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February, 1909.

WEST CHINA RELIGIOUS TRACT SOCIETY.

THE TENTH ANNUAL MEETING.

This was held at the home of the Women's Foreign Missions Society of the Methodist Episcopal Church. L. Wigham, Esq., presided.

After the singing of the hymn "The Son of God goes forth to war," prayer was offered by the Rev. Wesley Morgan of the Canadian Methodist Mission. As this was the end of the first decade in the Society's work, the chairman in his opening remarks indulged in reminiscences of past years of work. He reminded his hearers that he was the last of that band of Chungking missionaries who was present at its inception. All the others had been scattered to other stations, mostly in the three western provinces. He expressed his pleasure at seeing such a large gathering, and heartily welcomed the large contingent of
new workers for the Canadian Methodist Mission who were present, being delayed *en route* for Chentu for a few days. Mr. Wigham recalled the days of small beginnings, and pointed out the steady growth of the work from year to year, the constant support of the missionaries, for all of which we should thank God.

The Secretary then read the Report of the Society's work for the past year, and the Treasurer followed with a statement of its finances. Both of these show a great advance in the circulation of its publications and in the income of the Society.

We were fortunate in having the presence of the Rev F. Dymond of the United Methodist Mission, and resident at Chao Tong, Yunnan. The Society during the past year has taken up the production of literature for the aboriginal tribes, and it was specially fortunate to have one present who is intimate with that interesting work. Mr. Dymond proposed the first resolution of the evening, which is as follows:

That the Report and Statement of accounts be adopted, printed, and circulated, and that a collection in aid of the funds of the Society be taken at the close of this meeting.

In supporting this, Mr. Dymond expressed himself as a warm believer in the Tract Society, but he pointed out that the Chinese in Yunnan, the province in which he had been working, needed more of our literature, that the missionaries in that province needed to be stirred up to see the great usefulness of the wide dissemination of Christian books. He could not help but notice wherever he went that each vacant wall space was occupied with posters advertising cigarettes. "Why," asked Mr. Dymond, "could we not use attractive poster tracts for enlightening people in the Gospel?" With all the new learning he held that in Yunnan more knowledge was needed. The speaker told of a Chinese M.A. who had set himself to prove that modern science was all wrong. "The mountains in the moon," said he, "were only a reflection of the mountains on the earth, and the earth was still flat." The greatest work of the missionaries was to win the Chinese nation to Christ. But the signs of the times pointed to the fact that the Kingdom of God was now coming to the poor Miao. Mr. Dymond spoke feelingly of the happiness of the Hua Miao when they first received books written in their own languages. This they owe to Mr. S. Pollard, who was the first to put their language into written character. The Society's offer to help to print books prepared for the Miao free of cost was a great joy to the workers among that most interesting people. The audience was deeply interested to hear the graphic description of the gathering of the converted Miao to partake of the Sacrament. The Cross of the Crucified Saviour has much
significance to the men who have been brought out of a great darkness into the marvellous light of God.

Mr. A. Davidson of the F.F.M.A. seconded the resolution. The Chairman having put it to the vote, the resolution was unanimously carried.

Mr. Silcock of the Friend's Mission proposed the following:—

That we cordially thank the London Religious Tract Society, the American Tract Society, and the Trustees of the Arthington Fund, together with all friends at home or abroad who have generously subscribed to the funds of the Society.

Mr. Silcock in a few words spoke of the handsome support given by the London Religious Tract Society, together with its sister Society of America. He drew the attention of the audience to one small item in the treasurer's report, an item of a gift of money from the poor Miao, who, though in deep poverty remembered in a practical way what had been done for them.

The resolution was seconded in a vigorous speech by Mr. Murray of the Scottish National Bible Society. He reminded the audience that the best way to thank the above societies and friends was to show them that we were using the money well, and that the Society was a sound concern. We thought that the results would clearly manifest this. He asked the missionaries present to undertake a larger distribution of tracts, and especially sheet tracts. The speaker gave some interesting sketches of his own experience while itinerating, and urged that the newcomers, though unable at present to speak the language, might now begin their life work by distributing these sheet tracts while proceeding to their field of labour.

The resolution was unanimously agreed to.

Mr. Murray then proposed another resolution bearing upon a subject that had been mentioned by more than one speaker, and ran as follows:—

That in view of the greatly increased circulation of the Society's publications, and the probability of an immense increase next year, we ask the Religious Tract Society of London to help us by sending out and maintaining a Secretary at Chungking.

This was seconded by Mr. Davidson, and after being heartily supported by the Chairman, was agreed to by the members present.

The third resolution was proposed by Mr. Whittlesey of the China Inland Mission:—

That the best thanks of the Society be given to those gentlemen and ladies who have freely given of their time and ability to the translation and examination of books and tracts during the past year; and also to the editors of the Chinese Church Monthly and the Sunday School Lessons and Helps.
Mr. Whittlesey in his remarks said that though he was pleased to see that the circulation had reached a high figure, yet he was more pleased when he thought such circulation meant the wider proclamation of the Gospel. Yet he would like the audience for the moment to remember that each book and tract represents much thought and painstaking work. To write a tract or book, or even translate such, was not a work that every one could do, and our heartiest thanks were owing to those brethren and sisters who had voluntarily given of their time for this very necessary work. Special thanks also should be given to the friends who examined and criticised the publications, and so kept our depôts free from weak and useless effusions.

Dr. Wolfendale of the London Mission seconded the resolution, which was afterwards heartily carried.

During the course of the evening some excellent music was given by Mrs. Davidson, Mrs. Torrey, Miss Borg, and Mr. Sawdon.

The Chairman then announced the result of the ballot, and the officers and members of Committee of 1908 were re-elected.

While coffee and tea were being served, an opportunity was given to the audience to see the display of the Society's publications arranged in an adjoining room.

On re-assembling, a collection was taken in aid of the Society's funds, with the result that $152 was received.

A vote of thanks to the ladies of the W.F.M.S., who had so kindly entertained the meeting, was passed by acclamation. The meeting then closed with singing and prayer.

That mighty problem of the apparent freewill of man must await the revealing of the now secret things of God; but so far as present truth is concerned, the surest provisions and promises of God turn practically for each soul upon this, "I do not frustrate the grace of God."

— S. F. Smiley.

The sweet doctrine of the second mile.

The first mile is the call of duty, the second is love's overplus; for love in action is duty glorified.

— Geo. H. Morrison.
OUR ATTITUDE TOWARDS CHURCH UNION.

BY A. H. BARHAM.

Scripture and Union.—The question of the desirability of some practical Church Union, once raised, has undoubtedly come to stay until some satisfactory answer has been given.

We, as missionaries, in considering the matter, cannot but first ask one important question, "What saith the Scripture?" and this being settled, feel that we are on firm ground when taking sides either for or against.

Going, then, to the Word of God, we have a fact recognized (Gal. 3.28), "Ye are all one"; again, "there are diversities of ministrations, and the same Lord," (1st Cor. 12.5), and above all we have our Lord's own prayer for unity (in John 17) among the members of His Church.

Briefly, we find:—

1. We are already one. If we believed this there would be fewer misunderstandings than there are.

2. We are to cordially recognize differences of ministrations. Our Lord may be, and doubtless is, at the head of other organizations than that of our own.

3. There is value in variety. In Ephesians 4 we are given a picture of the Body of Christ brought to completion by men of varying gifts.

4. Our Lord prayed that we may be one, that is, that we may manifest the unity which we already possess. There is a natural tendency to disunion, but our Lord is praying for us.

Now, the Word of God does not always lay down hard and fast rules for us, but often rather gives us broad principles, leaving us by the help of the Holy Spirit to apply these principles in practice; gives us something to aim at, leaving us to find the best path to our desired end. So, we, in this matter, though feeling our way, need not feel that we are groping as in a mist, but, like Christian in Pilgrim's Progress, can see a bright light ahead, and if we keep that light in view, cannot go far either to the right or to the left, and at the same time daily nearer our
objective. The best way may not be quite straight ahead—there may be some natural obstacles, and we will have to go round them.

Aim.—Granting, then, that some kind of Church Union would, to say the least, be "nice," let us be as clear in our mind as possible what we need to aim at, and also what we need to avoid. It appears to me that, unless we keep constantly before us the aim of giving China a native Church of her own, our efforts towards Church Union will probably be misdirected. In other words, union is not to be, in the first place, for the benefit of Missionary Societies in China, nor is it to be even for the benefit of our Chinese brethren in Churches as governed by ourselves. We should strive with might and main for union because China will some day have a Church of her own, call it by what name you will. Let us see to it, then, that we hand over to her a united Church, or as united as possible, instead of repeating the conditions of things as they exist in the Home lands. This being our desire, along what lines should we work in order to serve our Chinese brethren to this end?

When we speak of "union" I take it that none of us desire "uniformity." History teaches us that uniformity, whenever attempted or enforced, results in dissension and conflict. "Union is strength," but uniformity has never stood long without a breaking off.

There is a real value in "diversities of administrations" if these ministrations are under the same Head, and I am sure that our Protestant Missions here could labour with a unity of purpose which would also mean a saving of men, strength, and money that would go far to prepare the Chinese to take up the responsible and privileged position as the natural leaders of a united Church in China.

Our own China Inland Mission, though composed of members of widely differing denominations and nationalities, is nevertheless remarkably successful in maintaining a strong spirit of unity. Whilst remaining essentially as they are, could not the various Protestant Societies represented in the field agree to submit to a more than Advisory Board—a Board with executive power in broad questions affecting all concerned? This, I am afraid, is to suggest more than many would agree to, but we must be prepared to sacrifice if we would gain anything worth having. It is as we recognize that the Advisory Board advises for the general good that we care to take its advice, and if we could be certain that a Board with executive powers would also act for the general good, I trust we would listen even though capital "I" suffered in consequence. By so doing we would prepare
the way for the United Chinese Church, which is our aim beyond and above the mere aim of a mere Church Union for ourselves. We are far from suggesting the formation of one Mission, but rather a practical union, for working purposes, of the forces in the field.

In these days, however, we are feeling our way. As we said above, the light before us is tolerably clear, and everything points to union as a desirable thing—the difficulty lies in finding the road. We desire neither to lose ourselves in a forest of difficulties, nor to become isolated in a desert, so let us confer often by the way, hearing the voice of this and that brother as he tells us where he finds himself, or, do as the Alpine climbers who link themselves together with ropes, and then if one makes a false step, the connection with his brethren saves him from destruction and helps on to the right path once more.

Action.—If Church Union is desirable, and we have any definite mark to aim at, let us get to action. We have not go to take the first steps—they have already been taken. The West China Conference of ten years ago resulted in the formation of an Advisory Board. This was a stride towards union. Some five years ago, the four Societies represented in Chungking made another step in the right direction. Up to that time the four Chapels were called by different names—Fuh-in T'ang, Fuh-in Huei T'ang, Fuh-in Tao T'ang and Ie-su T'ang. Without stopping to discuss which was the best designation, we briefly recall the fact that the characters Fuh-in T'ang were adopted for the four halls. This was a step which needed to be taken among the first steps, as such a condition was both hurtful and unnecessary. First, then, in order to the promotion of union, let the hurtful and unnecessary things be done away with immediately.

Another item upon which we are almost unanimous is the acceptance of a common hymn book. This is not a small thing, as indeed nothing can be termed small which makes a bond of union between churches and between Missions. We have agreed upon one designation for our Chapels, upon one hymn-book for our Christians, and it is well. We can well afford to agree in such things, and though we may not always agree in weightier matters, let us not lose sight of the light ahead, but take courage, “follow the gleam,” and the way will open up wondrously.

The fact is we will make no real advance in this matter unless we are prepared to make sacrifices. Some may object to sacrificing anything on principle, but it is no sacrifice of principle that is suggested. It might come as a surprise to some of us to know how much we could give up with no sacrifice of principle.
One of the first things to let go is much of our individuality, that is the individuality that is not conducive to a spirit of union in the work. We must recognize that there are others besides ourselves, and that wisdom will not die with us. We must sacrifice much of our pride in our work as our work. We must remember that the success of our station, or of our Mission even, is of small importance compared with the progress of the Kingdom of God through the instrumentality of all Societies in the Empire.

If we can help our brethren to increase their church-membership without decreasing our own we would not be His servants if we refrain from doing so. Our service like our charity should begin at home, and like our charity should not stop there.

It would be good to see more brotherly helpfulness between two or more Missions in one city. We need not of necessity wait for New Year united efforts. It would do good to ourselves, to our Christians, and to the heathen, if we from time to time united with another Mission in special evangelistic efforts, they with their helpers and Christians returning the help at another time. We might, to some extent, give mutual help in one another's periodical instruction classes and Bible-schools, and if union is truly desired, we shall naturally and as a matter of course have more heart to heart conferences regarding our mutual joys and sorrows in the work. A weekly inter-Mission prayer meeting cannot be a cold formal gathering if we all truly share our brethren's hopes and fears and prayers. Do not let us take it too much for granted that we are working harmoniously together; we must all go out of our way at times in order to emphasise the fact. In other words, acting a union is the only proof that a union exists. Helpful methods in order to promote union are good, but surely first of all we need a spirit of union, of love, of brotherliness, the centre of which is to be found in Jesus Christ. Apart from this union in Him all our schemes will prove abortive. Love can find out ways and means to bind together worker with worker and Mission with Mission.

The gist of what we have said is, that we are to aim at a united Church for China by forming a union for all practical work, and this union must have its commencement in our hearts.

Objections.—In a short paper such as this one can do no more than to merely indicate some of the difficulties in the way of union. If we ignore the difficulties we will certainly and naturally wound the feelings of our brethren. That there are difficulties we all recognize, and no doubt we will discuss them freely. Let us learn to truly respect each others' objections and remember that we differ from them; to look at questions from the standpoint of others is the only way to understand them with a view
to a possible settlement. At all events we can talk about them, and perhaps they will decrease in size, if not altogether disappear. Some of us would, perhaps, object to receive a member from another Church because he had not been baptized by immersion; on the other hand, another might scruple that his member should be transferred to a Church practising immersion or baptism.

Let us remind ourselves that we are here in order to build up the Church of Christ in China. The fewer divisions the better, and the more union the better in view of the unity of the future Church.

And let us remember our Lord's prayer in John 17, "That they all may be one as Thou, Father, art in me, and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent me." We actually have it in our own hands to fulfil the longing of His heart for the unity of His Church in these western provinces of China.

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**NOTICE.**

Will the several members of the Advisory Board kindly take notice that the time for making out Statistical Reports, and for publishing List of Missionaries, has come round again.

The Committee would be greatly oblige if the Corrected List of Missionaries of the several Missions might be sent forward promptly.

The blanks for the Statistical Reports will be sent out shortly.

Yunnan and Kweichow friends especially X.B.
Send reports to Yachow please.

HENRY J. OPENSHW.

JOHN W. YOST.

**Advisory Board Statistical Committee.**

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**CHRISTIAN ENDEAVOR TOPICS.**

The Topics for this new Chinese year will be printed in Chentu, and will be available at the W.C.R.T.S. depôts as soon as printed.
For a number of reasons this year's Council was one of the best in the history of the Mission. It was largest in point of numbers, there being twenty-nine men in attendance, including three men of the recent arrivals in West China. We were indeed fortunate in having with us Rev. T. E. E. Shore, the Assistant Secretary of the Foreign Department of the Home Board. He and Mrs. Shore and Rev. M. Bennett are making a missionary tour of the world, and reached Yünhsien by the overland route from Tongking by way of Yunnan. Mr. Shore proved not only a sympathetic and wise counsellor in many an important debate, but, in his addresses, an inspiration to our faith and work. No one who heard it will forget his Sunday evening sermon in which he pled for all to rise to the mountain-top life of communion with God.

On the Sunday evening before the Council opened we all gathered for a "quiet hour," when soft music, earnest prayers, and some heart-searching words from Mr. Bowles prepared us for the stress of the following days. Every day began with half-an-hour of prayer and praise, and the influence of the words spoken during these hours was felt in the discussions that followed.

The members of the mission were stationed for 1909-10 as follows:

Kiating.—Church—A. P. Quirmbach; School—N. E. Bowles; Student of the language—Dr. Crawford.

Yuinhsien.—Church and outstations.—Dr. Smith and R. B. McAmmond; School—E. W. Wallace; Student of the language—R. S. Longley.

Renshow.—Church—A. C. Hoffman; Medical work—F. F. Allan; Student of the language—J. R. Earle.

Dsiluiding.—Church—R. O. Jolliffe; Students of the language—G. W. Sparling, Dr. Sheridan.

Penhsien.—W. E. Sibley, E. W. Morgan.

Luchow.—Church—C. J. P. Jolliffe; Student of the language—Dr. Ferguson.

It was decided to open in Chentu a Language School for new missionaries, which should also be open to members of other missions. The school will open immediately, under the charge of Mr. Endicott.

A school for missionaries’ children will also commence at once in Chentu. Miss Ker will have charge.

The Pastors’ Committee spent many hours elaborating plans for organizing the Chinese Church. It was finally agreed upon to make a provisional organization, somewhat on the lines of the Canadian Methodist Church, which it is hoped will in time evolve into a more perfect and settled form of church government. Provisional Quarterly Boards, District Meetings, and an Annual Conference will be formed, the latter growing naturally out of the Chinese Convention held this winter at the close of Council. A Bible School for Christian Workers will also be held in Chentu, May 25-June 27.

As regards education, in addition to endorsing the plan for union middle school work in Chentu, and appointing Mr. Robertson to erect the college buildings of our Mission, regulations were passed by Council referring to the appointment in each central station of one man to have charge of the educational work in the station and the outstations connected with it.

Dr. Henry and Miss Wellwood were present for several days as representatives of the Woman’s Missionary Society. In consultation with them the Council approved of the plan for building a hospital for women somewhere in the vicinity of the hospital now being erected in Chentu by Dr. Ewan. The W.M.S. were also requested to open work in Yuinhsien.

The following representatives of the mission were appointed:—Advisory Board—G. E. Hartwell; Standing Committee on Church Union—G. E. Hartwell, J. Endicott; Temporary Board of Management of the Union University—C. R. Carscallen, E. J.
Carson; Committee on Primary and Secondary Education—C. R. Carscallen, E. J. Carson.

The most noteworthy events of the Council were two evening sessions, when the reports were presented of three delegations, which, during the past summer and autumn, visited Yunnan, Kweichow, and the Xosu territory. In regard to the last no action was taken. But, after listening to two thrilling accounts from Dr. Kilborn and Mr. Endicott of the great needs of the two provinces south of us, the Council was deeply moved, and "with one heart and mind" resolved to urge upon the Board at home to take immediate steps looking to the speedy opening of work in one or both of these provinces. What will be the outcome cannot as yet be foretold. One thing is certain, that those of the handful of the Mission now on the field will do all they can to send help to the heroic men and women of the missions now laboring in Yunnan and Kweichow who have so eagerly asked that we may come over and help them. With the reinforcements now arriving, as well as with those expected next year, the present field in Szchuan is not even yet properly manned, and the members of the Mission are face to face with constant appeals for help that cannot be answered. But we have faith that He who is opening so many doors will provide the wherewithal to enter, and that the many blessings which He is showering upon us will enable us to more humbly and more earnestly do His will. If it be His will that we should move forward, we trust that we may not miss the call, or refuse to answer it. We think we hear the call. May we not be disobedient.

E. W. WALLACE.

Keep away from two things—the cruel treatment of another, and the deification of one's self.

—Edward Irving.
The first annual conference of the workers in connection with the above named Mission from the five stations, Fu-shuen, Sui-fu, Lu-cheo, Kiang-tsin, and Chungking was held in Chungking, November 25th to 28th inclusive, all but three of the workers being present. A very helpful time resulted, and we all feel that a longed-for uniting of the work in our district is now being brought to pass.

Of course the major part of the business done concerned ourselves, and would be of no value to others; but, as it was thought that some of the resolutions passed were of a general interest, we pass on this notice for publication in the News.

The first hour each morning was spent in devotional exercises, and were very helpful. The rest of each morning was devoted to the reading of set papers and some discussion on the same, though the most of the discussions came in the afternoons which were entirely given up to that purpose.

These papers were helpful, and might be so to others; but, as even a mere outline of them is out of the question in a short notice like this, I will only hand on some points given us by Dr. Parry in connection with the subject, "Training and Improvement of Native Fellow-Workers":—

(1) — Sincerely try to see from their point of view;
(2) — Take a sympathetic interest in all their affairs;
(3) — Not so much to see just how much we can get out of them, but rather how can we make their work a pleasure to them — quality rather than quantity;
(4) — Importance of mutual reading, prayer, and conference on the work;
(5) — Importance of our own example of earnest, diligent service.

"Our attitude in relation to Church union," was one of the subjects which came in for a good deal of discussion, and the following resolution tells the result:—
"That we agree to receive into membership any member in good standing of other Churches holding the views of the Evangelical Alliance, on the recommendation of his, or her, Church and Pastor."

Without further comment I append the various resolutions of more general interest:

1.—That we issue a notice to be scattered broadcast, stating our position as a Church in regard to secret societies and extortionate money-lending Societies (which is, of course, one of opposition).
2.—That notices be given in all our Chapels to the effect that all Loan Societies formed to raise money for Church purposes be discountenanced.
3.—That we recommend the exercise of the greatest caution in the matter of opening Chapels at the request of persons unknown to us and un instructed in the Gospel.
4.—That we recognize the advisability of closing Out-stations opened and supported by questionable means.

It was decided to have a Chinese conference in connection with next year's gathering, both to be held in Sui-fu, date not yet determined.

A Communion service on Sunday evening, in which many of our friends from the other Missions joined us, closed our gathering.

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THE LATEST EVIL HABIT.

BY J. VALE.

In the early days the opium habit, like a huge poisonosus serpent, attacked the individual and then silently but surely crept into every home in the land. Later on another evil habit—the lottery system, was introduced with more show and flourish of trumpets. This evil, though not to be compared with the opium habit, yet has taken root amongst all classes, and threatens to impoverish and demoralise those who are caught in its snares. At a time when such strenuous efforts are being made to rid the nation of the opium curse it is discouraging to see the lottery system taking such a firm hold of the people, no class being exempt. It is still more discouraging to see a third evil being introduced, which will find itself upon the people in a few years unless some thing is done to check it. This new evil is the cigarette habit. Thousands of dollars apparently are being spent in
advertisements everywhere exposing cigarettes for sale, and the young swell may be met at every corner with a cigarette in his mouth and a smile on his face which seems to say almost in words, "See the new man, the latest product of western civilisation." It may be said that China had all these things before she became acquainted with western nations. This may be true, but it cannot be denied that her intercourse with western nations has given new life and put new vigor into these evil habits.

A Christian friend in China, deeply deplored these evil habits, has placed some money in my hands to be used in calling the attention of the rising generation to the evils of this habit and others of a like nature. Tracts on opium and the lottery system have already been issued, and now a tract (in rhyme) on the evils of cigarette smoking is in the press. Any friends who are willing to distribute these may have a limited supply by applying to the writer in Chentu.

AGENDA OF ADVISORY BOARD.

1. Election of officers by ballot—Chairman, Secretary, Treasurer.

2. Reports from the following will be called for:—
   
   Secretary—J. F. Peat.
   Treasurer—R. J. Davidson.
   Statistician—H. J. Openshaw.
   Chentu Sub-Committee—O. L. Kilborn, Secretary.
   Chungking Sub-Committee—J. Parker, Secretary.
   Yunnan Sub-Committee—J. Dymond, Secretary.
   Publishing Committee—J. Enicott, Convener.
   Social Reforms—J. Parker, Convener.
   Educational Committee—R. J. Davidson (?) Convener.
   Committee for Establishing Schools for Mission Children—O. L. Kilborn, Convener.
   Sunday Schools and Christian Endeavor Work—C. E. Tompkins, Convener.
   Survey of the Field—Members of the A.B. resident in Chentu.
   Translation Bureau—J. Vale, Convener.
   Committee on Church Union—R. J. Davidson, Secretary.

3. It is recommended that the names of places where post offices are established be spelled according to the "List" adopted by the Imperial Post offices.

4. It is recommended that the last sentence of Art. IV. (2) of the Constitution be changed to read as follows, "The
secretary shall prepare and publish an agenda in the *West China Missionary News* three months before the date of the ensuing Annual Meeting, and send a copy to each member of the Board."

5. Correspondence.
7. Appointment of Committees.
8. Fix the place and time of the next annual meeting.

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**CORRESPONDENCE.**

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**WEST CHINA CHURCH MAGAZINE.**

Editor, *News*, Dear Sir,—

At the close of another year (Chinese) allow me, through your columns, to thank West China fellow-workers for their continued interest in our Church paper. I am glad to report that during the past year we have had abundance of material and very much of a kind we could publish. I may mention, however, that I have not received any suggestions or criticisms. To put this down to lack of interest on the part of fellow-workers would not be fair to them; on the other hand, to suppose that the editorial staff has attained to perfection would be foolish. May we, therefore, once again say that we would welcome suggestions or reasonable criticisms, in order that the magazine may become more and more efficient and useful.

My appeal, through your columns, for lady correspondents has brought forth some fruit, but not enough to give a page each issue. I hope all lady workers, not only those who are working in schools, will remember our paper and send us news of all branches of women's work.

I would very much like to see a column for children, but we get so little in this line that we have not been able, so far, to give a column for the young folks, but will gladly do so if sufficient material is sent. May I again urge all those who have not done so to invite some suitable native Christian teacher to act as local correspondent for the magazine? We present a copy of the paper to every such correspondent if the copy sent is accepted.
THE WEST CHINA MISSIONARY NEWS.

I have received several very encouraging letters testifying to the good done by the magazine. We are grateful for these. Let us all in the coming year, work, pray, and expect our magazine to be more and more used of God in West China.

I am, Sir,
Yours sincerely,
J. Vale.

A NEEDY PROVINCE.

Editor, News, Dear Sir,—

Our unworthy city has just been honoured by a brief (altogether too brief) visit from four great "men"—Mr. and Mrs. Shore, and Revs. J. Endicott and Bennet—all of a great Mission—the C.M.M. They seemed to fill our homes and city with life and sunshine for a brief day and then vanished into the great northern waste almost as fast as they came, leaving behind a strange void.

Yunnanfu is thus the only mission station they have seen in Yunnan, and that poorly manned. When they get to the Yangtze they will have crossed the Province of Yunnan from south to north at its narrowest though central point. The greater parts of Yunnan lying to the east and west of their route they only know of by the hearing of the ear (with the exception of Mr. Endicott, who has seen some of the eastern half, yet we trust that they have seen enough to convince them of the need of more workers. Yunnan is yet a virgin province as regards missionary work, and it is hoped that some Mission will regard it a duty and privilege to occupy this province in a worthy manner. In a year or so Yunnanfu will be as accessible as Peking is, and more so perhaps, and it will form an excellent centre for work, not only in Yunnan itself, but southern Szchwan and western Kweicheo. We have every confidence that Rev. T. E. E. Shore, a secretary of this promising Mission, will, by the help of his colleagues, arrive at conclusions that will have far-reaching and God-honouring results.

I think I am right in saying that Mr. Endicott has been warmly and almost enthusiastically received by the missionaries, of Yunnan, as a prospector and representative of the C.M.M. and Christian brother and friend.

Yunnanfu, Dec. 12, 1908.

E. Amundsen.
THE SUNDAY QUESTION.

Editor, News, Dear Sir,

Several letters have appeared in the News during the year upon the Sabbath question, and I venture to send you yet another.

It is to be hoped that the subject will not be allowed to drop without some practical result. It is not possible in the space of a letter to discuss the Scriptural grounds for the perpetuation of the Sabbath. But there are many of us in West China who are convinced that the Sabbath was instituted by God as a factor in the government and well-being of the world for all time—that it was made for man and is needful for him. We understand that the command "Remember that thou keep holy the Sabbath Day" stands in its place within the moral law of God. The thing that has impressed me perhaps more than anything else during my stay in England both in town and country, is the growing custom of regarding the Sabbath as a day for devotion to pleasure, rather than for holiness unto God, as man's day, to spend as he chooses, rather than the Lord's Day. And on every hand one hears the lament of the Lord's people that it is so. It seems very evident that this is not conducing to national strength and righteousness, but rather the reverse. Personally, I regard this matter as a more important one for the Church in West China than even the union of Churches. Much as a United Church is to be desired as ideal, a Holy Church is still more so. Unity may conceivably not produce Holiness, Holiness cannot but tend towards Unity. The divergencies that we have amongst us, such as the donning for the conduct of Divine Worship of a frock coat, a Chinese kuatze, or a surplice; the use of a liturgy or extempore prayer; even the free or restricted recognition of Church members; these things do not necessarily affect the growth of the Christians in sanctity of life. But the jealous dedication to God of the Sabbath Day, in obedience to an express command, as many of us understand, cannot but conduce to the strength and well being of the Christians, and is an honouring of God, such as must be an obvious witness to the heathen. I would urge with all earnestness that we are responsible to the utmost of our powers to ensure to the Chinese Church the inestimable blessing of this holy day. Perhaps we scarcely realize how much we ourselves owe to this heritage from our fathers. Even if there are amongst us some who feel that they cannot enjoin upon the native Christians
absolute cessation from labour and business, they themselves with but little inconvenience can avoid any appearance of slackness with regard to the sanctity of the day. It seems to many of us that travelling by road or river, hiring of coolies, and purchasing commodities by ourselves or our servants, and such like practices, do not tend to sanctify the day, but rather to profane it. It is much to be desired that those of our fellow missionaries who do not entirely go with the rest of us in the recognition of the obligation of the Fourth Commandment, may have regard to our strong convictions on the matter, and carefully abstain from such practices as counteract the teaching that we are giving to the Chinese Christians.

With sincerest greetings,

I remain, dear Editor,

Yours faithfully,

London, November 28th, 1908.

Alfred A. Phillips.

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STATION NOTES.

RENSHOU.

Miss Brimstin has about her at present quite a host of workmen busy erecting the W.M.S. dwelling. Quite a number of their school girls have already left for the New Year holidays.

During the last few weeks we have consented to give the boys of the large middle school some teaching in English. They are to get only one half-hour per week, and a little social time after the half-hour is over. As a result we have had quite a bunch of them at our services and Sunday School, the attendance at Sunday School having gone up as high as to within a few of two hundred.

Our classes for both the men and women have just closed, and we believe will prove of much benefit. At the men's class we had some one hundred, while at the women's there were about twenty. The day school examinations are also a thing of the past for another year.

On Christmas day this year, instead of the usual feast, we had rice given out to some three hundred or more poor people, and in the evening an entertainment with Miss Brimstin's phonograph.

The day after Christmas, Mr. Mao, a teacher who is coming up as an evangelist, was united in marriage with one of the W.M.S. school girls.

A. E. H.
The Editor expresses sincere regret for the delay in the appearance of this issue. His absence attending Annual Council of his Mission at Yuinhsien, together with the absence for the same purpose of those in charge of the press, made the delay unavoidable. Even now, he is altogether indebted to Mr. Neave for the work of editing this number.—Editor's Note.

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**BIRTHS.**

**Hamilton.**—Jan. 3rd, 1909, at Sintu, to Mr. and Mrs. E. A. Hamilton, a daughter—Irene Theodora.

**Hodgkin.**—Jan. 12th, 1909, at Chentu, to Dr. and Mrs. Hodgkin, a son--John Pease.

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