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## The Religion of Intelligence.\*

BY PROF. BORDEN P. BOWNE, LL.D.

FOR many years I have been repeating the words of the Creed, "I believe in God the Father Almighty," but I have never repeated them with such satisfaction and deep conviction as I have since I left home and have seen other nations and other races with different customs and ways of thinking. I repeat them with satisfaction for two reasons: 1st, the human problem is so great and so vast that all our human wisdom seems unable to cope with it, and only God the Father Omnipotent and Omniscient is equal to its solution. We see so short a way, our wisest statesmen, our profoundest thinkers know so little of what is to come. Meanwhile humanity is driving stormily along its perilous way, and no one can tell what the end is to be. Omens of ill can everywhere be discerned as well as bows of promise; and in this uncertainty it is great relief and comfort to fall back upon the thought of God, the Father Almighty. He has made the earth and He must guide it, and because He is the Almighty Father we may believe that the end will be good. Through the confusion, the uncertainties, the strifes, the wars, the overturnings, through graves, and ruins, and the wrecks of things He is leading our race on to higher and more abundant life.

And the second reason why I repeat the words of the Creed with such satisfaction is found in the oneness of humanity which I more clearly discern as I move around the world. After all, Chinese human nature is very like American or

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\* An address delivered before the Chinese Y. M. C. A., Shanghai.

English or German human nature. God has made of one blood all nations to dwell upon the face of the earth. This conviction of the divine Fatherhood carries with it the fact of human brotherhood with its inalienable rights and inevitable duties, and I rejoice more and more in the fact.

In general, the question of religion has a much better standing in the intellectual world than it had years ago. At one time it was not uncommon to find critics and theorists who looked upon religion as an adventitious excrescence upon human nature, and without any real significance for human life. So much so, that they thought it would be a decided gain if religion could be finally exorcised. This view has passed away. Religion has come to be recognised as a great human fact; for good or evil, man is religious. Religion is no invention of priests or politicians, but is something rooted deep in humanity itself. Again, it was thought by many that religion has significance only for the future life, that this life might perhaps get along quite as well without it as with it, but further study has shown that religion is profoundly significant for this life, either for good or evil. There are religions that debase and defile; there are religions that industrially cripple and politically paralyse the people. The forces that make for evil or for obstruction have in many cases incarnated themselves in the people's religion, and there can be little industrial progress, or social development, or political improvement until the grip of these religions has been broken. And on the other hand, religion may be a great source of progress, of illumination, of inspiration, both for the individual and for the people. Our thought of God has profound significance, as well for the life that now is as for that which is to come. This changed point of view is everywhere apparent to one acquainted with the course of thought in the last twenty-five years. I never so fully realised it before as I did a year ago at the World's Fair in St. Louis. I attended there an International Congress of Art and Sciences, the members of which were scholars from all over the civilised world, and I was greatly impressed by the fact that whenever religion was mentioned, or whenever any question arose that directly or indirectly bore upon it, the references to religion were all of a friendly kind. It was taken for granted as a great human nature culminator, as a fact having the same warrant as all other human facts, to be studied, therefore, sympathetically and with an open mind.

The Christian attitude also toward the non-Christian religions has greatly changed in recent years. Christians themselves have been slow in understanding the truth and glory of the Gospel, the good news of God. For a long time it was held that God was good only to those to whom the Christian revelation had come, and that all others were unconditionally lost. But now we have learned that God is not made good by the Christian revelation, but only declared and shown to be good; He has always been good; He has always been the Father Almighty, and has always had purposes of grace concerning His children, whether they knew Him or not. The God who has been dealing with all past generations, your ancestors and mine, is the God of Grace, whom our Lord has revealed, and they are still in his hands.

Similarly, Christian thought has changed concerning the great outlying non-Christian systems; these also were thought at one time to be evil and only evil, and without any value whatever for their adherents. Accordingly, it was the fashion to deride and decry these religions, to emphasise their shortcomings and failures, and to oppose to them Christianity in its ideal form. But now we find it possible to think of Confucius, Mencius, and Buddha and many another as having done an important work among the people for whom they wrought, not indeed making anything perfect, but preparing the way and contributing much to the organization and development of the people. And this, too, should not surprise, still less offend, any Christian, for we are told that "a portion of the Spirit is given to every man," that "there is a light that lighteth every man that cometh into the world;" that "God is no respecter of persons, but that in every nation he that feareth God and worketh righteousness is accepted of Him." With this faith and our conviction that the world always has been in the hands of God, we are not surprised but rather delighted to find traces of divine guidance and inspiration in other than Christian lands. This does not mean, of course, that these systems are perfect or final; on the contrary, criticism shows how far from perfect they are and that they never could build humanity into its best estate; but it does mean that God has not been absent from the religious history of the race and has never left Himself anywhere without a witness. The sun does not envy the stars, yet they disappear in the brightness of its shining; so Christianity does not envy any of these lesser lights but gathers up into itself all their

illumination, so that they, too, disappear in the brightness of its shining. And if one should point to the aberrations of these other religions in disproof of this view, the obvious remark is that Christianity itself has gone astray in not a few times and places, sinking now and then to as utter superstition as could be found in sorcery or incantation.

But now it may be asked, has Christianity after all anything of special value to offer. We find great ethical wisdom in Confucius, deep spiritual insight in the Persian Scriptures; the Ethics of Aristotle is a good text-book to-day. Moral and religious wisdom is by no means confined to the Christian Scriptures. In what then does the superiority of Christianity consist? The answer is that the great significance of religion depends upon its doctrine of God; what He is and what He means; its doctrine of man also, what our human life is and what its destiny is to be. These are the fundamental and central questions, and various religions might have many ethical maxims and spiritual insights in common and yet differ widely on these points. Christianity has not added very much to our Ethics, but it has added greatly to our knowledge of God and man. The great, loving, righteous God stands revealed with His purposes of grace for men. The meaning of man's life and destiny is made clear, and man as child of God is given infinite value. It is in this realm that the great contribution and the great originality of Christian revelation lie. Christianity has thought, a greater and more inspiring thought concerning God and His purposes for man than any other religion has conceived, and has made that thought historic and the source of historic unfolding to an extent unparalleled elsewhere; and it is this thought which we, as Christians, have to make real for others to whom it has not yet come. What they need is not a text-book on ethics but the "good news" of God.

Religion can begin with almost nothing, but it can have a normal unfolding only under appropriate conditions. Religion is no simple and changeless thing, but it is a function of our whole nature and varies with our development. Intellect, heart, conscience and will alike contribute to our religious conceptions. Hence when there is little mental or moral development the religious instinct can cling to a stick or a stone or some low and hideous animal; but as life unfolds and intellect is clarified and conscience becomes regnant in our religious thinking, it then appears that there are certain

conditions that must be met by any religion that is to command the assent of developed humanity. First of all the object worshipped must be something which satisfies the intellect. As I have just said, when intellect is asleep almost anything can be made a religious object, but when intellect is awake and alert and thought has done its work, it then becomes impossible for the intellect to worship any being lower than the Highest. True religion aims at the perfect and will have the perfect or nothing. When our insight is scanty we may content ourselves with very imperfect notions, but when once the larger vision comes, the older conception must either be abandoned or must be enlarged to meet the newer insight. This fact does away with all low superstitions; they flourish only in the darkness of ignorance. But when the mind has been nourished on the great truths of science, the great revelations of world study and historical and philosophical study, it becomes simply impossible for that mind to rest in any of the forms of idolatry. Such a mind may make the motions of religion for selfish or other reasons, but it never really worships in any temple where the God is lower than the Highest. And if it be said these images, etc., are but symbols, the answer is the same. No developed mind can find any worthy symbol of the Highest in animal forms and idolatrous rites and practices. The intellect stands in such a temple either silent or scoffing. For the developed intellect God is a Spirit, and they that worship Him must worship Him in spirit and in truth. This fact is fatal to idolatry in all its forms, conceived as the religion of intelligence. Only the Perfect Reason will be tolerated by intelligence as its object of worship.

And equally religious development must take the direction of affirming not only a supreme reason but also a supreme righteousness. As a matter of fact, humanity has been distressingly slow in uniting the ethical and religious ideal, and historically there has been a great deal of religion that was either non-ethical or immoral, the two factors, the religious and the ethical, being brought into no vital union. We see this in both the ethnic religions and the non-Christian universal religions, and we see it also even in Christian lands. A great many people who are Christians in name and who verily believe themselves to be such seem to have little thought that their religion makes any demands upon their conscience, and that it should root in and result in righteousness. And yet one of

your Asiatic prophets a great many years ago came to this insight, in the great utterance: "He hath shown thee, O man, what is good, and what does the Lord require of thee but to do justly and to love mercy and to walk humbly with thy God?" It is only in the Christian religion that we find the religious and the ethical factor indissolubly blended. The failure to unite these two factors is the great source of the hideous and destructive aberrations that have defiled religious history and made many religions the enemies of humanity. All these must vanish away when conscience is awake.

And not only must the object of worship be supreme reason and supreme righteousness, but He must also be supreme goodness. It is at this point that religious thinking has oftenest come short. If God is to be of any religious value to us and an object of real and adoring worship, He must be supremely good. This demand has by no means always been understood, and in consequence we find a kind of subconscious effort in religious development to think a truly ethical thought about God. The outlying religions have largely conceived God as indifferent and selfish. The gods of Epicurus were deaf or indifferent to human sorrow. The God of philosophy has largely been of the same sort, a kind of absolute metaphysical being, with no active moral quality, or, if moral at all, in an abstract and unreal way. Likewise, the God of theology has hardly attained to any real active goodness, such as the thought of ethical love implies. This God, too, has been rather metaphysically conceived, and His holiness consisted mainly in making rules for men and in punishing their transgression. He was conceived largely after the fashion of the mediæval despot, and the conception of any obligation on His part to his creatures would have been looked upon almost as blasphemy. But now we have begun to think more clearly and profoundly as to what ethical love demands, and with this thought the immoral and indifferent gods have disappeared, and the God of theology, also, has been greatly modified. The rabble of gods has vanished like ghosts at the dawn before the clear gaze of conscience, and not a little traditional theology has also withered away. We have seen that the law of love applies to power as well as to weakness, that the strong ought to bear the burdens of the weak and not to please themselves, that the greatest of all must be the servant of all and the chief of burden

bearers. This insight has already wrought a great change in our traditional theology, and we are gradually coming in sight of the Christian truth involved in the incarnation. We no longer have an absolute being selfishly enjoying Himself, or a simply benevolent being, giving gifts to men at no cost to Himself, but we have a great Father in heaven giving His Son for our redemption, entering into the fellowship of our suffering, bending over humanity in an act of infinite cost and pain, but divinely bent on doing the divinest things at the instance of infinite love. Let us think for a moment of this Christian view and its world-wide difference from all others. We have no absentee God, or selfish God, or indifferent God, but we have a God of infinite grace and compassion, supremely concerned for us, carrying on a great campaign for the establishment of man in righteousness, creating souls to whom He can communicate Himself in blessing for ever and ever. We have a God who is the chief of burden bearers, and the leader of all in self-sacrifice. We have a Saviour who, being in the form of God, thought His equality with God not something to be insisted upon, but humbled Himself and took upon Him the form of a servant that He might reveal God to us and lift us to God. We have the Holy Spirit abroad in the world, enlightening, inspiring, strengthening, and comforting men, and building up a great divine kingdom in which God shall be all and in all. In comparison with this there is nothing great beside, whether in earth or heaven. The revelation of grace is complete, and religious thought has reached its highest perfection; and we may be assured that the human mind will never be content with any lower thought of God than this. We might not have reached it for ourselves, but now that it has been revealed we see that the ethical perfection of God and His real goodness are bound up in this Christian view. In one sense we may say God has never done anything for men which He was not under moral obligation to do, for goodness does not consist in transcending duty and outstripping requirement, but consists rather in doing divinely what divinely should be done. Love will be content with nothing less, and Divine Love can do nothing more.

It is but an extension of the same thought when I add that the final religion must be one that has a worthy thought of man and provides a task for him which will furnish the will with an adequate object and a supreme inspiration. We might

conceivably get along without any religion, but when thought is once awake we see that a religion which is to command our lives must be one which brings man also to his highest estate. We cannot believe in man without believing in God, and we cannot believe in God without believing in man. God's goodness itself would disappear if the religion did not mean our highest life and blessing; and if our life is to end with the visible scene and we are to be cast aside like the worn-out straw sandals that the coolies wear, then religion itself collapses, the universe is a failure, and God is a failure, too. It is not a selfish interest on our part which dictates thoughts like this. It is rather the desire to think worthily of God and of His work, and that is impossible so long as we fail to think worthily of man and of his destiny in God's plan. Here again the non-Christian religions have largely come short. They have not been able to think consistently and in such a way as to carry conviction of the destiny of man. They have wavered between annihilation and a dreary round of undesirable existence, with no power to awe or attract. And here again Christianity is a revelation of supreme significance and magnificent audacity. Looked at from the outside we are animals like the other animals, having the human form, indeed, and yet subject to the same general laws as the animal world—birth and hunger, pain and labour, weariness and death. But our Christian faith holds that this is only the outward appearance, not the inward spiritual fact. We are now the children of God, and it doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him, for we shall see Him as He is. And thus our life is transformed; we are not simply the highest in the animal world, we are also and more essentially children of the Highest, made in His image likewise, and to go on for evermore with Him; made, as the old Catechism has it, "to glorify God and to enjoy Him forever", growing evermore into His likeness and into ever deepening sympathy and fellowship with the Eternal as we go on through the unending years until we are "filled with all the fulness of God."

Now let us gather these thoughts together. I said the great significance of Christianity lies in its thought of God and of man and of our destiny. We now have some faint conception of what that thought is, and we see how far it transcends in vital and vitalizing power anything elsewhere to be found. These "truths of manhood darkly joined" elsewhere show hints and



glimpses of the truth, but they become "current coin" only in the life and words of the Redeemer and in the spiritual kingdom which He founded upon the earth.

These are the things you as Christians are to teach. It is not an envious scuffle between rival religions that you have on hand, it is rather a revelation of the good news of God which you are to make. You are to let your light shine and tell men what God is and what He means, and by your own lives you are to let men see what the grace of God can do in the heart and life of men. And your efficiency will depend very largely upon this last thing, for, after all, not very much is done by argument and discussion; they have indeed their place, but the real work of life is largely done by living; and the truths of life are propagated less by teaching than by a divine contagion which infects those about us. When we do this work in this way, our lives will not be without influence; we shall live, yet not we, but Christ will live in us and Christ Himself will be formed in us the hope of glory. Indeed it is only as Christ is thus formed within that there is any hope of glory, for the animal contains in itself no promise of immortality. But man is not the animal only; he is also the child of the Highest, and because God lives, man shall live also. May this good news speedily spread over this great land until all China's sons and daughters are singing the glad songs of Salvation and working the works of God as sons and daughters of the Lord Almighty.

"Breathe on us breath of God  
Till we are wholly thine,  
Till all this earthly part of us  
Glows with thy fire divine."

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## The Debating Club Method.

BY REV. J. E. WALKER, SHAO-WU.

ONE of a few missionaries, spending the hot months on a high mountain at the back side of the Fookien Province, I find time for sober thought on various problems, and quiet for a review of the past with an eye to improvement in the future. Among other things I have been pondering over *methods employed in controversy*; and especially what I have styled above "The Debating Club Method."

When I was a youth in a frontier college town on the Pacific Slope we were in many respects a little world by ourselves,

much thrown on our own resources for intellectual development, and among these resources the Debating Club occupied a prominent place. Doubtless all are familiar with its methods. A question was chosen and two disputants appointed, who each chose a second. At the debate a week later the question was discussed by these and such others as chose to take part, and two judges and the president of the club decided which side had made out the best case. The contest was quite as much for mastery as for inquiry into the merits of the case; and each side sedulously affirmed and magnified everything that would count in its favour, while controverting and minimizing everything that seemed to favour the other side. Whether consciously or not they practiced the maxim, "Meet your opponent's reasoning with ridicule and his ridicule with reasoning;" and sometimes when a bright youth made his debut as a debater and was beaten, he would exclaim, "The other side weren't fair." Of course "the other side" did not give fair and candid consideration to the facts adduced by the young debater; that was for the judges to do, while its business was to controvert and its object to win. The debating club was good for sharpening one's wits, but not conducive to candor.

But there was one youth who, first in the academy and next in the college, excelled as a writer and a speaker, and especially was popular as a presiding officer; yet in the debating contests he was apt to be passed by. He cared too much for a full and accurate knowledge or *all* the *facts* and a correct interpretation of them.

But in employing the title that I have I do not mean to insinuate that any one has resorted to the Debating Club Method in the discussions that engage our attention here in China; I only wish to emphasize this query, "Is there not a warning in it for us?" Would it not be a good thing for us to look it squarely in the face and say: "Get thee behind me Satan"? Nobody likes to give up beaten; and while I dare not accuse others of being unduly eager to win, I must confess that for myself I find it hard, in a discussion, to keep my mind entirely free from such feelings and hold steadfastly to this one question, "What is the Truth?" Are we not inclined to dwell and dwell on the facts that seem to support our views and magnify their cogency and force till they loom up like mountains, while we minimize the arguments advanced by the other side till they seem to dwindle into mole hills? We also

belittle the objections to our beliefs till they seem mere flaws, but dwell on the objections to the other side till they look like impassable chasms. We think we are defending the truth; but really is this a good way to get at truth?

When in my youth I began to look into religious controversies, I was surprised to find what seemed to me a lack of fairness. The opposing sides all seemed to misrepresent each other. But later in life I concluded that much of this was due not to unfairness but to inability to understand and appreciate each other. Such a thing as this is sometimes best seen by taking a case where Christian kindness and brotherly goodwill do not come in to mitigate or cover up its real character. Such was the accusation made by the Asiatic Jews that Paul taught men everywhere to forsake the Law of Moses. Was this deliberate and intentional slander on their part? Probably not; though their motives may have been malicious enough for even this. But to their view, if Abraham's seed needed the purifications and the merit of "the works of the Law," how much more sinners of the Gentiles; and when Paul contended everywhere and unbendingly that the Gentiles were free from the practice of circumcision and all the rest of the Mosaic ritual, he seemed from their point of view to have thrown the whole thing overboard and to be perniciously busy in leading the Jews to apostatize. And the ground on which Paul based his contention only confirmed them in this view: "If the Gentiles need not keep the Law because it was only a temporary enactment for the purpose of preparing the way for Christ, who was the reality of which the Law was only the shadow, why need anybody keep it?" Yet Paul himself dearly loved those forms of worship in which he had been nurtured from infancy by godly parents and devout teachers; and only a Spirit-filled man could have observed them so fondly himself, and yet risk his life in defense of Gentile freedom from their observance.

Mental associations are mighty in such matters. A young lady, accustomed from childhood to the administration of the Lord's Supper in its simplest form, but after marriage attending at a church where the Episcopal form was observed, found that one of the hard things to give up was this simple form of the Holy Communion. Yet there are members of other communions who are almost shocked when they see for the first time this form which was so sacred to that lady. So in regard to terms for the holy Spirit: theoretically, I think that Sheng Ling is

just as available a term as Sheng Shen, yet after using the latter and rejecting the former for thirty odd years, the first attempt to substitute the former affected me disagreeably. But I find that by repeatedly associating the two phrases Sheng Ling and Ling Hwun in my mind, the former phrase gradually takes on the desired meaning. It is the ideas, the thoughts and emotions which we associate with words and forms that give them their meaning and value for us; but these associations once formed are hard to break.

Hence some one has said that the foreign missionary should leave his conscience at home; that is, he must break up many of the mental moral associations which he had formed at home and recast his standards for the converts of other nations and from other faiths. A boy once told me that there was swearing in the Bible, referring to Nehemiah xiii. 25, "made them swear by God." This was fifty years ago on the western frontier, where profanity was very common; and for him that phrase in Nehemiah was so wholly associated with profanity that it could have no other than a profane meaning. I, too, found it hard to disassociate it from its current use among the irreligious. Somewhat like this we find in the Old Testament, Jer. xxiii. 33-40, that the phrase, "The burden of Jehovah," had been so perverted by the false prophets that God prohibited its use.

Again, both among Jews and Gentiles the eating of the sacrifice was part of the worship; and it was only "the strong" among the converts who could disassociate the two and eat of things that had been sacrificed to idols. But Paul, in Romans 14, preserves the golden mean. "Let not him that eateth set at nought him that eateth not; and let not him that eateth not judge him that eateth. . . . who art thou that judgest the servant of another? . . . Let every man be fully assured in his own mind. . . . The faith which thou hast have thou to thyself before God. . . . But he that doubteth is condemned if he eat, because he eateth not of faith; and whatsoever is not of faith is sin."

One missionary has written that the Chinese have no conscience! But others say: "They do have a conscience, but only use it on others and not on themselves." So also the scribes and Pharisees saddled heavy loads on others, but would not lift a finger's weight themselves. This is the very contrary-opposite of what Paul enjoined, that we must have convictions, but that they are to be for ourselves and not for our neighbors. His

own convictions were so kindly and catholic that in many things he could "become all things to all men;" and yet they were so firm and clear cut that he was unflinchingly strict with himself; and in bringing his own body into subjection, he struck straight home and did no beating of the air.

In this matter of controversy I had an experience in my youth which, though trifling in itself, has been of great value to me. Myself and another pupil in the academy got into a discussion about the motions of a wagon wheel. He said that 'the bottom of the wheel must move forward with the same velocity as the top, or the whole wheel would fly to pieces.' I said that each part of the wheel must stop stock still for the instant that it was in contact with the ground, and then gradually increase its forward motion till, when it reached the top, it would be going forward just twice as fast as the wagon did. After much arguing we got a chance to try it with a wagon wheel. We marked the top and bottom of a wheel and pulled the wagon ahead about a foot. The top mark had advanced almost two feet and the bottom mark less than one inch. He shook his head and looked suspicious as if I had played some trick; and so we repeated the experiment, giving the wagon a little longer pull, and the top mark advanced very much farther than the bottom mark. He looked dumb-founded, yet slowly gave in, and we started for the academy, about ten minutes' walk away. But we had not gone half the distance when he suddenly stopped stock still and exclaimed, "No, it cannot be! If the top went faster than the bottom, the wheel would fly to pieces." I gave him a bland smile and held my peace. Years afterward I saw this question submitted to the *Scientific American* for an answer, which was: "Some see it one way, and for them it is that way; and others see it the other way and for them it is the other way." The editor had evidently had some "experiences."

That lad was no cross-grained crank; he was genial, musical, bright in his way, a consistent Christian boy and frank and square in all his dealings; but he could not see two things at once. He could not think out the combined results of the forward and the circular motion of the wheel. He represented a type of mind that is enthusiastic and decided and valiant in defense of what it thinks is right; but such minds are not good guides in the settlement of complex problems. In fact, such problems do not seem to exist for them. They see one important phase of a subject, and to their

minds that is all there is to it. They are often called obstinate, and even unfair, when in fact they are just as anxious to be fair and reasonable and right as are those who possess a more judicial cast of mind. Some of the greatest heroes and reformers seem to have been men of this type ; they saw one great truth to be taught, or one great wrong to be uprooted, while no perception of the temporary harm to many good things that would necessarily be incident to the reform abated their ardor. Many of the sturdy pioneers on the Pacific Slope were men of this stamp. An Eastern teacher in 1838 when he heard that a former pupil of his was going to Oregon as a missionary among the savages exclaimed, "She is just the woman to cross the continent on a wild buffalo." However it was only a horse back ride of one hundred and twenty-nine days. But it was a sad sight to see persons of this stamp keeping at peace with rollicking, irreligious hunters, and quarrelling injuriously over the details of the work for which they had surrendered everything. The sharpest quarrel that I knew of was between two most successful missionaries. But they became *very warm friends* ; for they were both of them brave and generous, and had only misunderstood each other. They had brought things to a desperate pass by their quarrel ; but one morning they met in a room by themselves, bitter antagonists, and what passed between them no one knows ; but at evening they came out perfectly reconciled ; and the work took on new life.

But now in regard to our controversies, it may be said that they concern matters in which all have a share, and a wrong course pursued by one will make trouble for all. It is not like the case of the wagon wheel which will run right of itself, and no one thinks of trying to make it run according to some pet theory. But is not this all the more reason why we should be thoroughly catholic in our treatment of each other's views ; listen not only for what the Spirit has to say to us, but also for what the Spirit may be saying to another ; not smite him on the cheek and say "which way went the Spirit of Jehovah from me to thee?"

What a terrible experience it was for Saul the persecutor to find that he had been wrong, radically, outrageously wrong ; the Spirit has mercifully drawn a veil over those three days of darkness at Damascus. No such experience is required of us ; but it is hard to say "I have been in the wrong," and perhaps harder still to "give up beat." I found it quite a struggle to give up beat, and acknowledge that I had erred in so far as I

had opposed the use of Shen for God ; but our younger preachers in this field have taken to using Shen in writing, and even sometimes Djen Shen in prayer ; and I can now honestly say that I like it. It adds something to the depth and richness of their language and to the fullness of their thought and sentiment.

In this field Shen is not in use in the colloquial ; throughout the whole region Pu-sa is the generic term for objects of worship, and we do not hear the common people use Shen in its stead. This is perhaps one reason why our younger preachers take to Shen in writing but not in preaching. It is to them a *Wên-li* word.

My change of sentiment in regard to Shen and Djen Shen has not been the work of one day or one year ; but a most potent factor in this change has been the consideration which has been brought forward again and again in the RECORDER, that the experiences of 1900 proved conclusively that both terms were in successful use. In scientific research the final appeal is *experiment*. Experiment has conclusively proven that the advocates of each term were correct in what they affirmed, and mistaken in what they denied ; and I am not going to be like my fellow-pupil who, when convinced by a twice performed experiment, did not stay convinced ten minutes. But my first change of *feeling* was when I decided never again to say a word against Shen for God, lest I should wound the feelings of those to whom it had been consecrated by decades of successful use, and the martyrdom of much-loved fellow-workers ; and now I wonder why I was so slow to see and feel this sentiment.

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## Sunday School Organization in China.

BY REV. W. C. WHITE, C. M. S., FOCHOW.

THE ideal Sunday School organization does not concern us so much at this time as any organization whatever that will be practical and efficient to meet the present needs.

In this connection four things stand out most prominently:—

1. The organizer and superintendent.
2. The people who are to be organized into a Sunday School.
3. The courses of study, and
4. The teachers.

## I. THE ORGANIZER.

In central stations where foreign missionaries are residing there need be no difficulty about finding an organizer, as the missionary would naturally take the initiative, unless overburdened, as so many are, with existing work that must be done.

Our Chinese brothers, if left to themselves, would never organize Sunday Schools, though this is not to be wondered at when we remember that for hundreds of years the Christian church in our own lands, though she had the Sunday School idea, had no Sunday School organization. The difficulty, then, is to get the Chinese pastors, catechists, and school-masters to inaugurate the Sunday Schools in the hundreds of congregations away from the direct influence of the missionary.

The problem for the future would be met if all the colleges and schools for catechists and teachers would instruct their students in a very practical way how to organize and to teach a Sunday School. The key to the problem lies with the theological colleges, and in this connection nothing less than a normal Sunday School training will be at all adequate for the importance of the subject.

But the problem immediately facing us is to get our present staff of Chinese workers to begin these Sunday Schools, so that each congregation, large or small, will have at least once a week a meeting for the systematic and direct study of the Word of God when, instead of one man declaiming and exhorting, each person will have a work to do in searching the Scriptures, and when the soul's needs of the little ones in the flock will be specially attended to.

It seems to me there is no better way than for the superintending missionary to deal personally with each catechist or teacher at his own little chapel or home. It should be impressed on each man how important is this work, and that it is his bounden duty to do something in the matter, and there on the ground the special circumstances of that congregation could be dealt with and direct arrangements made for the commencing of the Sunday School, even to setting the date of opening.

Direct personal conversations of this kind will make Sunday School organizers of nine-tenths of our present native staff.

Give them the idea and work out the arrangements to suit their particular chapels, and they will at any rate *begin* the work.



Whether the school holds together and continues to be effective is another question, depending a great deal upon the Chinese superintendent, and also upon the keenness for, and close oversight of, the Sunday Schools by the missionary, who must do the work of a general superintendent of Sunday Schools and must himself be keenly interested in the work before his Chinese colleagues will take a live interest in it.

## II. THE PEOPLE WHO ARE TO BE ORGANIZED INTO THE SUNDAY SCHOOL.

The Sunday School should be the Bible studying service of the church, and as such its object should be primarily to instruct the Christians, and the children of Christians, in knowledge of the Bible. Our Christians have not the helps to Bible study that we have, and there is the more urgent need that they be grounded in Bible knowledge, and because of this there will not be much danger of our limiting the Sunday School to children only. It would not be a difficult matter to take the church register, go over all the names and divide the best instructed Christian men from the least instructed, which would make two classes, and the women and boys and girls into other classes. This class arrangement would be far more profitable than the usual practice of the catechist himself haranguing the whole body of Christians as in a regular service, for besides dividing the labour and getting the Christians to share in the work, the particular teaching could be applied to suit the needs of each class.

Where the congregation is scattered so that only the grown-up male members of the family could come to the central Sunday School, some system, such as the Home Department, could be started in connection with the regular Sunday School.

But although the Sunday School is primarily for the teaching of the Scriptures to Christians, it can become a strong factor for evangelistic work, perhaps not so much for adults as for children. The Christian children would be the nucleus, and it would indeed be strange if before long their heathen playmates did not come with them to the Sunday School class.

A difficulty would be to secure regular attendance. With the children it has been found that small picture cards, such as are used at home, have attracted large classes and kept them in regular attendance. The cards need not be new, but such

as are discarded at home, and they could be re-used in the work here, by perhaps every ten cards being received back in exchange for one large card or picture sheet.

A consideration of the best time to suit the local conditions would also affect the regularity of the attendance. In large congregations it may be better to have the Sunday School in the afternoon separate from the main morning service, but on the whole it is probably better, where, as is usually the case, some of the Christians have to come long distances, for the Sunday School to be held just before the morning service, so that all could attend.

Class registers will be a very great help, and no Sunday School can be carried on systematically or effectively without them.

But as at home so in this land nothing will keep the Sunday School together so well as the teacher's direct pastoral work with his pupils; looking them up when absent, visiting them in their homes and keeping in constant and close touch with them.

### III. THE COURSES OF STUDY.

This is a large subject that should be dealt with by itself, and is only touched upon here because no Sunday School can be satisfactorily started without putting a suitable course of study into the hands of the teacher. At the present time this is one of our greatest needs, and there are cries on every side for suitable courses. The courses used in the home lands are all being tried, and all are found more or less wanting to satisfy the present needs of the church in China.

We do not select lesson courses first and then choose the pupils these courses will suit, and the teachers who can teach them. We determine first the nature of our Sunday School students, classify them wisely and then select and adapt the course of study best suited to their needs. It is perhaps because of our failure to recognise this that our home courses are found unsatisfactory when applied to the present conditions here in the field.

The International Sunday School Scheme is perhaps the one in most general use, but it is only in the schools and colleges that this seems at all satisfactory, and even then there seems to be great drawbacks. The International Scheme is mainly expository or exegetical, the taking of passages of Scripture,

more or less complete in themselves, and explaining their teaching. The great lack in this is the teaching according to the topical method—the developing of a doctrinal theme—and because of this many Sunday Schools in the home lands now teach two lessons at every session of the Sunday School; the topical or general Bible Lesson comes first for about ten minutes, followed by the International Lesson for twenty to thirty minutes as time will permit. By this means a broad grasp of fundamental Christian doctrines is obtained, as well as that depth of Bible knowledge which can only be had by a minute study of the Word.

On the whole it seems advisable that several courses of study should be drawn up to meet the varied needs of the many conditions of Christian life we find amongst the Chinese converts.

The local conditions would decide which course should be used, and these courses should not be fixed by dates, but for grades.

It is hoped before the end of the year that this Committee will have permanent courses prepared in convenient sheet form, suitable for the different grades to be found in our congregations. A course of the first importance is one suitable for children and adaptable for enquirers, and this has already been taken in hand in a series of lessons on the Life of our Lord.

One very effective plan for first course in the primary Sunday School has been to take very simple hymns, such as "Jesus love me;" on each Sunday teaching children to repeat a verse by heart, to sing it and to explain simply the main teaching of the verse. In this connection the Committee are preparing illustrated sheets of simple lessons for infants.

#### IV. THE TEACHERS.

The problem of teacher supply and teacher training is one that lies at the heart of the Sunday School question.

We do not here attempt to go into the matter of normal training, but simply suggest what could be done in the way of supplying teachers at the present time to begin Sunday Schools.

Given an organizer and superintendent, which would naturally be the catechist or teacher of the little church, having wisely classified the scholars, and the suitable courses of study being ready at hand, the only thing that remains is to get the requisite teachers. These must of course be drawn from the most intelligent of the Christians, without respect to their length

of time in the church. There will be the usual plea of ignorance and inability to teach, but the catechist should overrule this by arranging for a teacher's class once a week, when he should teach these men the lesson they would teach the following Sunday. This should be religiously and regularly done, even if there be only one teacher besides himself.

For broader and more systematic training the Sunday School teachers could be invited to gather together, for a day or so of special study, at the quarterly meetings of the church, when the missionary could help them as to comprehensive Bible study, the use of helps, laws of teaching as applied to Bible work, the study of human nature, the possibilities of modern Sunday School organization, and other such subjects.

A special course of study for teachers only, in which they would be examined, and perhaps prizes given, might be an incentive to them, but for a beginning nothing too hard and apt to discourage them should be attempted.

It is possible some may say that since good teachers are not yet available, therefore Sunday School work should not be organized. In this connection it would be well to bear in mind the saying of Martin Luther. When twitted with having very inferior men as his fellow-labourers, his reply was, "If you cannot get the best horses to do the ploughing, you must plow with the ones you can get."

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### A Missionary Grave.

IN MEMORY OF THE LATE REV. A. G. JONES.

"**A**S I approached the spot it seemed so bare and desolate, just like the other Chinese graves about it, that it made me sad. I thought that it was typical of his life, spent, as it was, working in rough, obscure places among the Chinese. But as I came nearer I saw that the top of the grave was covered with morning-glories, and I was comforted by nature's sweet parable. It is pleasant to think that, after a life of unselfish toil, he rests with our other friends in the Morning-glory Land." (From a letter.)

Hard by the alien city that he loved,  
 In far Cathay he lies.  
 Rock-scarped and gray, behind him watch the hills  
 Of hoary old Shantung.  
 North-ward the green plain stretches, vast and far,  
 That teeming villaged plain,

Where men have toiled and sinned and laughed and wept  
 For thrice a thousand years.  
 Another voice is stilled of those that cry  
 In that sad wilderness  
 Proclaiming to the weary sons of men  
 "The Kingdom is at hand!"

Then one who loved him stood beside his grave  
 And saw its roughness clothed  
 With that same beauty which the Master praised.  
 For over all the mound,  
 Their pink bells open wide to greet the day,  
 Wild morning-glories blew.  
 So, blessed with eyes that see, his friend took cheer  
 From Nature's parable.  
 For even so he lived and wrought among  
 The lowliest of the low.  
 Men saw him leave the ways that lead to ease  
 And consecrate his all.  
 Some called him mad because he chose to toil  
 Among the mean and poor;  
 Nor did they reckon that in those sordid souls  
 He saw God's starving sheep.  
 They did not care that, leaving all, he trod  
 The foot-steps of his Lord.  
 No narrow zealot he. His nature stood  
 Four-square to all the world.  
 With kindly ear the peasant's tale he heard,  
 He wept with those that wept;  
 Anon with gownèd pedant held discourse  
 Concerning sage's lore.  
 The offices of hospitality  
 It was his joy to do.  
 He was a man,—knightly among the knights  
 Of this, the Last Crusade.  
 Upon his shield were blazoned ancient words;  
 "All things to all,—to save."

.....

From midst of labors for the souls of men  
 God called him swiftly home.  
 He knew no lingering pain. High on the breast  
 Of China's sacred Mount  
 Where Yao and Shun uplifted reverent hands  
 In the dim days of old,  
 Amidst the mid-night crash of elements,  
 His noble spirit passed.  
 And thus, in deathless joy, the man who walked  
 The humble path of love  
 Inhabith henceforward with his Lord  
 God's Morning-glory Land.

W. P. C.

## Psalmody in Foochow.

BY REV. C. S. CHAMPNESS, M. E. MISSION, FOOCHOW.

THE three Missions working in Foochow city and the northern part of Fukien province are happy in having possessed in the earlier part of their career a band of missionaries who performed most useful service in translating and writing hymns for the Chinese church. These Missions have always worked very harmoniously together, and much useful work has been done on union lines in the province.

I purpose giving here some of the hymns which are widely sung in all the three churches.

Fukien province was fortunate in having been the working ground for some years of the great evangelist and hymn-maker, William C. Burns, the mighty mission preacher of Kilsyth, Scotland, who at the call of God left all and came to China. He was the first translator of many of the hymns which are found in all Chinese hymnals, as used all over China. He evidently believed in Luther's principle of enfolding Christian doctrine in popular hymns. Besides the many excellent translations of English hymns that he produced, Burns also wrote several original hymns in Chinese for the special purpose of teaching Christian doctrine in a form which could easily be retained in the mind of the people. The first of the popular hymns of Foochow hymnals that I would mention is his well-known hymn

"NARROW IS THE ROAD."

五	四	三	二	一
助我直頭行至天堂	若認耶穌莫驚羞恥 若服事真活上帝 若學老實休通奸詐 若憑四字愛人如己 驕傲其心着變謙卑	莫貪錢財金書寶器 莫害別伙自家得利 懷通亂講毛實其話	欲至天堂私慾着棄 似着細膩嘴目共耳 伴件所做着照法度 約束七情哀樂喜怒	或驚追逐或驚伙笑 入門行路者伙頂少 者門者路窄窄阻碍 行至天堂永活所在

This hymn is a good example of a colloquial hymn, using Chinese characters in a certain way to express colloquial words. Such a use of Chinese characters is of course strongly condemned by the literati, who object to characters being used to express purely colloquial words and sounds, but it is necessary if we are to produce Christian literature in a form that the people

can understand. For the benefit of those of my readers living in Mandarin-speaking provinces I will endeavour to explain the use of certain of these colloquial characters.

者. This character is used with the meaning of "this" without a numerary adjunct being used. 伙 is the character used to express the colloquial word for "man," Nèng, the character used most commonly in Mandarin books being reserved for Wèn-li use and pronounced "ing." 仅. This is a special form of 又 and bears the same meaning. It is pronounced "bô." 着 Diōh is used in Foochow colloquial in several meanings. Here it is the sign of the imperative mood. 不 is the commonest negative. It is pronounced "ng." In combination with 通 it forms the negative imperative.

Another fine hymn, probably by Burns, is that which is the number one of the Methodist collection. It is also the first in the American Board Hymnal. Alas! Foochow has not yet managed to accomplish what Hankow and other places have done and have most of the churches using the same hymnal. It is a pity to have two separate books in use where one would have done equally well. This hymn describes the work of God in creation and His providential care. It is marred, however, by the use of the term 功勞 in speaking of the creating work of God, which term, of course, applies more fitly to the atoning work of the Son. 仁愛 or 智慧 would have been more applicable in this connexion.

## 三

## 二

## 一

天上主宰真上帝  
 造天造地造人  
 功勞頂大真正闊  
 應該稱讚都毛煞  
 日頭一出滿塊光  
 日落驚暗務月幫  
 不見上帝見天象  
 自知有主大無量  
 田務五穀園務花  
 模木菓子都作佳  
 海裏魚鱉野禽類  
 都是乞伙做毛配  
 天頂禮飛其鳥隻  
 毛耕毛種也務餒  
 頭生野獸連蟲蟻  
 天父照顧心毛離  
 上帝保護通世間  
 毛論中國共番邦  
 賜奴日務口糧  
 也務厝蔭共衣裳  
 上帝恩惠第一深  
 差遣耶穌救萬民  
 大家齊讚美伊  
 共伊漢謝唱新詩

It doubtless looks strange to see 我 as a rhyme to 宰, but in Foochow colloquial this word for the first personal pronoun is pronounced "nguai. 伙 is pronounced "dang," and means "at the present time." 他格 ta-gaik is a colloquial expression meaning "clean." This also is an example of the use of authorised characters in an unauthorised way, to which scholars object so strongly.

Some years ago when making an index to all the Chinese hymnals I had in my possession I was much puzzled to find in

the Presbyterian hymnal edited by Drs. Nevius and Mateer, used in North Shantung, a hymn which was the composition of Charles Wesley. While not begrudging our Presbyterian brethren the use of a good old shouting Methodist hymn, like this one, I wondered how such a ranting hymn had found its way into the staid Presbyterian book. On further search I found the same hymn in the American Board Peking Hymnal, the work of Drs. Blodgett and Goodrich. Here again I was puzzled, and remained so until I came to Fukien province, when I found the hymn in question in both the Methodist and American Board collections. The hymn is a translation of Charles Wesley's "O how happy are they who the Saviour obey, And have laid up their treasure above." What has evidently happened is that this hymn was translated by one of the early Methodist missionaries to Foochow, adopted by the American Board Mission and then used in North China, first in the American Board Mission by some missionary who had seen the Foochow version of the same, from whence it was taken for use by the Presbyterians. As I have said before I do not begrudge the other churches the use of a Methodist hymn, but do wish that it had been inserted into some of the Methodist collections in North China. The old Negro song has the lines, "If there is one thing I like the best, It is the shouting Methodist," and then goes on to say: "I do believe, without one doubt, That a Christian has the right to shout." I by no means claim for the Methodists the sole right to shout if they feel good, and am glad to see that the Congregationalists and the Presbyterians have got so well worked up that they enjoy singing this fine old hymn. There is no doubt about the shouting of this hymn as we get it in our churches in Foochow. Our people always enjoy singing it. The hymn and the melody to which it is sung I give herewith. The melody is a fine Pentatonic one, but rather hard at times to sing, on account of the wide compass from D to F.

五 天父賜我賜我 福氣真讚寶盡 常想主其命令 我歡喜大感謝 天堂福禮得 實心禱主寶血 替我罪流寶血 主成全大功德 願世間萬國齊得聽 著時常大讚美	四 我日日心歡喜 滿地揚傳揚傳 蒙伊贖我罪辜 齊崇拜主耶穌 衆天使也不過者 衆天使也不過者 雖在地如天上 得救主做模樣 甘願捨棄通世間 蒙救主常照應 當彼時心隻信 倚藉主其寶血得平安 得不盡其歡喜 我信主其道理 者伏歡喜歡喜讚寶盡 共教會齊崇拜 得享主其寵愛 日眼守我天父其命令 積錢財在天庭 主旨要願憑	三 蒙救主常照應 當彼時心隻信 倚藉主其寶血得平安 得不盡其歡喜 我信主其道理 者伏歡喜歡喜讚寶盡 共教會齊崇拜 得享主其寵愛 日眼守我天父其命令 積錢財在天庭 主旨要願憑	二 蒙救主常照應 當彼時心隻信 倚藉主其寶血得平安 得不盡其歡喜 我信主其道理 者伏歡喜歡喜讚寶盡 共教會齊崇拜 得享主其寵愛 日眼守我天父其命令 積錢財在天庭 主旨要願憑	一 蒙救主常照應 當彼時心隻信 倚藉主其寶血得平安 得不盡其歡喜 我信主其道理 者伏歡喜歡喜讚寶盡 共教會齊崇拜 得享主其寵愛 日眼守我天父其命令 積錢財在天庭 主旨要願憑
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Here again a few more explanations of characters are necessary. 能 is a word used to express the meaning of "can," "does." It is pronounced "â," or rather a better idea of its sound would be given by the combination of English letters "a-er" spoken in the Foochow seventh tone, which is a tone of an exceedingly curly nature. 毛 is used to express the same meaning as 無 "has not." 煞 means "end, finish." 務 is the most commonly used word meaning "to have." It is used in Foochow colloquial, where 有 is used in Mandarin. 厝 is the commonly used word for house. 葺 deu takes the place of the Mandarin 住. 伊 i is the third personal pronoun. 奴 is frequently used for the first personal pronoun, while 汝 is the second personal pronoun.

In a recent number of the RECORDER Rev. J. E. Walker, of Shao-wu, printed the melody of a tune of his, which is one of the most popular hymns of the church in Fukien. This tune is a splendid example of what a Pentatonic tune should be. It is very fine to hear a big congregation singing this tune, even if they do now and then sing it in a way of their own. If I could succeed in making a tune that is so popular as this I should be proud. The hymn to which it is set I give here :—

四	三	二	一
讚美上帝 該當協力同心 男女老幼一體 天下萬國萬民 三位一體毛離 天父救主聖神 活命福氣其主 讚美讚美上帝 應讚美上帝稱讚 創造我心重新 光臨心裏黑暗 聖神由天降臨 天父應許賞賜 聖神即保惠師 活命福氣其主 讚美讚美上帝 心裏無量安慰 我罪伊洗他格 替我獻祭贖罪 耶穌甘願流血 捨去本身欲救 天父獨生愛子 活命福氣其主 讚美讚美上帝 身心得得平安 上帝日睽照顧 自出世日至保 我蒙上帝保護 肉體靈魂伊賜 我是天父創造 活命福氣其主 讚美讚美上帝			

I have given samples of a few well-known hymns used in Foochow, and had I the space at my disposal I could give several other good hymns here.

One of the three hymnals in use suffers from bad editing. After my critical study of many hymnals I am sure that Foochow has not a monopoly of this trouble. Many hymnals have suffered in this way. In this particular book there are, for

instance, three versions of Watts' hymn, "Alas! and did my Saviour bleed!" In one case this hymn is indexed as "We are worthless mortals!" There are two versions of "A charge to keep I have;" one of them being indexed as "My soul be on thy guard."

The indexing of this book leaves much to be desired. There is no proper Chinese index going by the number of strokes in the first character, and in the English index the first lines of some well known hymns have been printed in a misleading way. For instance "Lo! He comes with clouds descending," appears in the index as "See He cometh!" "O for heart to praise my God" appears as "Awake my soul to praise my God." "For ever here my rest shall be," is indexed as "The Saviour shed His precious blood." The editor could not have possessed a very profound acquaintance with English and American hymnology who allowed such mistakes as these to pass.

In many hymns printed in Foochow Hymnals there appears some sad mangling of accents and rhythms. For instance, in the book spoken of above in the hymn "There is a wideness in God's mercy," a hymn with trochaic rhythm, the possessive particle "gi" (其), answering to the Mandarin particle 的, comes on a strong accent 救主其恩廣闊無邊.

In a translation of a favorite hymn largely used in America, "Leaning on the Everlasting Arms," in the third stanza the two characters 平安 occur. They are actually allowed to be divided by the caesures in the middle of the line. One is reminded of the little girl who said it was wicked to cut off dogs' tails, because what God had joined no man should put asunder.

In a hymnal recently published in Foochow among several very excellent translations the following example of painful literalness appears. The original is the well-known hymn from Sacred Songs and Solos ("Lord, I care not for riches, Neither silver nor gold.") The translation runs 主奴毛看重錢財, which equals the historic translation of the line "Go, bury thy sorrow" 去埋你的憂愁.

One is also reminded of the peroration of the great sermon of the minister of Pittendreigh, which closed with the words, "Am I a goat? Amen!"

It is possible to produce excellent idiomatic hymns in Foochow colloquial. This has been done in some cases. The Anglican Hymnal in Foochow possesses some excellent

colloquial hymns, and in the Methodist Hymnals there is also some fine work. On the whole the hymns of earlier days are better translated and written than those of later date.

I conclude with a fine hymn found in the Methodist Hymnal. I wish that some other tune than Migdol had been set to this hymn, as the constantly changing accents of this tune are impossible for the Chinese to render correctly. The hymn resembles in form Miss Havergal's "Lord, speak to me that I may speak."

七	六	五	四	三	二	一
歡欣鼓舞不盡顯榮	等至將來主再降臨	自始至終善佈福音	願主用我微賤其身	不願身命馳走各鄉	殷勤請客製就婚筵	滿心流出活水如川
願主賜我一片熱腸	我着去討引伊歸欄	所有亡羊離散滿山	駛我真過許酒銀難	願主賜我意外平安	有如箭矢直貫中心	助我言語都從分明
願主由天大降聖神	衆將陷溺實在可憐	聖海滔滔何處立身	置基督上永遠安穩	願主助我信德更深	懺破魔鬼堅固其營	駛我嚙像號筒其聲
助我傳道各鄉各城	願主時刻共我齊名	我也的着替主傳名	仔細思想主其恩情	先救自己後救他人	願主開我蒙昧其心	

## Conference Notes.

BY REV. G. H. BONDFIELD, HON. SEC. EXECUTIVE COMMITTEE.

RECENT meetings of the Executive Committee have been mainly occupied with the organization of the Programme Committees, with correspondence and other details. Arrangements are progressing, as will be seen from the following notes from the minute books:—

(1). The programme has met with very general approval and the work of the Committees is well advanced. Some of the papers are already drafted. Each chairman, however, has to submit his paper to the members of his Committee before it will be printed and ready for circulation. It is hoped that all the papers will be in the printer's hands early in February. Delegates who desire to have copies of these papers should send in their names, so that the papers may be posted to them as soon as they are ready. A charge sufficient to cover printing and postage will be made for each paper.

(2). Further details of the programme have now been filled in. The Conference is to commence on Thursday, April 25th, and the proceedings each day will begin with a devotional service from 8.30 to 9.15 a.m. Visiting ministers are to be invited to give the addresses. The Conference sessions will be from 9.30 to 12 and 2 to 4.30.

(3). A series of meetings will be held in the evenings in the Town Hall, and to these meetings the non-missionary public will be

specially invited. On the evening of April 26th Dr. A. H. Smith will give his lecture, "A Centennial Survey." On the 29th the Rev. T. W. Pearce, L. M. S., Hongkong, will lecture on "Robert Morrison," and on four other evenings addresses will be given on missionary topics by some of our distinguished visitors from home and by missionaries on the field.

(4). Delegates and visitors will be welcomed at a reception by the Shanghai Missionary Association on Thursday evening, April 25th. A special praise and thanksgiving meeting will be held on April 27th, and a farewell meeting on the evening of May 7th. It is hoped that an organ recital in the Cathedral may also be arranged.

On the two Sundays—April 28th and May 5th—special services will be held in the various Protestant places of worship. Visitors from the home lands will be asked to preach the sermons. Evangelistic services will also be held in the theatre or Town Hall.

(5). Last year the Executive Committee invited the Home Board or Committee of each Society working in China to send a representative to the Conference. The response, especially on the part of British and Continental Missions, has not been so general as was anticipated. The Committee, however, has received notice that the following will probably attend the Conference:—

From America:—Rev. Judson Smith, D.D.; Rev. N. Dwight Hillis, D.D. (A. B. C. F. M.); Rev. A. B. Leonard, D.D.; Rev. J. F. Goucher, D.D. (M. E. M.); Rev. J. Fox, D.D. (A. B. S.); Rev. A. S. Lloyd, D.D. (A. P. E. C.); J. R. Mott, Esq.; Hon. John Wanamaker; Bishop Wilson (M. E. C. S.); Rev. A. E. Kittredge, D.D. (R. C. A.).

From Europe:—Rev. J. Brandtzog (N. L. C. M.); Rev. J. H. Ritson (B. F. B. S.); Rev. R. W. Thompson; Rev. F. Bolton; Rev. F. Lenwood (L. M. S.); Sir A. R. Simpson; Rev. Hubert Simpson (U. F. C.).

Other representatives are reported to be coming, but no official notice has been sent to the Committee. Missionaries would do well to advise their secretaries to notify the Committee at once if representatives are likely to be sent out.

(5). The question of accommodation is now occupying the attention of the Committee. Inquiries are being made as to the number of delegates that can be received as guests in private families and accommodated in boarding-houses. No statement can be made at present; but it is quite clear that for the majority special arrangements will have to be made. Whilst the Committee cannot be expected to take the responsibility of providing accommodation for non-delegates they will do their utmost to secure room for all by establishing temporary hostels. Missionaries (other than dele-

gates) who intend to come to the Conference should write at once. It is scarcely necessary to add that the Committee have no funds with which to provide accommodation or entertainment, and that a charge (which they hope will not exceed \$2 or \$2.50 per person per day) will have to be made. Further particulars will be published as early as possible.

(6). Where the appointed delegates are unable to come, the names of substitutes should be sent in at once.

(7). The Committee will be glad to hear from missionaries who are stenographers and typewriters and who are willing to assist the secretaries during the Conference. Much help will be needed.

With the near approach of the Conference the Committee are increasingly conscious of the need for prayer, so that all arrangements may be divinely ordered. The responsibility rests upon the whole missionary body. Let there be prayer for wisdom to make the most of our Conference and to make it tell on our future work. Our gatherings should not only be fruitful in discussion and in far-reaching plans, but also in inspiration and power.

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## Educational Department.

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REV. A. S. MANN, *Editor*.

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Conducted in the interests of the "Educational Association of China."

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### Vernacular Schools and Vernacular Education.

BY REV. P. W. PITCHER, AMOY.

THE new system of education which has been inaugurated by the Chinese government, resulting in the abolition of the official literary examinations (producing the greatest revolution the world has ever seen) and the adoption of a highly commendable national system, composed of graded courses from the primary school to the university, to take the place of that hoary time-honored system that has held this nation like an iron vise for more than twenty centuries—the opening of schools and colleges in every part of this land, even turning temples into school-houses—has not only put a new aspect on the whole missionary problem, but has changed completely the question of the importance of vernacular schools and vernacular education. For many years the opinion has

prevailed that there was no place for such schools or such education. Anglo-Chinese colleges swept the boards, leaving only the crumbs for these institutions. English and English alone was the cry, and English alone was furnished to supply the demand. These institutions flourished while the vernacular schools waned and waxed old. And it appeared at one time as though they must vanish entirely. But in a moment all this has been changed. At the present time no educational institution nor curriculum apparently is in greater demand or promises to play a more prominent part, or has a more promising future in the development of the intellect of China and in producing all-round educated men—men for business, men for church work, and men for all the professions—than vernacular schools. In fact it would seem that they must ever increase in number and importance while all others (purely as such) must likewise decrease. If one can read aright the signs of the times, we certainly have entered upon a period when vernacular schools and vernacular education will stand foremost and in their proper places.

But vernacular education has a new and broader meaning than it formerly had. It means something to-day that it did not even five years ago, not to mention fifty or one hundred years ago. The nature of the new education has been partly shown in the CHINESE RECORDER for July, 1906. The study of Chinese, as one branch of this education, is not to be confined to memorizing pages of unintelligible, profound and artistic phrases, but by means of reading lessons on subjects such as natural history, anecdotes, every-day business affairs, fables, patriotism, international relations, religion. It will mean the undermining or transformation of Confucianism and that the old "kun-chu" or superior man has had his day.

That the people appreciate this new and broader meaning of education is also shown in the same magazine. 355,000 copies of a First Reader already sold, and in the space of a year and a half 158,000 copies of a Girls' Reader have been sold. In 1904 one firm sold over one million school books. 1905 must have witnessed sales even beyond these figures. And it may be assumed that this people will more and more appreciate it as they come to understand it better. Hence we may expect, under the new *régime*, the same sacrifices, the same unyielding efforts that they put forth in former days to win some coveted though less worthy prize. If this be so, then there will be no better, more thoroughly educated man than the Chinaman.

The problem is now, How are we to meet this opportunity? How is the Christian church in China to meet it? It will not suffice, nor in any degree meet our responsibilities to say: Leave the whole matter to the Chinese government to carry out to the fullest extent the admirable scheme it has instituted. Admirable as it may be, to make it successful will require a peculiar skill and wisdom to guide and direct it. It is the church's duty—have we not “come to the kingdom for such a time as this”?—not only to support this national movement but so to guide and direct its course that it will ever be a channel of blessing unto this people everywhere. Here, too, is the church's supreme opportunity to teach that “the fear of the Lord is the beginning of knowledge,” and that without it education has no real, solid, lasting foundation.

Probably no national influence will continue to be felt so much as that of Japan. All honor to her for what she has already wrought in this matter. And if Japan were a thoroughly Christianized nation, we might with all propriety and confidence leave the development and the direction of this movement to her. But she is not, and it thus becomes the responsibility of the Christian nations of America and Europe to see to it that so far as lies in their power this system of education shall bear the stamp of Christianity. If Christian missions—the representatives of the Christian churches in Europe and America—can succeed in meeting the educational demands of the time, and for the next fifteen years lead and control this movement, the entire educational question of China will be settled for all time to come.

There is another point to which we must briefly allude. It is this. While we recognize the fact that the primary aim of Christian missions is not to provide institutions which shall prepare men for government positions, or for commercial life, yet if we can help to do so by a proper adjustment of our curriculum (neither sacrificing the Chinese or the English to accomplish it), and if at the same time we can implant in the hearts of these millions of young men the seeds of the truth of Christianity at this very impressionable period of their lives, it seems to me that this would be about the best missionary work we could possibly engage in. Such institutions are then not mere centres of learning, but become evangelistic centres. At the same time we only do our duty when we provide institutions giving a Christian education for our boys of our churches, which

will educate them just as thoroughly and just as efficiently, and to just as high a standard of scholarship as the nation provides in its purely secular schools. We must at least, as Christian evangelists, see to it that all our schools of all grades fulfill a higher purpose than mere centres of secular influences.

For the next few years therefore our greatest effort, it seems to me, should be directed towards these vernacular schools under mission control. They should be brought up to date in every way, furnished with the very best equipment and with curriculums as far as possible conforming to the government schedule.

#### THE MIDDLE SCHOOL OF AMOY.

For a quarter of a century the Mission of the Reformed Church in America (in union with the English Presbyterian Church Mission) has maintained a vernacular school of the *Tiong-oh* grade (中學). Being one of the few institutions of its kind that has had so long an uninterrupted history, it may be of some interest to know what has been accomplished and where it stands in relation to the new educational movement at the end of twenty-five years of service.

#### BUILDINGS.

The "Talmage Memorial," where the work of the school is conducted, bearing the name of one whom this Mission will ever hold in cherished memory, was built in 1894. The style of architecture is plain and massive, yet most simple in detail, well adapted for an educational institution. The building, composed of brick and stone-granite, has a frontage of seventy-five feet. In the rear is a wing extending back forty feet, making the extreme depth seventy-six feet. It is so situated that it admits entrances from different levels. Thus one of the side entrances is on a level with the basement floor, while the front entrance is approached by a flight of stone steps. The building comprises both class-rooms and dormitories. There are twenty-eight dormitories providing comfortable and healthful accommodations for sixty or eighty boys. There are three spacious recitation rooms, a very large study room, a chapel, a dining room, wash room, kitchen, and a room for physical exercise.

The Principal's residence stands just behind the "Talmage Memorial" in the same compound, comprising nearly an acre of



land, and located on the crest of a small hill called the "Little Eastern Mountain." Being in such close proximity to the school the missionary in charge is brought in very close touch with the students, which indeed is a great advantage in many ways.

#### CURRICULA.

Its present curriculum has been a growth, or perhaps more correctly a development, from a number of curricula. At first it was a vernacular school very much of the Romanized type, that is to say, that outside of the Classics and the Bible, all the text-books on Western subjects which were used in the school were printed in the Amoy Romanized Colloquial, viz., geography, Chinese history (compend), physiology, astronomy (elementary), arithmetic, and algebra. Romanized Colloquial had the preëminence.

After one or two minor changes (in 1894 and 1901) the final adoption of the present curriculum took place in 1904. The course was made to cover five years instead of four by the introduction of many new subjects, viz., English (as a subject), Mackenzie's History of the 19th Century, physical geography, pedagogy, natural philosophy, biology (elementary), and several new books in the Classics, while the requirements in all subjects were vastly increased both in the *entrance examination*\* schedule and the regular work in the course. Another change made at this time, which should be noticed in passing, was in regard to text-books, viz., from Romanized to character. All the text-books on Western subjects now taught in this school, excepting arithmetic, algebra and physiology, are in character, such as Mackenzie's 19th Century, Chinese History (compend), geography, physical geography, natural philosophy, biology (elementary), and astronomy.

Let me point out that English occupies the very same position in this curriculum as it does in the government schools curriculum, viz., as a subject. That I believe is its rightful position.

(For a complete list of subjects taught, see separate sheet.)

#### ATTENDANCE.

From 1881-1887 no records were kept of the attendance, that is, the yearly enrollment. But we are safe in saying that the entire enrollment from 1881-1906 has been all of 350. We

\* Boys are required to be fifteen years old (Chinese reckoning) and to pass a prescribed entrance examination.

were progressing finely as a pure unadulterated vernacular school until 1897 (then we reached our highest enrollment, viz., sixty-two boarders), when we were struck by the English education cyclone, and we went down before it. We struggled along for another seven years until our numbers dwindled down to thirty-three. Finally English was introduced in 1904 and the numbers increased immediately to sixty-one.

But our numbers have never been large. The average yearly attendance for the twenty-five years has been barely forty.

#### RESULTS.

Taking into account only the last twenty years the total number enrolled has been 297.

Of these 89 have pursued the full course of four years.

166 have studied from one to three years and then left.

42 are still connected with the school.

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297

Among the native churches they have been distributed as follows: The South Classis have sent 128, the North Classis 161. Scattering 8. 155 were representatives of the A. R. C. Mission constituency, 134 of the E. P. M., and 8 scattering. For further information the following is added:—

Died	30	Went abroad	28	Licentiates	1
Ent'd business	19	Teachers	45	Medicine	42
Farmers	9	Preachers	45	Unknown	16
		Pastors	9	Ent'd Anglo-Chinese	
				Colleges	11

Thirty-three of the number engaged in the practice of medicine have had hospital training, either here at Amoy, Choan-chiu, Chang-poo, or Eng-chun.

Over sixty per cent. have advanced to other courses of study, about forty per cent. have engaged in distinctive church work, and thirty-six have graduated.

What of the future? We believe that all such schools from the primary grade to the university have a future, that their usefulness is not finished, but just begun. And to find our middle school at this stage of its history so closely in line with the present day educational movement is a source of no small satisfaction. For such a course of instruction more nearly

meets the demands of the hour than any other. By placing greater stress on Chinese and less on English we are in a way of producing more of the right kind of material that China is in need of. The Chinese government evidently has recognized this principle in inaugurating its present system. English, French, and German have their place, but Chinese predominates. In this matter China has undoubtedly been influenced by Japan, which has always insisted on all instruction, in practical subjects, being given in the vernacular. And as was pointed out in the RECORDER, June number, the difference between the type of education in India and Japan is this: in India the student as a rule is a good linguist, but weak in practical knowledge; in Japan he may be poor as a linguist, but strong in practical knowledge, etc. It is the latter type that China needs. Practical education must have the pre-eminence, an education that will not only enable a man to make a living, but that will make of him a citizen capable of doing his duty in the great commonwealth of which he forms a part. Any education that unfits a man for that position unfits him for great usefulness, and in the day of testing it will be revealed. What Arnold Foster said in regard to this will bear repetition, though only repeated a short time ago in the RECORDER. In expressing a hope that in the future all would "realize a call to give far more attention to Chinese than to English or any other European language," he makes this very pertinent observation: "It is to the Chinese scholars we are sent for the uplifting of the Chinese people through those who are to *do their life's work as Chinamen among Chinamen in the language of China.*"

Prof. Arthur Lloyd's weighty remarks in the June RECORDER, already referred to, will also bear repetition. "It ought to be the aim of Christian educationists to push the national system with all the strength they have, for therein lies China's hope, and a good national system of education can only be a help in the long run to the religion we believe. The time will come in China, as it has come here (Japan), when the special *raison d'être* of mission schools will disappear. In the meantime, and for many years to come, they will have their places as training places for teachers. And, it seems to me, their work will be permanent or the reverse according to the position they take up with regard to the question of vernacular teaching." The only exception we would take to these words

is this, that we believe their sphere is a larger and broader one than that of providing or training teachers. We may be mistaken, but we believe we are just now in a position where we may by wise and decisive action so seize the present opportunity that this educational movement shall be under our control and direction for many years to come, from the day-school to the university. Thus we may keep this powerful agency for the transformation of China under the purifying and uplifting influences of the Christian church. These are real possibilities. What is needed is prompt action. The opportunity of to-day may not be ours to-morrow. Opportunity, like time, waits for no man. Development, enlargement, and the strengthening of all vernacular institutions are the demands of the hour. And not only preparation for the present moment is needed, but preparation for the demands, ever increasing demands, of the coming years, in order that the stamp and influence of a Christian education shall be unceasingly felt and recognized upon the new thoughts and new aspirations which have already become the possession of the young men of this great Empire.

For it is a Christian education alone that can uplift the condition of men and purify surrounding environment.

THE AMOY MIDDLE SCHOOL CURRICULUM. 1906.

*First Year.*

Scripture, Gen., Ex., Num.  
Classics, Mencius.  
Poetical and Historical Books.  
Letter Writing, Composition.  
Arithmetic.  
Geography, Asia, Europe.  
History of China, Compend.  
Astronomy.  
Romanized Colloquial.  
Map Drawing.  
English.  
Singing.  
Drill.

*Second Year.*

Scripture, Lev., Kings, Samuel.  
Classics, Analects.  
Poetical Books.  
Historical Books.  
Literature.  
Letter Writing, Composition.  
Arithmetic, complete.  
Geography, N. and S. America, Africa.  
History of China, Compend.  
Physiology.  
Romanized Colloquial.  
Map Drawing.

English.  
Singing.  
Drill.

*Third Year.*

Scripture, Esther, Job, Psalms.  
Classics, The Mean.  
Poetical Books, Historical Books.  
Literature.  
Letter Writing, Composition.  
Physical Geography.  
Mandarin.  
Algebra.  
Biology  
Physics (Steel's).  
History, 19th Century.  
Romanized Colloquial.  
Drawing.  
English.  
Singing.  
Drill.

*Fourth Year.*

Scripture, Eccl., Daniel.  
Historical Classic, Historical Books.  
Literature.  
Letter Writing, Composition.  
Pedagogics.  
Mandarin.

Algebra, Geometry.  
 Physics.  
 Physical Geography.  
 History, 19th Century.  
 Romanized Colloquial.  
 Drawing, Singing, Drill.

*Fifth Year.*

Scripture, Hosea, Malachi.  
 Historical Classic.

Literature.  
 Mandarin.  
 Pedagogics, Practical Work.  
 Algebra, Complete. Geometry.  
 Physics.  
 History, 19th Century.  
 Drawing.  
 English.  
 Singing.  
 Drill.

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## A Glance at Berkeley.

THE following letter has been received by this department in reply to the review in the October RECORDER of "Moral Philosophy" by the Rev. W. M. Hayes, D.D., and we are glad to publish it. In order to give a clearer view of the matter in controversy we give here a translation (our own) of the passage criticized in the review.

Chapter I. Section 5. "Why subordinate rules of conduct are sometimes at variance with the great moral principles. . . . Thirdly, sometimes men relying only upon vain theorizing do not know how to reach a basis of facts, and so the principles which they assert are opposed to common sense. If they took their principles and examined their truth, their rightness or wrongness would clearly appear. For example, in England there was formerly Berkeley, who said that the world has no sensible objects, but that men take that which has no real existence as really existing, and have simply an internal perception of it. This he wrote and published to the world, and among those who saw his books a large number believed it. But although this is so, yet whether he deceived one man, or tens of men, or hundreds of men, he could not deceive all men. Because if you place an object in a dark room, then whoever enters will surely stumble over it. Thus cannot all perceive that on striking an object one will receive injury? Accordingly his words only rest on vain theorizing and not upon a basis of facts. They are therefore not only based upon false principles, but are contrary to the understanding of ordinary men."

### A QUERY IN PHILOSOPHY.

A remark (see the October RECORDER) in criticism of a recent elementary work on ethics brings up the interesting old question of the proofs for the reality of an external world.

The criticism is to the effect that a number of persons, each receiving an impression of some solid object in circumstances where nothing would lead them to presuppose the presence of such an object, is no proof whatever of the existence of something of sufficient reality to produce this otherwise inexplicable sensation. Barring the old answer that such a course of reasoning invalidates all science—for how can we postulate laws of which the very existence is unknowable—it would seem that the position of the so-called “Christian Scientist” is also worthy of attention. One party claims that any number of sensations is no proof of the real existence of external objects; the other that our perceptions of certain sensations is no proof of the reality of those sensations. Both unite in questioning the validity of the evidence adduced, and the practical wisdom of the world evidently regards one as rational as the other. In philosophy as in other matters names are sometimes perhaps allowed to weigh too heavily, and the thought will arise that if the names of the sponsors of these two theories could be suppressed, and each made to stand on its merits alone, the open court might have difficulty in deciding which was the more worthy of credence. Divesting ourselves of all prejudice one seems to have philosophically as solid a basis as the other. The factor which stands midway and forms the nexus of the two views is the sensation; why is not the line of thought which is regarded as impregnable on one side of this factor equally valid when extended to the other? And if extended to the other side at what point does it lose its validity; does it stop with certain classes of psycho-physical concepts and leave all other concepts as reliable foundations on which to build up a philosophy? The presumption would seem to be that if we deny the reliability of our sensations as affording a rational ground for the belief in the existence of an external material world, then we must sooner or later reach in philosophy the position already attained in religion by the agnostic, and like him be defined as, “The man who does not know that he does not know that he knows nothing.”

In saying the above the writer does not wish to be understood as arguing in behalf of Christian Science; he is likewise too busy, even if he had the ability, to undertake a discussion; he only wishes to call attention to the fact that in modern thought former lines have received what, for the West at least, may be regarded as new applications, and unless the reliability of our sensations is conceded, we should not hastily rule out these new views as absurd. The standing of a theory should not in ethics nor any other field depend too much on the names attached to it.

PAROIKOS.

## Correspondence.

### STORIES OF CONVERSION.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: A correspondent has drawn my Society's attention to the need of a series of short tracts "giving the life stories of men and women who have really passed from darkness to light through the power of the Lord Jesus Christ."

Many missionaries must know of converts whose changed lives have borne good testimony to the faith. Such lives cannot but be a help to the Chinese church at large, and if any of your readers can give us well authenticated stories of the kind referred to, this Society would be prepared to publish them in tract form. Manuscripts should be in easy Wên-li or Mandarin and should not exceed two thousand (2000) characters. While Chinese manuscript is preferred, English will be accepted and translated by the Society.

Yours faithfully,

H. B. STEWART,

*Secretary,*

Central China Religious Tract Society,  
Hankow.

### POWER FOR SERVICE.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: Apropos of the important question, "How can three thousand missionaries meet the arrogance of shallow reformers, the floods of atheism, the intellectual libertinism among four hundred millions . . . ?" contained in Dr. Osgood's excellent and suggestive paper in

the September RECORDER, a comment made recently by Mr. Meyer, of London, will bear repeating. Speaking on the necessary power for service he said: "Let us not say, 'I cannot do this or that;' nobody expects you to do it any more than the lad was expected to feed the five thousand with his loaves and fishes. He gave them to Jesus and He did it all."

Yours sincerely,

H. G. BARRIE.

Toronto.

### AGE OF CONVERTS.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: Very much agreeing with your remarks in the September RECORDER re statistics of aged people received into church fellowship, I have pleasure in sending you the enclosed from my own Register, trusting that many others may respond, so that by the time of the Conference you may have gathered together a goodly report.

Yours very sincerely,

A. H. FAERS.

Suifu, via Chungking.

C. I. M. SUI-FU, W. CHINA.

	Males.	Females
Baptised between the ages of 70 and 80 years . . .	2	...
Baptised between the ages of 60 and 70 years . . .	4	...
Baptised between the ages of 50 and 60 years . . .	16	5
Baptised under 20 years of age . . .	10	5
Average of remaining 100 at baptism 32 years . . .	...	...
Total membership 142...		

(Signed) A. H. FAERS.

## CONFERENCE PREPARATIONS.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: It may be remembered that the Tientsin Missionary Association has planned a series of monthly meetings, taking up Centenary Conference topics. I am permitted now to report that the series was inaugurated on Monday, October 15th, with a meeting which augurs well for the success of the plan. The evening was devoted to a discussion of evangelistic work, with two members of the Conference Committee to lead—Rev. J. W. Lowrie and Rev. J. Hedley. Mr. Hedley reported suggestively on colportage and work for Mongols. Dr. Lowrie gave gleanings from his correspondence as Acting Chairman of the Committee. Others joined in the discussion. The members of the Tientsin Association can guarantee that if this one evening is a foretaste of the Conference itself, all delegates to Shanghai have a rich treat in store.

Yours in anticipation,

CHARLES E. EWING,  
*Sec. T. M. A.*

## NORTH KIANGSU-ANHUI FAMINE.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: The famine situation in the northern part of this province has become so serious that the missionaries working along the Grand Canal have organized a famine relief committee, to be called the North Kiangsu-Anhui Famine Relief Committee, for the purpose of raising funds in China, America, and Great Britain to relieve the famine sufferers as far as possible.

I am enclosing the appeal of the Committee to the public. It tells its own story of hunger and suffering. I am also enclosing copies of letters from missionaries to the *N.-N. Daily News* and private letters. It is the request of the Committee that you will kindly print their appeal in the RECORDER and such information from the letters as you see fit.

An Executive Committee composed of Revs. W. C. Longden, Northern Methodist Mission, Chairman; A. Sydenstricker, Southern Presbyterian Mission; Dr. J. E. Williams, China Inland Mission; Mr. M. J. Walker, Scotch Bible Society; and T. F. McCrea, Southern Baptist Mission, Secretary and Treasurer, all of Chinkiang, have been given the duty of raising the relief fund and distributing it to the various mission stations for the relief of the sufferers. The Executive Committee will have all funds in their keeping and the Treasurer will only draw checks upon their order.

As far as possible the Relief Committee wish to distribute the money through relief works, such as road building, etc., wherever the missionary force is large enough to justify it. Such questions, however, must be settled as the situation is developed, according to the amount of money contributed, the attitude of the officials, etc. Every effort will be made to see that the money shall reach only the worthy.

We wish to make several requests of our fellow-missionaries in China through your columns.

1. Large sums of money will be needed to meet this great want. There seems to be no doubt that several millions of people will be face to face with



starvation during the winter. As one missionary wrote recently after making a trip over part of the devastated country: "Nothing can prevent starvation on a large scale, for I do not expect to see millions of dollars raised for distribution." We ask our fellow-missionaries to contribute what they can and, where they think it advisable, to raise funds among the Chinese Christians. This seems a good opportunity to develop Christian charity among them and, by helping their suffering fellow-countrymen, to exercise a noble patriotism.

2. In large ports, such as Shanghai, Hankow, Tientsin, etc., we would earnestly request that the Missionary Associations appoint committees to make a canvas of the business men, missionaries, etc., in behalf of this fund. This is a labor of love on the part of all of us and will fall heaviest on those who make this request.

3. Will those missionaries who have had experience in famine relief work give us the advantage of their experience and send to the Corresponding Secretary suggestions to be submitted to the Committee and thus help them to solve the many perplexing problems that must arise in work of this kind? Suggestions as to how far we should co-operate with the officials, information about various kinds of relief works, such as road making or dyke building, orphanages, etc., and anything else that may help us will be greatly appreciated.

4. If there are any missionaries working in the famine district in either of the provinces with whom we have not been able to communicate in forming our Committee and who might wish to co-operate with us in

this work, please communicate with the Corresponding Secretary, giving the name of your Mission, number of missionaries in your station, and the famine situation in your section. Please make checks or money orders payable to T. F. McCrea, Treasurer North Kiangsu-Anhui Famine Relief Committee, Chinkiang.

We put our appeal before our fellow-workers in the Name of Him who said: "I was hungry, and ye gave me meat, naked, and ye clothed me; I was sick, and ye visited me."

In behalf of the Committee,

Yours fraternally,

T. F. MCCREA,

*Corresponding Secretary and Treasurer,  
North Kiangsu-Anhui  
Famine Relief Committee.*

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*Appeal.*

Owing to unprecedented heavy rains during the months of June, July, August, and part of September, a large part of the northern districts of Kiangsu and Anhui provinces was flooded. The flooded districts are estimated as covering an area of 40,000 square miles, supporting a population of 15,000,000. None of the crops have been gathered. All the necessities of life have already (November 1st) doubled in price. Thousands of houses have been destroyed. Thousands of people are already living on one meal a day, and often this meal is composed only of gruel and sweet potato leaves. Tens of thousands have left their homes to beg elsewhere. Some throw their children into the water and then commit suicide. Many are selling their children for almost nothing. The farmers are selling their work animals to buy food

and have no wheat to plant for next year's crop.

Unless relief be given, from eight to ten millions of these people will soon be face to face with famine and great numbers of them must perish. Hundreds of them are dying already of famine and fever. The provision which the Chinese government has made to meet these needs, even were it honestly administered, is woefully inadequate, allowing only twenty-five cents silver for each individual in need. From recent information in the Shanghai papers the officials are forcing the famine sufferers, with gunboats and soldiers, to remain in the flooded districts, while failing to provide them with the food they must have or starve in their desolate and foodless homes. The *N.-C. Daily News* reports that 10,000 families were compelled to remain in Hsuehoufu alone; the officials promising to feed them. That the help rendered by the officials is inadequate is shown by the serious disturbances in that section; the people saying that they might as well die by the sword as by starvation.

When it is remembered that there is no hope of relief from famine before the ripening of new crops next June, it is feared that the larger part of these millions in the flooded country will be affected by the famine and the conditions will be indescribably awful. The need is urgent and acute suffering has already begun.

We appeal to the humane sympathy of all Christian and philanthropic people to help us feed these suffering fellow-beings.

The North Kiangsu-Anhui Famine Relief Committee: M. B. Grier, Southern Presbyterian Mission, Hsuehoufu; G. P. Bostick, Gospel Mission, Pochou; J. B. Woods, Southern Presbyterian

Mission, Tsingkiangpu; L. W. Pierce, Southern Baptist Mission, Yangchow; A. Sydenstricker, Southern Presbyterian Mission, Chinkiang; M. J. Walker, Scotch Bible Society, Chinkiang; B. C. Patterson, Southern Presbyterian Mission, Suchien; Dr. S. Cochran, Northern Presbyterian Mission, Huaiyuen; J. B. Trindle, Northern Methodist Mission, Yangchow; W. C. Longden, Northern Methodist Mission, Chinkiang; J. E. Williams, China Inland Mission, Chinkiang; T. F. McCrea, Southern Baptist Mission, Chinkiang, *Cor. Sec. and Treasurer.*

—  
*Letter from Rev. B. C. Patterson,  
Southern Presbyterian Mission,  
Suchien, Ku.*

#### FLOOD AND FAMINE.

There is only one item—Want! Famine! It is on us with its savage fights, its anemia, its sickening languor, and its fevers. Perhaps there are ten million souls in the area affected. When the wheat was lost fears were expressed over and over again till we grew callous and thought that it was probably not so bad after all, as farmers complain after every harvest.

Then the July rains rotted the corn (maize). The lands were plowed in August, and hopes of an autumn crop of corn, beans and potatoes, encouraged the people. Two weeks later the whole face of the country was again flooded and much more than half of the later crops were destroyed. Even at this time of writing the whole of the lowlands have again become so flooded that it will be very late before the wheat can be sown if at all. This has, of course, raised the price of cereals to two or three times the normal market rate.

A trip northwards from Chinkiang, now, gives one an idea of the fearful floods. All along the canal water is in the houses and boats are anchored at the door-posts.

The lakes which lie west of Paoying and Kaoyiu, and cover quite 1,000 square miles, in normal seasons, are now nearly ten feet higher than usual. The yellow flood rippling and glinting on the horizon tells a tale of the woe left in its track.

On seeing an old acquaintance, and hearing of the almost absolute failure of his crops, I asked, "If that is true now tell me honestly how you with your twelve mouths to feed are living at all." They had been living on elm and sweet potato leaves, mixed with a handful of grain and boiled. He calculated that even such poor food would only last till New Year, and after that he did not know what would happen. "We will probably not all be able to see another harvest," he said.

Any relief that can be given will be entirely inadequate. If one should give all his substance to feed the poor it would hardly be felt beyond his immediate neighbors. We hope to be able to distribute relief funds to those within our reach. But probably money cannot be wisely given away before late winter or early spring. In the meantime all our poor acquaintances are bringing all their furniture and stuff and begging us to purchase it that they may provide for the present.

*Letter from Rev. T. B. Grafton,  
Southern Presbyterian Mission,  
Hsichoufu, Ku.*

As I have just come in from a country trip Mr. Grier gives me your letter to answer concerning famine conditions.

1. Famine will be universal everywhere within reach of us. Counting all crops it is estimated that there is only about twenty per cent. of a normal year's yield on hand. Out to the west and south I found hardly as much as

a garden patch. Potatoes are only a few strings and roots. Much land is still submerged (October 20th). The greater part is still too mudsoaked to plough. Prospects for planting wheat are very gloomy,

2. By Chinese New Year (February 13th) there will be *practically nothing* in the line of eatables left. From then on for three or four months there will be starvation for tens of thousands. Grain can be had in Shantung, and the officials have given permission for its shipment out. But the money to buy is lacking, as the price is so high.

3. I don't know anything to do except to appeal for aid, and give out as best we can all that is contributed. For my part I would like to see all famine funds expended on public works, giving employment to thousands of the needy, but you know without my telling you what a task we should have before us in that event.

4. The Taotai told us last week that there was a fund of Taels 600 000 to be divided between Huaian, Haichou, and Hsichoufu. If this fu gets a third we calculated to-day that each person who is actually destitute would receive 250 cash (about 12 cents Gold), enough for only two or three days' food. This is supposing that half the people won't need help. The Taotai has bought grain to sell during the winter at cost price. But only a very small portion of the people can be helped in this way. *Nothing can prevent starvation on a large scale, for I don't expect millions of dollars to be given us for distribution.*

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## Our Book Table.

紀實新編. A True Record. Published at the Foochow Romanized Press.

This is a eulogy of one of the earliest and most faithful Christians in Foochow, who died in 1903 at the age of seventy. Shen Sheu-chen was an author, a teacher and a preacher; becoming a Christian in his youth he was persecuted by his father and mother, but continued steadfast to the end. Testimonies to the high moral worth of this noble

man are given in the little book by many Chinese.

The rapid making of Chinese church history is a significant sign of the times, and this is the kind of history needed at present. The best evidence of Christianity for the Chinese is Christianity exhibited in the life and work of a *Chinese*.

The book may be obtained from Rev. George W. Hinman, Foochow.

W.

*The Review of the Far East.* Edited by A. Cunningham, Hongkong. No. 1.

This is a new venture and is the outcome, as the Editor informs us in his Introduction, "of a conviction held for some time past that there is need in the Orient of a serious publication which will put on record the thoughts and impressions of prominent men on many subjects which are playing a prominent part in the social, political and economical development of Eastern Asia." This first number gives promise of an interesting future, and we wish the project every success.

*China.* A Quarterly Record: Religious, Philanthropic, Political. London: Oliphant, Anderson and Ferrer. Copies may be had at the Presbyterian Mission Press. Price 60 cents a year postpaid.

The reissue of this quarterly gives us real pleasure. The appearance of the yellow cover on our Book Table has no suggestion of jaundice, but, if indicative of any special state of mind, it would be a bias to all that is most helpful to China. It is very cheering to workers in the field to know that this represents the thought and prayer and work of devoted well-wishers of China in the homeland, who are keenly desirous of passing on their knowledge to others and so awakening a like interest in the great needs of a quarter of the earth's population. We are referring to this publication in our editorial columns. The contents of the October number comprise:—The Educational Crisis in China—Christian Missions and China's Young Men—The Christian Literature Society for China—Revival News from Shantung and Chihli—A striking Story

of Faith, by Mrs. Howard Taylor—And news from all parts of the Empire—What the Chinese Think of Opium—A Daily Paper for Chinese Women—The Abolition of Domestic Slavery, etc.

The Educational System of Japan. By Albertus Pieters, A.M., Nagasaki, Japan. For sale at the Presbyterian Mission Press. Price 25 cts.

The strides which the Japanese have made during the past twenty-five years in the matter of education is a constant subject of marvel and is well set forth in this pamphlet of 89 pp. by Principal Pieters. It would be well if the work were to be perused by those in charge of educational work at home and especially by the leaders of educational reform in China. For instance, we learn that one section of the Minister's Cabinet is organized expressly to look after school hygiene, regulating in detail the sites of school houses, number of square feet of floor space and cubic feet of air required for each pupil, color of walls, height, width and length of seats, and the height of the first and second cross-pieces in the backs of seat, etc., etc. Also school physicians, whose office it is to look after the children's eyes, teeth, clothing, general health, etc., and to call the attention of the parents to their children needing special care. And our wonder is further increased when we learn that these physicians (of whom there are nearly five thousand) received an average of but Yen 28.57 per annum, as compensation for their services. It is also interesting to note that of the 115,570 teachers 19,613, or fifteen per cent., are women. This may seem small, relatively, but it is not when the erstwhile condition of women in

Japan is considered. It is also interesting to see that Japan has a school in Tokyo for foreign children. In view of present complications on account of the presence of Japanese children in the public schools of San Francisco, it might be well to consider what treatment the Japanese are giving to the children of Americans in the schools in Tokyo.

There is much else of interest in what Mr. Pieters has written, and he has taken no little pains to collect a great deal of information which he has arranged in a satisfactory manner.

F.

*The Calendar of the Gods in China.*  
By Rev. Timothy Richard, D.D.  
Shanghai: Methodist Publishing House. For sale at the Presbyterian Mission Press. 50 cents.

The title given to this booklet on the inside, the 'Chinese Religious Calendar' is more fitting than that of its cover, for the Calendar is concerned with many items that have no connection with gods, small or great. Perhaps the sketch of comparative religious ideas given in an introduction by the author will attract as much interest as the Calendar itself. It is in the vein of liberal thought which is so peculiarly the attitude of Dr. Richard, and if the true value of reading is its power to provoke thought, then this is a valuable little work. Is it right to speak of Brahm as a *god* in conjunction with Jupiter and Shangti? and can a distinction properly be made as is attempted in the synopsis between 'Ancient' and 'Modern' forces of nature? Surely the forces of nature know no chronology. It is man's *conception* of the forces of nature that is the point aimed at. The tendency of sinologues to ap-

proximate these English sentences to the terseness of the Chinese classical style leaves many mental gaps. Dr. Richard is no exception; his language tends to become epigrammatic without being explicit.

In this pamphlet the proof reading leaves much to be desired: 'news of morality' for 'view'; 'game' of life for aim, and on page 8 a sentence about Shin-toism, which is quite meaningless, deserve attention.

The thanks of many missionaries are due to Dr. Richard for the idea of this useful little work. With it by them they will find it easy to add to their knowledge of the superstitions and folklore of their own districts, and all such knowledge makes for the increase of power for Christian service. It may be hoped that later a more comprehensive study of this nature will be prepared and published on the basis of Dr. Richard's work.

B.

SCRIPTURE CARTOONS.

Many of our readers will remember the picture of the rich man and Lazarus which was painted by Liu Meh-lin, lithographed in Japan and had a large sale all over China. Those who bought the cartoon often expressed a wish to have the same picture in colors. The great preliminary expense of lithographing a colored picture of this size has hitherto made it impossible to meet the desire so often expressed. Now, however, we are happy to say a Christian publisher, M. Froese, of Basel, Switzerland, has come to the artist's assistance and has produced a beautiful scroll in colours with the Scripture text in Man-

darin printed underneath. The size of the picture is 30 by 20 inches. It is on good white paper, the colours are excellent, and the realistic scene—the rich man, the beggar and the dogs licking his sores—is so faithfully reproduced that we are tempted to say it is a speaking likeness. Best of all the price is only fifteen cents.

There is also a folded tract with the story of the prodigal in Wên-li and eight pictures by the same artist also reproduced by Froese & Co., Basel. The size of those pictures is 10 by 7 inches. The drawing and coloring are of a much higher standard of excellence than we have hitherto seen in such cartoons. Price also fifteen cents. These pictures will, we are sure, be very popular with preachers in street chapels and the native Christians. The Hankow Tract Society will be pleased to receive orders.

J. D.

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“Beginning Cantonese.” A Review.

How to learn Chinese is still with many foreign residents in China a burning question, and it will be so for many years to come. New books which promise to be a guide for beginners will therefore always be welcome, provided they keep to what they promise.

Such a new book is Dr. O. F. Wisner's “Beginning Cantonese” (教話指南), which was brought to my notice some time ago, and to which I would direct the attention of beginners in the study of Cantonese, for the use of which it is specially meant.

No one who knows Dr. Wisner will doubt but that he is highly competent to write such a book. And it seems to the reviewer

that he has solved his task in a very able and scholarly manner. The book is not meant, as far as I can gather, to supersede other valuable books already in existence. It is simply an attempt to furnish a help to the student in the systematic learning of the spoken language. The author's effort, as he himself says, has been to select words in the order of their importance to the beginner, both for immediate use and for the purpose of constructive study of the language. As this is more than the average Chinese teacher can be depended upon to do for beginners, the book will be found a useful guide for the foreign student as well as to the Chinese pundit.

The book is divided into 75 chapters, beginning with grouping together, first, words that will first be needed, and by degrees advancing to conversation on every day topics.

The introduction to the book is a rich mine of information to beginners, and deserves to be carefully studied. It contains some rules of how to use the book, which should prove very helpful to the pupil. Two systems of working the tones are given: the system adopted in Dr. Eitel's dictionary and the method adopted for romanization in this book, which slightly differs from Dr. Eitel's. As in other books, teaching beginners, a list of the principal classifiers is given, also a list of endings and their meanings.

Quite a new departure is the “Directions to the Teacher,” both in English and Chinese. “Most of the men who aspire to this position,” so we read on p. 22, “are little more than living depositories of information about the language, from whom this information must be extracted

by the ingenuity of the pupil." I quite agree with the author that the average Chinese teacher has not the slightest idea, far less a scientific method, of how to impart the knowledge sought for by his impatient pupil, and believe that there is a need for such directions which has never before been met by those who have supplied beginners with books on the language.

Following the reading lessons, in which as far as possible words have been grouped by subjects, there is a romanized index given. Two other indexes, both romanized, are given at the end of the book—the one indicating the pronunciation of the words in each vocabulary, the other an alphabetical index with the character attached for finding any word in the lessons.

The list of Errata on p. 68 is not quite complete, as it does not cover all the misprints which came to my notice. F. i. in p. 54b, 4th line, 嘸 must be 既, and on the same page, 8th line, 嘸 ought to be changed into 聞.

The new method of reading from the left to the right, adopted in this book, is so thoroughly non-Chinese that I cannot approve of it. Though a small section of Chinese, with their heads full of reform ideas, may prefer this to the old, time honoured way of reading from the right to the left, I do not think that Chinese ever will accept this innovation, by which nothing is gained as far as I can see.

It would have enhanced the value of the book very much if the author had given an English translation of each lesson as well as the pronunciation of each character on parallel pages. It is all very well to expect the teacher to "stand," and "sit," and "jump," and "talk," and

"look" to show the meaning of these words (p. 23). But where are the model teachers who will do so? I would rather expect an elephant to follow these injunctions, but not an ordinary Chinese gentleman, who has been taught that to "gesticulate" (指手畫脚) is the surest sign of a "mean man" (小人). Under these circumstances I do not think it a wise procedure to compel the pupil to do without these crutches and simply expect him to hang on the lips of the teacher. And what if the teacher is not exactly what we should call a good Cantonese speaker? If he cannot distinguish between the l and n at the beginning and the t and k at the end of words?

Apart from these trifling objections this new book is highly to be recommended to beginners. It has been published by the China Baptist Publication Society in Canton (Shameen) at the cost of two Dollars.

I. G.

#### ACKNOWLEDGMENTS.

*Thos. Nelson and Sons' Books.*

Junior Supplementary Readers. The Wild Life of a Field. 6d.

Supplementary Readers, No. XVII. Homer's Tale of Odysseus. H. E. Haig Brown, M.A. 4d.

Geography Reader. The World and Its people. Little Folks of Other Lands. 10d.

*MacMillan and Company's Books.*

Trigonometry for Beginners, by Rev. J. B. Lock, M.A., Fellow and Bursar of Gonvil and Caius College, Cambridge, formerly Master at Eton, and J. M. Child, B.A., Lecturer in Mathematics, Technical College, Derby. Price 2/6.

New French Course for Schools, based on the principle of *Direct Method*, combining the practical use of the living language with a systematic study of grammar. By Charles

Copland Perry, New College, Oxford; Dr. Phil. Marburg, Prussia, etc., and Dr. Albrecht Reum, Oberlehrer am Vitzthumschen Gymnasium, Dresden. Part II. Includes several songs set to music. Price 3/6.

Science Readers. By Vincent T. Murché, F.R.G.S., etc., etc. Book VII. Price 1/9.

Object Lessons in Elementary Science, based on the scheme issued by the London School Board. By Vincent T. Murché, F.R.G.S., etc., etc. Stage VII. New and Revised edition. Price 2/-.

The Rational Arithmetic, Teacher's and Scholar's Books for Fourth, Fifth and Sixth Year Courses. 8d. and 3d. each.

## Books in Preparation.

(Correspondence invited.)

The following books are in course of preparation. Friends engaged in translation or compilation of books are invited to notify Rev. D. MacGillivray, 44 Boone Road, Shanghai, of the work they are engaged on, so that this column may be kept up to date, and overlapping prevented:—

### *C. L. S. List:—*

Booker T. Washington's "Up from Slavery." By Mr. Kao Lun-ching.

Guizot's Civilization in Europe. W. A. Cornaby.

War Inconsistent with the Christian Religion. Dodge.

Gordon's Talks on Service. D. MacGillivray.

### *Shansi Imperial University List:—*

Twentieth Century Atlas of Popular Astronomy. By Heath.

Physical Geography. Published by Keith Johnston, Edinburgh.

History of Russia. Rambaud.

Biographical Dictionary, published by Chambers.

Dr. H. A. Johnston's "Studies for Personal Workers." By Mrs. A. H. Mateer.

Topical Index to the Bible. By G. A. Clayton (C. T. S.)

Heaven. By G. A. Clayton.

Acts and Epistles, S. S. Lessons, Easy Mandarin. By W. F. Seymour.

Catechism of Synoptic Gospels. By Mrs. H. C. DuBose.

Sharman's "Studies in the Life of Christ." By Miss Sarah Peters. Nearly ready for the Press.

Commentary on the Four Books. By Dr. Henry Woods.

Ballantine's Inductive Studies in Matthew.

"An Indian Princess." By Mrs. Bertha S. Ohlinger.

Abridgment of Mateer's Arithmetic. By Mrs. Mateer (in press).

Catechism on St. John's Gospel. By Mrs DuBose.

Twenty normal lessons for S. S. use. By J. C. Owen.

The Organized Sunday School. By J. C. Owen.

Hungering and Thirsting. By Mrs. MacGillivray (ready).

Charity's Birthday Text. By Mrs. MacGillivray (ready).

A friend enquires for some translation of Sylvania Stall's Books on Self and Sex. Will some one work at them?

Rev. Geo. L. Gelwicks writes to say that he is working on a Concordance of the Old Testament in collaboration with Rev. C. H. Fenn on the New Testament.

NOTA BENE: Mr. MacGillivray's Classified and Descriptive Catalogue of Christian Literature (1901) being all sold out, he purposes bringing it up to date for the 1907 Centenary Conference, including all distinctively Christian books by all Societies. Suggestions for improvement and materials gratefully received from recent authors and from Societies; more especially as the new material has been lost in the Whangpoo. He has also in mind to publish a China Mission Year Book, commencing with 1907, to be issued at the beginning of 1908; this to be the first of a regularly appearing series of Year Books. Suggestions as to what should be included in these Year Books are now solicited.



## Editorial Comment.

THE publication during the past month of a series of regulations, by means of which the Chinese government intends gradually to do away with opium-smoking and also the cultivation of the poppy plant, has served to excite unwonted interest everywhere, without China as well as within. In all cases of this sort the first question which a Chinese asks himself is, What does this really *mean*? It may as well be taken for granted that the answer to this on the part of a majority of foreigners in China is that this is a mere device on the Chinese side to save their face. Great efforts have been made to stop the opium trade, or failing that to restrict it. At last the British government has expressed its willingness to do something definite, and it behooves China to respond. This she is now endeavoring to do. There is a great stir among the dry bones, much virtuous excitement about the waste of land which ought to be given to the cultivation of cereals, and the edict has gone forth for the registration of smokers, the limitation of their allowance, the suppression of the opium shops, and that of the smoking paraphernalia, and the like, all of which is of the nature of Chinese Dust for British Eyes. This, we venture to say, is the opinion of "the Man-on-the-street," who is

supposed to be eminently practical, who "has no brains above his eyes," and who "knows China like a book."

\* \* \*

WE do not wish to detract from the hard-earned reputation of the "Man-on-the-street," but we should be glad to call his attention to a few important facts. Commissioner Lin, who destroyed that opium (now some time back), was supposed to be putting up a "game of bluff" on the British. They were not to be imposed upon. Having been a long time in China, some of them having long witnessed and also promoted the evils of the opium traffic, they knew the stronghold which the vice had on the Chinese. The latter did not "mean business," they went in for a speculation, they were trying to do something spectacular. This we repeat was the British theory, and on it they staked a war. They were altogether wrong. Lin was as able a man as Captain Elliot, and a great deal more straightforward in what he said and did. The result was the war, the results of which were indeed beneficial, but the origin of which, seen in the light of the twentieth century, is a blot on the British name and flag. On *that* point there will soon be no two opinions. It is not so

long ago that the students of Foochow held an anti-opium meeting, and a grandson of Commissioner Lin made an address on the services of his distinguished ancestor, and we believe the body pledged themselves to carry out the spirit of his acts.

\* \* \*

WE are as well aware as the most sceptical reader of these lines that **Probabilities**, there are contradictory forces in the present rule of this Empire, and we do not profess to know what is going to happen, or indeed why any particular thing *does* happen rather than another. But we wish to emphasize the undoubted fact that there is a *new spirit* abroad in China, making many things possible which were impossible not only an hundred years ago, but ten years ago, five years ago, or even one year ago. What will be the temper of China ten years hence none of us is wise enough to predict, but nothing is more certain than that the Chinese *can* put down the use of opium if they set about it, and in our view it is a very probable as it is an eminently desirable result. We do not minimize the enormous difficulties, but no race understands better how to surmount these than the Chinese when they have the will. For perhaps a millennium *wine* was one of the great curses of China, as we know from the Classics and from history. But the Chinese conquered the

demon in the wine cup to such an extent that not one foreigner in an hundred now living in China ever hears anything about its ravages and its danger. Will China banish the poppy and put out her pipe? We think she will.

\* \* \*

WE have been much pleased to note a number of accounts of extended revivals in various parts of the China Mission field, some of which remind one strongly of the great revival in Wales. In India, also, we observe that there have been very marked times of the work of the Holy Spirit, and that thousands have been touched thereby. These revivals are marked by two special characteristics—confession of sin and eagerness for the salvation of others. Also, like as in the Wales revival, prayer and praise have often taken up the whole of the service, many praying simultaneously, yet without confusion, and quite crowding out the preaching service.

All can but rejoice in these manifestations of the Spirit's power and pray that the good work may extend to every part of the mission field. Along with increased facilities and opportunities in educational work, and the development of mission work along all lines, there should come to us, with ever deepening intensity, the need of the energizing, fructifying work of the Holy Spirit and a resultant state of never ceasing revival.

IN this connection it is interesting to note what seems a remarkable work among the **Hwa Miao**, which has been going on in Yun-nan among the Hwa Miao, as described by Rev. S. Pollard in "The Life of Faith." He writes, "The number of baptized members now exceeds twelve hundred." He also mentions a convention which they had held as an offset to a great festival which the people had been in the habit of holding annually and which was a time of great carousal, drunkenness and immorality. On the Sunday of the Convention "over a hundred were baptized, and a large number again on Tuesday, when 2,500 people were present." Again, "On Sunday, July 1st, 230 were baptized at Rice Ear Valley, where a third chapel to seat 700 is being built. In the next seven days about 200 more were baptized." He also mentions the "missionary spirit" among the Miao, and of how they go and persistently preach in other villages. A very good account of these aborigines was given in the September RECORDER of 1884, by Rev. Geo. S. Clarke. One can but rejoice that the Gospel has thus taken hold among them.

\* \* \*

THE Anti-foot-binding Society will, probably, soon be a thing of the past, and we sincerely hope it is so, as we trust its *raison d'être* will soon

have ceased forever. Not that we expect all the small feet will be immediately released, nor that no more will ever be bound. But a movement has set in that we believe will soon carry all before it. It is one of the things which the new China will have nothing of.

We are led to these remarks from perusing the Report of the Tien Tsu Hwui, which appeared in the *North-China Daily News* on the 12th of November,—or in that number and "to be continued," for the Report is a goodly one, both in matter and manner. If the pressure upon our columns were not so great we should like to reproduce the Report in extenso, for it is worthy of the widest circulation, and we trust all our friends have read it, or if not that they will forthwith proceed to get the paper, or a copy of the Report and do so, for to our mind it is the best they have ever had.

\* \* \*

IN this connexion we should like to mention the name of

**Mrs. A. Little.** Mrs. Archibald Little, who has done so much to make

the Society a success, and whose labors have been so widespread and unremitting. Not many ladies have the courage or the opportunity that Mrs. Little has had, and which she has availed herself of to the fullest. She is one who has had the interests of the Chinese at heart and has done a work which no missionary or other lady in all the land could have

accomplished. We understand that she and her husband are shortly leaving China, perhaps for good. We are sure that the best wishes of all lovers of, and workers for, China will follow her, and that many of the poor liberated women who have been brought out into a new life of freedom through her labors, will rise up and call her blessed.

\* \* \*

WE are pleased to see that a strong Committee has been formed at Chinkiang to solicit funds for the grievous famine which is now raging in North Kiangsu and Anhui, and which will grow worse as the winter proceeds. Some ten million of people are said to be in want, and the utmost efforts that can be put forth will bring but a modicum of relief, but it is better this than none at all. The Chinese government is wholly inadequate to deal with such a difficult problem, and even the sums which are appropriated are likely to be so largely absorbed by those through whose hands it passes that very little reaches those for whom it was intended. It is a sad spectacle to contemplate, and we trust that the Appeal of the Committee as given elsewhere in our columns will meet with a hearty and generous response, both here in China and also in the home lands,

\* \* \*

WE would draw special attention to the Conference Notes prepared by Mr. Bondfield, the

Honorary Secretary of the Executive Committee. (See page 679). Mr. Bondfield and his co-workers deserve the hearty thanks of the whole missionary body for their strenuous labors and wise anticipatory arrangements for the coming event. We trust the details given in these notes will be carefully read. Several points might be emphasized:

1st. Whilst the arrangements are in a forward state, the success of the Conference depends on the hearty and enthusiastic co-operation of the delegates and others coming to it. There should be careful study of the subjects on the programme, so that the discussion may be profitable.

2nd. Since the Conference is one of delegates, Missions are expected to notify the Committee if the delegates they have nominated are unable to attend, and to give the names of substitutes. The Committee can only follow its list, and if corrections are not sent in, there are sure to be confusion and disappointment.

3rd. To provide accommodation for all who are coming to the Conference will tax the resources of the Committee, so all who intend to be present should send notice to the Committee forthwith. Circulars referring to arrangements for accommodation are being sent to all delegates and *ex officio* members of the Conference on the Committee's list. A prompt reply to this circular is requested.

WE trust that, whilst the responsibilities of the Chairmen of Committees are great, they will have ample help from their colleagues. And that these Committees will also be helped by sympathetic co-workers in the procuring of well-digested facts and the preparation of recommendations and resolutions. We understand that no papers are to be read; the subject being introduced by a brief speech from the chairman of Committee. We would also emphasize the paragraph calling for volunteers from the band of missionary stenographers and typewriters. Those who were present at the last Conference will remember the splendid work done by Mr. W. J. Lewis; how, day after day, he sat through all the meetings, silent and busy, taking shorthand notes. Only a few realize the enormous work he had in transcribing these notes after the company had dispersed. The need for help along various lines is the more crying as we remember how many of the workers at the last Conference have gone to their reward. In looking over the list of members, we notice the names of over half a hundred who have "fallen asleep," many of whom received a martyr's crown. And more than forty have retired from the mission field for various reasons. All who were present at the closing devotional meeting of the last Conference (presided over by Dr. Blodget) will call to mind the touching

farewell words from white-haired missionaries, who spoke about the possible partings before the next great gathering; and how fittingly the meeting closed with the singing of the hymn, "God be with you till we meet again."

\* \* \*

WE would emphasize the closing sentence of Mr. Bondfield's notes, and **Prayer for the Conference.** as we ask ourselves what inspiration will come from the Conference, and what direction will be given to the work, we feel the need for constant prayer. In one centre a series of weekly prayer meetings is being held, in which the work of the different Committees is prayed for in turn. We were present at the prayer meeting, at which the sub-committee on the Study and Use of the Bible was specially remembered. The order of the meeting may be of suggestive interest. We give the divisions and subdivisions below:—

*The Bible in the Sunday School.*

- PRAY:—(1). That the Bible may have a larger place in the young life of the church.
- (2). That plans may be adopted which will work for economy in preparation of literature.
- (3). That the Chinese workers may be trained to appreciate and use the opportunity presented by the Sunday School.

*The Bible in the Home.*

- PRAY:—(1). That family worship may be maintained.
- (2). That means for helping parents may be devised.
- (3). That pastors may be faithful in example and precept.
- (4). That Mr — may be able to weigh aright the replies he gets from the Chinese.

*The Bible Among Women.*

- PRAY:—(1). That women receiving instruction may be faithful in living out what they learn.
- (2). That best methods may be used for stimulating Bible study among women.
- (3). That something practical may be planned at the Conference for stimulating this.

*The Bible and the Christian Worker.*

- PRAY:—(1). That they may be men thoroughly furnished,
- (2). That they may know the joy of feeding on the Word.
- (3). That plans to stimulate their Bible study may be devised.

*The Bible in Schools and Colleges.*

- PRAY:—(1). That the young may form the habit of daily devotional Bible study.
- (2). That independent study may be encouraged.
- (3). That proper helps may be prepared.

For those who wish to follow this suggestion, and who have mislaid their Conference programmes, the full programme may be found in the June RE-CORDER.

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As is customary we have printed the programme for the Annual Universal Week of Prayer. Week of Prayer, originated by the Evangelical Alliance. Instead, however, of binding it in with the RECORDER we have inserted it loosely, so that it can be used at the meetings. Further copies may be had from the Mission Press Book-room. For sixty years the Alliance has promoted this world-wide annual week of concert in prayer, which has formed a link of hallowed fellowship among Christians of all churches and in all lands. In these days,

when hindrances to faith so abound, when social conditions are so complex, and new conditions in heathen lands raise difficult questions, there is more need than ever for prayer. It is suggested that for the sermons on the Sundays indicated in the programme, the preachers take as topics the texts indicated, and that special mention be made of the Week of Prayer. We understand that the programme is being translated into Chinese.

\* \* \*

IN our Book Table columns we have expressed our pleasure at the re-appearance of the quarterly—*China*. Whilst of interest and help to readers in the East, it is of special use in the home lands, for bringing to the attention of busy legislators and merchants the broader though not less intense aspects of all questions connected with the evangelization of China, unencumbered by financial reports and details of subscriptions, as well as with little of the local colouring which is necessarily found in denominational magazines. *China*, in a minimum of space, gives a maximum of food for thought. In the number before us, we find two specially suggestive articles from the pens of Rev. J. P. Bruce and Rev. W. N. Bitton. The former in speaking of the educational crisis in China, gives a good idea of the gigantic task China has set before herself and of the unique opportunity God has set before

us. Taking the evangelist's point of view, he emphasized the training of Christian men both as preachers of the Gospel to high and low, and as witnesses for Him in every calling of life. In looking from the standpoint of the native church, Mr. Bruce anticipates the ultimate independence of the Chinese church and speaks of steadying forces in the church in China which perhaps do not exist in Japan. "The national characteristic of the Chinese is reverence for their teachers, which, even in the day of independence, will make the church slow to cast off its association with the missionaries." Mr. Bitton emphasizes the fact that Christianity as the supreme character-forming force in the world, becomes of vital interest in the welfare of China and to the peace and serenity of the civilized world.

\* \* \*

IN the articles referred to, Mr. Bruce speaks of the "pentecostal experiences" in China, and Mr. **Good News from Japan.** Bitton refers to the thousands of young Chinese in Tokyo. It is appropriate, therefore, to quote from a letter dated November 7th from Rev. J. E. Williams, of the American Presbyterian Mission in China, who went to help in the Y. M. C. A. work in Japan. He says:—

"We had a splendid meeting Sunday night, with Dr. Johnston speaking through Mr. Wang. He put his whole soul into it and Dr. Johnston gave them (over two hundred of them) a fine talk. He called for the

men who would like to live a clean life, to help their country, who would like to follow Christ. to stand up. Over a hundred of the men stood up, and remained standing during his prayer for them. They *knew* what they were doing, and meant it. I was amazed, beyond measure, at the spirit of the men. Prayers are being answered and it is marvellous in our eyes. The men are very accessible and friendly."

\* \* \*

OUR references to Dr. Gilbert Reid's work have been **The International comparative-Institute.** ly few, but during this past month the appearance of his Report, his second annual meeting, and the unveiling of the tablet of the Low Memorial Hall, all seem to indicate an opportunity for referring to this unique effort for bridging the gulf between foreigners and Chinese. Some encouraging features are Dr. Reid's finding an associate in the Rev. F. Perry (late of the Church of England Mission, Wei-hai-wei); the special interest taken by the chairman of the Executive Committee, who has been a liberal donor, and who hopes, when in England, to exert himself on behalf of the Institute; the loyal support of the business men of Shanghai, foreigners as well as Chinese; the growth of the educational classes; the generosity of William C. Low, who had at different times given upwards of Tls. 1,000, and then Tls. 7,000 for a Hall in memory of his father, one of the early American merchants to China; and in the honour paid by Viceroy Chu Fu in unveiling the tablet.

THE Christian Literature Society is prepared to supply for free distribution parcels of back numbers of the *Church Review*, *Review of the Times*, and the *Chinese Weekly*. These periodicals contain much matter of permanent value, which would be found useful in leading readers to a fuller apprehension of the

value of truth and progress. All expense of postage, freight, and packing cases to be borne by consignee. When ordering please send postage stamps for three dollars to cover expenses; any balance will be returned to you. Write to Rev. J. E. Cardwell, *Christian Literature Society*, 44 Boone Road, Shanghai.

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## Missionary News.

### Some Presbyterian Statistics.

The statistics of the Central China Mission of the Presbyterian Church in the U. S. A., including the stations of Ningpo, Shanghai, Hangchow and Soochow, show a net increase of ninety-six members during the past year. The total number of communicants is 2,188. There are seventeen churches and nineteen native ministers, and the native contributions amounted to \$4,594. In the boarding-schools for boys 290 were enrolled, and in the boarding-schools for girls 157. In the day-schools 374 boys and 118 girls were enrolled, and in training classes twenty-seven men and fifty-eight women, making a total of 1,024 in all the schools.

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### A Unique Opportunity.

The Christian Literature Society is prepared to help missionaries to meet the present opportunities of influencing the scholars and literary classes of China by supplying parcels of books at half and in some cases less than half the published prices. The

parcels contain a selection of religious, scientific, and books dealing with general topics. For larger parcels, send a P. O. or ten-cent stamps for \$6, and \$4 for smaller parcels.

N. B.—Send direct to Rev. J. E. Cardwell, C. L. S., 44 Boone Road, Shanghai, and in registered covers.

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### Students' Conference

AT SAN-WAN-FAN IN THE KULING FOOT-HILLS,

July 11th to 22nd.

A correspondent kindly writes us as follows: You have no doubt had detailed reports from other sources. What I wanted to say concerned simply the representation and significance of the Conference. It represented, I believe, the strongest elements in the young Chinese church in Central China. The Christian schools and colleges of Nanking, Kiu-kiang, and Hankow and Wuchang were represented by their best teachers and students, while delegates were also present from Yangchow, Anking, Chinkiang and Changsha; and there were some delegates also from government schools. Altogether forty delegates were present, and a finer body of Chinese young men it would be hard to find anywhere. The significant thing about it all lies in the fact



that such a representative body of Christians could be brought together at all. It means that at last we have an organization which is ready and able to command the confidence of all the Protestant missions, and that henceforth we may look with assurance to the regular holding of such conferences, impossible, so far as I can see, except through the agency of the Young Men's Christian Association. No such conference has been held heretofore, but if we may judge from the feeling expressed at this conference, this Student Summer Conference will become an annual institution.

Having secured such a representative conference of students, the results anticipated were far surpassed by the actual achievements. The good fellowship was contagious, springing up the instant delegates met in the bungalow, and ripening into friendships which will last for a lifetime. Sympathies were widened, petty jealousies and misunderstandings were removed, and more than one delegate who came, thinking that his difficulties were peculiar, found fellow-students of his own age, but of whom he had never heard, struggling with the very same problems, from the same motives, and went away with a new sense of comradeship in the Christian warfare. Above all, perhaps, habits of Bible study and prayer were begun which will henceforth link together these heretofore somewhat isolated students, and which may be expected to yield the same good fruits as they yield in Christian lands.

I have been much impressed with the unanimity of approval expressed in various ways since the conference by those foreigners who in various capacities are in positions to know about the effects of the conference on the delegates.

### The Y. M. C. A. Conference of Fukien Province.

The Y. M. C. A. student conference was held in Foochow in the buildings of the Anglo-Chinese College, Sept. 1-10. Different parts of the province were represented. There were three delegates from Hing-hua, nine others being kept away by the typhoon. Shao-wu was represented by three delegates, Iong-bing by one delegate. Foochow and vicinity were well represented, one student coming from a government school. In all there were

about forty earnest young men in attendance.

The day was begun by the morning watch and prayers. The first hour each morning was given to Bible study. There were two classes: one studying the book of Malachi, led by Mr. Uong Siong-dek, and one studying the Sermon on the Mount. The next hour was given to conference on personal work, led by Mr. Beard. This comprised the study of motives for doing personal work, namely, the love for the lost condition of an immortal soul created in God's image. Then the hindrances were taken up, and in this portion the delegates searched the Bible and learned about the hindrances of Moses, Daniel, Isaiah, Jonah, Jeremiah. The preparation for doing personal work was then discussed. Each delegate was asked to bring in three of Christ's methods of doing work for individuals. Christ's sympathy with men and love for them, His knowledge and tact and directness, and numerous other points were brought out by these personal work studies. This conference should result in more personal work on the part of the students.

The addresses on choosing a life work were strong and helpful. On Sunday Rev. H. W. Oldham, of Chang-poo, delivered an address on the principles on which to choose a life work. These are, that character is more important than what a person possesses, what one is as of greater value than what one has, the denial of self and the service of others.

Dr. Ling, of the Community Hospital, spoke on the physician's work as a life work. He emphasized the great difficulty of this calling, because the human body is such a wonderful mechanism, because the physician must awaken the faith of the patient. Not only should the physician heal the body, but he should also minister to the health of the soul. He pointed out that the physician should not only heal the sick, but he should prevent people from becoming sick. In the address on the pastor's calling the speaker laid stress on the character and the thoroughness of mental preparation.

The platform addresses dealt with various phases of Christian life and activity. The address on evangelism and on loving enemies and the one on the text "Ye are the light of the world," were especially helpful.

In the afternoon were the delegates' meetings and a conference on Y. M. C. A. organization and method. sled

by Mr. McLachlin and Mr. Cio Lik-daik.

This conference will undoubtedly be followed by more intelligent personal work among the students. The Bible will be studied more faithfully and intelligently and the prayer-life will be deepened and broadened. The members of the conference realized their duties toward their fellow students in the government schools and discussed methods of coming into communication with these students and helping them. The students also realized the common bond which unites them together in the work for the one common Master.

LEWIS HODOUS.

### The New Church Building at Kuling.

Wednesday, August the twenty-fourth, a large company of residents and visitors assembled on the Central Park to witness the cutting of the first sod, in preparation for the new church building. The scene was one to be long remembered, and the brief service of praise and prayer in the open air was very impressive. The Rev. Joseph S. Adams conducted the service. The Hymn "Oh God, our help in ages past," was sung, and Rev. Henry Woods, D.D., offered prayer. Suitable Scriptures were read by Rev. T. R. Kearney, Church of Scotland Mission, Ichang. "The Church's one Foundation" was then sung; the grand old hymn echoing through the hills in a most heart-stirring way.

The chairman expressed the regret of many at the absence of Rev. Arnold Foster, Treasurer of the Building Fund; of the Rt. Rev. Bishop Roots, Rev. James Jackson, and others who had been active in the interests of the new church, but whose duties in the valley had called them away. He then introduced Mr. E. S. Little, of Shanghai, saying that in giving Mr. Little a hearty welcome that morning, his self-denying services in the development of the Estate were not forgotten, and it was very fitting that he should have the first place in addressing the residents on the joyful occasion.

Mr. W. H. Poate, of Shanghai, cut the first sod, after which Mr. Brockman, of the International Y. M. C. A., offered the closing prayer, thanking God for the unity of heart and the cordial spirit of brotherliness which had brought the large company to-

gether from many lands to rear a house to the glory of the Name, and prayed that the time may come when the whole Church of Christ may be united to win the world to the feet of Jesus. The proceedings terminated with the Benediction by the Rev. G. A. Clayton, of the Wesleyan Mission at Wusueh.

The new Kuling Church is to be cruciform in shape, to be built of cut stone, faced, and with arched windows. The seating capacity will be six hundred and fifty, with arrangements for galleries (in case of need later on), which will bring the seats up to a thousand. The cost will be about thirteen thousand dollars, without fittings. Of this sum \$17,000 have been subscribed. The Hon. Treasurer is the Rev. Arnold Foster, B.A., of Wuchang. The Manager of the Kuling Estate, John Berkin, Esq., will also receive gifts for the Church Building Fund.

### Tidings from Japan.

Some time ago I attended a conference of the representatives of the Y. M. C. A., who have come to Japan as teachers of English in the government schools. It was held at a little village on the sea coast on the borders of the famine district.

At the terminus of the railroad we were met and welcomed by the mayor of the town and escorted to the boat, on which we took passage for the continuance of our journey. As we came near to our destination we were met by the village officials and accompanied to the place of meeting. There we were met and welcomed by the governor of the province. Over the street, at the entrance of the village, was hung an inscription in large letters "Welcome," and the residents, especially the children, in holiday attire, stood on either side of the road to greet us as we passed.

Such an unusual and evidently sincere expression of good

will interested us deeply, and we were at a loss to understand it. We learned subsequently that it was the result of the contributions that had been made in the U. S. and elsewhere for the relief of the famine sufferers. The whole region had been impressed with a deep sense of gratitude for the sympathy of the strangers in a far off land for them in their distress, and as opportunity offers their gratitude is made manifest.

In a letter from Miss E. J. Hewett, of Sendai, she writes: "We are having interesting times going out to some of the nearer villages where the people suffered from the famine last winter. This week we went to Hirose-mura and were most kindly received, both at the village office and at the school, where we had a Gospel meeting for the children; several older people also attending.

"One interesting experience was meeting one of the soldiers we came to know while visiting the military hospital, and who has, since leaving the hospital, married and settled in his home

village, where he is practicing medicine. While in the hospital he became a Christian and was baptized, and since has had a Sunday School in this little village. We have, since our visit, received a letter from the headman of the village thanking us for our visit and our little gift to aid the people."

Rev. Mr. Axling, of Morioka, reports that in one of the villages in that district almost no results were seen as the result of work for nearly ten years. At last the most notorious drunkard and brawler in town, and his equally disreputable wife, were converted, and the change that has taken place in that home has been so great that now there is a general desire to enjoy the same blessing that has come into the other lives. It has become a serious question to decide who are worthy to receive baptism, as so many are eagerly seeking to connect themselves with the followers of Christ.

H. LOOMIS,  
*Agent A. B. S.*

Yokohama.

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## Missionary Journal.

### BIRTHS.

- AT Teh-iang-hsien, 20th October, to Rev. and Mrs. E. A. J. THOMAS, C. M. S., a son (Bernard Arthur).
- AT Wen-teng-hsien, 22nd October, to Mr and Mrs. HARRY PRICE, a son (Kenneth Harry).
- AT I-chow-fu, 25th October, to Rev. and Mrs. P. P. FARIS, A. P. M., a daughter (Eunice Thomson).
- AT Shanghai, 19th November, to Rev. and Mrs. R. A. PARKER, M. E. M. So., a son.

### MARRIAGES.

- AT Paoning, 18th October, Mr. A. FREEDY and Miss M. L. S. HARMAN, C. I. M.
- AT Chungking, 23rd October, Mr. H. H. CURTIS and Miss E. A. GLANVILLE, C. I. M.
- AT Shanghai, 30th October, Mr. W. A. McROBERTS and Miss M. E. FUNK, C. I. M.
- AT Shanghai, 16th November, Mr. ROSCOE M. HERSEY, Y. M. C. A., and Miss GRACE N. BAIRD.

**DEATH.**

AT LIANGSHAN, Szechuan, 25th October, Miss E. J. DOUGLAS-HAMILTON, C. I. M., of typhus fever.

**ARRIVALS.**

AT SHANGHAI:—

13th October, Rev. S. BRUN, Nor. Mis. Soc.

18th October, Miss HARSTAD, Luth. Brethren Mis.

28th October, Rev. and Mrs. OLSEN (ret.), Rev. HAGELKJAR, Miss BOSTROM, Miss GARMSEN, Miss JENSEN, all of Dan. Luth. Mis.; Miss H. LUNDBLOM, Swedish Mongol Mission; Rev. F. H. CHALFANT, A. P. M. (ret.); Mr. and Mrs. D. J. HARDING and three children (ret.), Mrs. JAMES LAWSON and child (ret.), Miss A. TRANTER (ret.), Misses E. ANDREW, B. ARNOLD, J. BROOK, N. BURBRIDGE, A. EVANS, L. GUEST, L. MOODY, L. MOWER, G. PEARSE, G. RUGG, L. SCHMIDT, O. HAAF, all for C. I. M.; Miss KATE FRADD, C. and M. A. (ret.)

30th October, Rev. P. HINKEY (ret.), Miss M. QUINN (ret.), Rev. H. VANDYCK, all for C. and M. A.

1st November, Rev. and Mrs. J. H. DEMING, A. B. M. U.

7th November, Rev. and Mrs. I. B. CLARK, Rev. and Mrs. J. P. DAVIES, Miss A. CORLIES, M. D., Miss RAWLINS, Rev. and Mrs. BAKEMAN, all for A. B. M. U.; Mrs. MOLLAND and two children, for Chr. Mis.; Rev. and Mrs. J. LEMLEY, Mrs. D. H. DAVIS, S. D. B. M.; Miss M. MATHWS, A. P. M., So. (ret.); Miss K. A. WINCHER, Dr. W. W. WILLIAMS, M. E. M. (ret.); Messrs. A. A. KARLSSON, J. A. LIFBOM, A. G. WOERN, all for C. I. M.

9th November, Rev. C. F. VIKING and family, C. C. C. Z.

11th November, Rev. and Mrs. J. O. CURNOW, M. E. M. (ret.); Mr. and Mrs. W. R. MALCOLM (ret.), Mr. and Mrs. A. TRUDINGER (ret.), Misses S. M. LIDBY, F. M. MACDONALD, all for C. I. M.

12th November, Rev. and Mrs. A. THOMSON, Rev. and Mrs. G. EADIE, Dr. and Miss MARY THOMSON, Miss EDITH MCGILL, Mrs. W. J. SCOTT, Dr. S. O. MCMURTRY, Dr. JOHN A. MACDONALD, Miss WINIFRED BENNET, all for Can. Pres. Mis.; Miss KNOX, W. F. M. S. M. E. Church.

15th November, Miss I. NIELSEN, Hauges Synod Mission; Miss I. NYSTUL, Sw. Luth. Mis.; Mr. D. W. EDWARDS, Miss GRACE M. BAIRD, Y. M. C. A.; Mr. GEORGE A. GREGG, Y. M. C. A., Korea; Mrs. J. LAWRENCE THURSTON, Yale Mis. (ret.); Mr. and Mrs. C. A. BURCH, F. C. M., Dr. and Mrs. AYERS, S. B. C.; Miss NELLIE E. DOW, Am. Ad. Ch. Mis. (ret.); Miss PERKINS, Mr. BARTEL, Mr. and Mrs. SCHMIDT, Mr. KEEN, Miss SCHMIDT, Miss DYCK, Miss MEYER, Miss NEIFSYKER, Mr. and Mrs. E. J. BLANDFORD.

16th November, Dr. A. Z. HALL, A. B. M. U.; Rev. E. WILLIAMS, M. E. M.; Mr. and Mrs. D. E. HOSTE and two children (ret.), Miss M. GRAY, all C. I. M.

20th November, Misses WELLS, WALMSLEY, MELLODY, HUDSON, and HAMILTON, all for C. M. S. (ret.).

24th November, Dr. and Mrs. C. MACKENZIE, A. B. M. U.; Miss C. B. LEWIS, A. P. M. (ret.); Rev. D. CHAPIN, A. P. M.; Mr. E. ANDREWS, C. I. M.; Rev. and Mrs. E. THOMPSON, C. M. S. (ret.); Miss M. ONYON, C. M. S.; Rev. and Mrs. S. B. DRAKE, B. M. S.

**DEPARTURES.**

FROM SHANGHAI:—

22nd October, Rev. and Mrs. O. R. WOLD and family Hauges Miss., for Europe.

2nd November, Mr. and Mrs. PARKER and family, C. I. M., for England; Rev. and Mrs. G. H. WATERS and family, A. B. M. U., for U. S. A.; Rev. and Mrs. W. A. CORNABY and family, W. M. S., for England.

3rd November, Rev. and Mrs. H. SJOBLUM, Fin. Miss., for Europe.

12th November, Miss E. M. JENKINS, Friends' Mis., for U. S. A. via Europe.

21st November, Mr. CHR. WATSAAS, C. I. M., for Sweden.

24th November, Miss K. L. OGBORN, M. E. M.; Rev. G. F. Bambach, both for U. S. A.

26th November, Mr. and Mrs. J. B. MARTIN and family, Mr. W. T. HERBERT, Misses F. M. WILLIAMS, H. DAVIES, for England; Mr. and Mrs. J. S. FIDDLER and family, for Australia, all of C. I. M.

