sunday, twenty, seventy, and forty, at 7.30 a.m., 11 a.m., and 4 p.m. respectively. These are men and boys—the women having taken a holiday for the most part, waiting for the *sznu*.

Nov. 1.

MONTAGU BEAUCHAMP.

Maochow.

The great event for Maochow station has been the arrival of Mrs. Lawrence to take up work among the women, which is difficult in this city. Work has been carried on in the street chapel, where good numbers have heard the Gospel, and new premises have been built for a school.

A Mr. Cheo, a Maochow man, has been engaged as a colporteur evangelist, and visits places around, particularly a large walled village between Maochow and Sungpan. The evangelist, Mr. Chu, is very ill.

On November 7th several persons were to be baptized and others admitted to the catechumenate. Also, on Nov. 14th, the Bishop is to visit Maochow for confirmation.

Mienchow.

One of the most important events in this station was the arrival of Mr. and Mrs. Phillips on their return from furlough. They have once more resumed their work and charge.

Some suitable premises have been secured for the Boys High School, and the Rev. W. Munn is getting them ready for occupation.—The Girls High School continues to grow under the care of Miss Casswell.—The Biblewomen's School, under Miss Wells, has also been carried on with a few pupils.—The street chapel and guest-hall have been in full swing, and some good "open airs" have been held on the church steps after evening service.

In the outstations—Weicheng, Yangkiatien, Fengkutsing, and Hwanglucheng—the work is being carried on steadily

by Chinese evangelists, and regularly supervised by the missionaries in Mienchow. Hwanglucheng has recently been placed under the care of a Mr. Hsiung, a baptized native of the village. Eight men and four women have been received as catechumens in this place.

Mienchuh.

In this city also new workers have taken up residence and begun work. The Rev. O. M. and Mrs. Jackson, Rev. J. R. Stewart, Dr. Lechler, Miss Armfield, and Miss Fregard are now all stationed in Mienchuh. During July some premises were rented for a preaching place, women's guest-hall, and branch dispensary in the south suburb of the town—one of the busiest and most important streets. A small school has been begun on these premises, and services are held on Sundays as well as week-days.

The dispensary work keeps up—about 1000 patients coming in three months. Dr. Lechler and Mr. Stewart have visited some famous temple fairs, and have had busy times bookselling.

During September a Bible School for women Christians was held, at which fifteen attended from various stations, and several lady missionaries each gave a course of lectures.

On Sunday, Oct. 1st, the Bishop confirmed 17 candidates. Other 11 had to be deferred for various reasons. At Tsuentaochang, Hsiaotsuen, and Shihfang the work is going on steadily.

Shihchuan.

This city also has suffered from the Boxer scare, and some of the adherents have absented themselves from services and classes. During June, three catechumens were received, and Miss Caldwell began a woman's class.

The mandarin and his family are very friendly, and his wife shows great interest in the Gospel. Some of the soldiers who were guarding the city during the trouble also showed much interest, one of them being very hopeful.

A young colporteur evangelist went in August to help in the guest-hall and district, and is doing useful work.

The school keeps up well, and the people are friendly. Mr. Caldwell and the evangelist have just been on a bookselling and preaching tour in the country. Particulars of the journey have not yet come to hand.

The Shihchuan church calls for prayer, as many of the members have been very cold in their profession.

Sintu.

In Sintu the opening of the new church has been the most important event. It is described as a well-built and beautifully finished building, capable of seating some 200 persons. It was opened during June, and a number of Christians and missionaries from other stations went to assist at the opening. The gentry and people of the city were very friendly, and presented complimentary tablets to be hung in the church. The workmen also presented a tablet, and some of them professed to believe the Gospel. About 800 people were present at the opening, and many others came during the week, which was a grand opportunity for preaching.

The building was dedicated by the Bishop on Nov. 2nd, when he visited there to confirm four candidates.

On Nov. 3rd several people were baptized, and some have been admitted to the catechumenate.

Several lapsed enquirers are returning, and other fresh people showing interest. Mrs. Hamilton and the Biblewomen get many opportunities for preaching to women.

Suitingfu.

This mountainous part of Szechwan is probably little known to most of the readers of the *News*. Work has now been opened here for ten years. Besides the hospital, and girls' school, the south gate preaching hall, the Fuh Yin Tang and church outside the east gate, there is a large country work going on. Until recently the Tachu work and out-stations were worked from Suiting. Our evangelistic efforts are now chiefly to the north and east of us—the districts of Tunghiang and Sinninghien.

I have recently had two visits in these districts. We baptised four men at Tunghiang, our first fruits there. My wife accompanied me on the journey. We further visited Tsingtzchang and Hwangkinkeo further north, where we have preaching halls. A boat wreck on the way back made a variety—fortunately, we were walking on the bank at the time.

On my second journey—starting alone—I visited Sinninghsien and Lanpachang, opening a preaching hall at the latter place. One feels a distinct spread of interest all through this district. On returning, an enquirer, Mr. Mung, said he would come on our boat a short distance to return to his home, 25 *li*. One mentally thought—how like our Chinese friends, to make use of the foreigner's boat. However, on reaching this place, he got off, presented 800 cash to the boatman, and said, "You won't mind

my paying for your——," and before I had time to reply he was off. I must say it was rather a surprise. Passing Tunghiang on my way back, I spent a night, and found Mr. Thomasson getting large numbers to his daily preaching.

My wife has been encouraged by getting women in from the out-stations to teach for a month at a time, having daily classes with them. The Y.M.C.A. studies on the Gospels she finds a great help, as it gives them work to get up by themselves each day.

Miss Fowle works hard with her school, and has five girls now preparing for baptism.—Dr. and Mrs. Hewitt have been away for the last six weeks on a visit to Chuhsien, and only just returned.

This week we have started a lantern service in the church—on Monday for men and on Wednesday for women. We have distributed tickets, and got large crowds that listened very attentively.

Our preaching hall at the south gate is being blessed, and numbers from distant places hear the Gospel. I feel there is a great desire for spiritual revival, and our people are praying for it.

ARTHUR POLHILL.

Tehyang.

At this city the work shows very few signs of progress. A street chapel has been opened on one of the busy streets, and many hear the word there. Also, more people are coming about the guest-halls, and to seek medical aid.

The work in Liohping, the out-station, is encouraging. The Rev. H. H. Taylor has taken up residence at Tehyang as his centre, to work the cities of Hanchow, Shihfang, and Tsingtang.

Much prayer is needed for the church at Tehyang.

Tsunyi.

We in this station were glad to get the little pamphlet telling of the Revival at the coast. Of the 50 copies received, 15 were sent to each of the two out stations, and 20 kept for use here. As some of the Christians and enquirers are unable to read, we had them read at the services on two successive Sabbaths—three times each Sabbath. The passages of Scripture given and the texts quoted were all read in full, with a few appropriate remarks, and the account of God's doings as described in the book was read by one of the Christians.

All who were present were much interested in what they heard—the women especially so. Although no manifestations of grief for sin, etc., such as the book told of were seen, we nevertheless think it was used to lead to searching of heart by some. We were cheered, however, to learn that in one case it was the direct instrument in restoring peace between a

husband and wife. She had spoken harshly to him in the presence of another person, an enquirer. And before going to him, she first called this person into her room, told of her own wrong, had some prayer together, then went and made a full confession to her husband. We thank God for His gracious working in this individual case. But there is great need and great room for a mightier and more general display of His transforming and cleansing power in the little church in this city. The restored peace and harmony of a home, as the result of speaking to one weak woman, intensifies our longing that each member of the church may be quickened to hear His voice speaking to them in anspecial manner.

Once earlier in the year, and twice recently, the writer has been called to the country to conduct Christian burial services in the same district. In no case was the person either amember of the church or an enquirer, but in each case there is every reason to believe that the individual passed away in the sure hope of eternal life.

Also, in each case those used to lead them to a saving knowledge of Christ was a member of their own family. In the first case it was the father, in the second the husband, and in the third the son was the honoured instrument. In the case of the wife especially, the dying testimony seemed to have been most clear and cheering. All through the hours of the last day spent on earth there were constant longings to be with Jesus, "my Saviour." She was a young woman, wife of a teacher, only 24 years of age, and had suffered much in her illness. In life she was "fair to look upon," but her face, as she lay in the coffin, with its expression of perfect rest, was simply beautiful to behold. It seemed as if heaven might have allowed a stray bit of the joy and rest she was enjoying there to be reflected in her features to console and strengthen her sorrowful husband.

The last case was an old lady, 72 years of age. Her son has been an enquirer for about two years, and has sought to teach his mother of Jesus the Saviour. As her mind grasped the truth, her heart seemed to be opened to receive it. She passed away after a little more than one day of sickness, and the last thing she did was to nod assent to a question asked by her son concerning her trust in God.

Such cases as the above, where Christians witness so faithfully and effectually in their homes, should certainly stimulate us to be faithful on our part of making known this blessed Gospel.

Nov. 3rd, 1909.

T. WINDSOR.

Wanhsien.

During Mr. W. C. Taylor's illness, many of our freinds sent messages of sympathy and assurance of continual prayer on our behalf, which, during the time of strain, proved to be an upholding power to us all. I wish, therefore, through the medium of the *News*, to thank all friends who thus shared the burden and intercession with us.

We have had Dr. Parry with us for over a month of this time, and, owing to Mr. Taylor's improved condition, he was enabled to leave us last Monday. Mrs. Taylor is returning to be with her husband during convalescence, ere they leave for the coast.

During this week we are having special meetings for our men in the evenings, and have found, by using the small booklet, 江南奮興會, and reading consecutive portions of it each evening, in this way some of our people have been led out to see, as never before what the power of conviction under the Spirit really means, and also to pray intelligently for the working of the same Spirit in our midst. Miss Wilson proposes holding similar meetings for the Christian women next week.

October 30.

T. D.

BIRTHS.

LONGLEY.—At Junghsien, on Nov. 5th, to Rev. R. S. and Mrs. Longley, Canadian Methodist Mission, a son—Vernon Auld.

SPARLING.—At Tzeliutsing, on Nov. 5th, to Rev. G. W. and Mrs. Sparling, Canadian Methodist Mission, a daughter—Ruth Eleanor.

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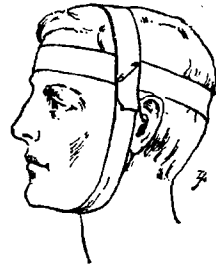
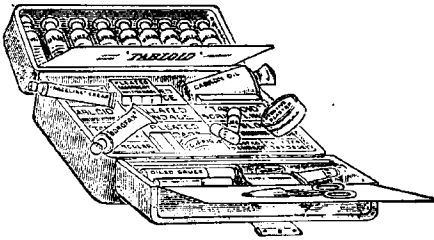
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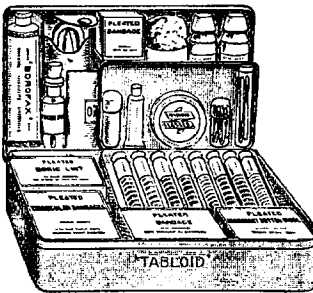
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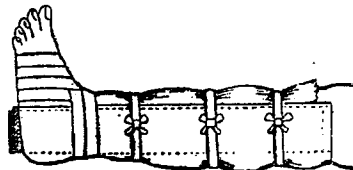


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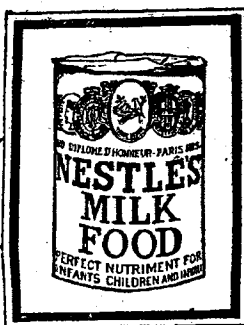
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