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DECEMBER, 1908.

WEST CHINA TRACT SOCIETY.

The last two monthly meetings (October and November) of the Executive have been very busy times. And the signs of the time point certainly to a record year in circulation, printing, and work generally.

What I have to say must only be but brief notes of what has been done at the meetings, and these but jottings of the most important things done.

We had the good news that the Trustees of the Arthington Fund had granted us £50 a year for five years for Thibetan and tribal work. At the present low
rate of exchange of sterling, this will bring in a good sum of money for the funds of the Society. The help is most seasonable. For some time the Executive has been seeking means to enable them to help the workers amongst these people. They have already purchased a font of Hwa Miao type, and have sent to England for two fonts (large and small) of Thibetan type; and meanwhile, that the work may be begun as soon as possible, they are, with the help of Mr. Amundsen of Yunnan-Fu, getting out sheet tracts with the Ten Commandments, John 3.16, and other suitable Scripture texts, in Thibetan. A hymn book is ready for printing in that language as soon as the type comes to hand.

We were sorry to receive Mr. Endicott's resignation as editor of the S.S. Lessons. He has done the work for some five or six years, but as he hopes to return for furlough early in 1910, it is best for the Executive to be warned in time. The lessons have to be prepared so long in advance that, although Mr. Endicott has left several quarters' lessons prepared, the time will be short enough in which to find a suitable successor. The Executive conveyed to Mr. Endicott their sincere appreciation of his valuable services in the translation and arrangement of the S.S. Lessons for so long a time. Not only has the work been faithfully and punctually performed in the midst of many other duties, but he has shown enterprise and unselfish interest as printer and publisher also, which has gone far to make the Lessons so popular and useful.

While seeking for a new editor, a very good suggestion was sent in to the Committee, that is, that we should join in the scheme for a Union of Sunday School work in China. The Committee appointed by the Shanghai Conference are commencing their work next January by issuing Union Lessons, with lesson helps, illustrations, etc. We have made application for information, and as to whether we can get an advanced copy of their lessons so as to be able to print them here in the West in time for our schools.

We have obtained permission from the China Tract Society to reprint their cheap tracts, and we have undertaken not to send them farther East than the prefecture of Kuei-Fu, so as not to overlap the work of our generous friends. All these things help towards the great ideal of Union in the one great work.
We hope to be issuing another twelve of Dr. Case’s Sheet Tracts. These tracts have become very popular since their advent in the West.

During these last two months, the Executive have sent to the Press a translation of Dr. Torrey’s “How to Pray,” and its companion book, “How to get Power;” also a translation of Mr. Macgregor’s “Aspirations of a Christian.” Besides this, the Executive have sent an order to Shanghai amounting to over $800 for the purchase of new books. That, together with another order to the Canadian Press for reprints of more than $200 worth, will show the readers of the Xi-ics that the money subscribed is being put to good use.

The Annual Meeting of the Society will be held on January 12th, 1909. The Executive will be glad to see any of the members from the country present, who may happen to be in the neighbourhood of Chungking at that time.

“Mirth is God's medicine. Everybody ought to bathe in it. Grim care, moroseness, anxiety—all this rust of life ought to scoured off, by the oil of mirth. It is better than emery. Blessed is he that hath a sense of the humorous! He has that which is worth more than money.”

In the past 25 years there has been an extraordinary increase in our knowledge relating to tuberculosis. We know eight things about the disease very thoroughly. 

In the first place, we know the germ—the cause. We can pick it out as easily as you can pick out a beech-nut from other nuts. Give, for example, Professor McWeany a group of these germs, and he will pick out that of tuberculosis as easily as a farmer will sort oats from wheat.

Secondly, we know whence it comes, its two great sources—the sputum of affected individuals, of persons affected with consumption; and, secondly, from the milk of tuberculous cows.

Thirdly, we know how it gets into the body. It is taken in through the breath and swallowed with the food. In these two ways the germ enters.

Fourthly, we know what happens to the germ when it enters the body. Like seed sown in any other way, it illustrates again the old story—the parable of the sower. Some of the seed, you remember, fell by the wayside, and the birds of the air picked it up. Fortunately, a great many of the germs of tuberculosis fall by the wayside and never get into us. Some of the seed falls on stony ground, and, as you remember in the parable, it does not flourish because of the lack of depth of earth. And just so, into a certain number of us these seeds of tuberculosis enter; but fortunately we are of rocky constitutions, and they do not develop. And some of the seed fell among thorns, and the thorns sprang up and choked it. Now, it is a very fortunate thing for some of us that we have a thorny constitution, and when the germs get into us there may be a growth for a short time, and they may thrive and develop, but in a little while thorns spring up. In other words, the constitutional resistance is so great that the germs are killed, and the patient is cured. But, alas! too much, indeed, falls on good ground, and you know then what happens. It brings forth a hundredfold, and tuberculosis in some form results.

How the Ground is Pre pared.—Fifthly, we know how the good ground is prepared. It is well to remember that the seed is not everything—the seed is everywhere, we inhale it every day—it is the soil that is the important thing. Now, how do we prepare
the ground for the seed that it may grow to tuberculosis? There are the three “bads”—bad food, leading to ill-nutrition, which is the great preparation of the ground; bad air, in wretched habitations and miserable cabins; and bad drink: alcohol. Those are the three “B’s” for you to remember with reference to the preparation of the soil for consumption. And, just as a farmer has not his crop of grain unless he cultivates the ground properly, and prepares it, and fertilizes it, so the great majority do not get tuberculosis if they avoid these three “B’s,” and do not cultivate a body-soil proper for its growth.

Sixthly, we have learned how to recognize the disease. Upon this point I need not enlarge further than to say that we now get the cases earlier.

Seventhly, we have learned how successfully to prevent it. And it seems so easy—first, by the destruction of the germ; and secondly, by making the soil unsuitable.

Then, eighthly, we have learned how to cure the disease. There were many doctors long before our day who recognized how tuberculosis was to be cured, but it takes a good while to get wisdom into the profession—even longer sometimes than to get it into the public. It took us a good while to learn how to cure consumption. But we know how to cure it to-day if only we can get the cases early for treatment.

And, lastly, for your great consolation, we know that the disease is not hereditary, and for this let us be thankful.

The germ should have a suitable ground in which to lie and develop. What’s a “suitable ground,” then? Why, Chinese girls with bound feet, because the lower limbs cannot grow. They are very suitable grounds! The opium smoker who has a perverted appetite, and cannot sit down to a good square meal—he’s a suitable “case.” A youthful missionary just out from home, scorching at Chinese, and not planning time for a game at tennis, or a stiff day’s walk as interlude; bending over the desk for so many hours a day the lungs become cramped—they are fine suitable spots. Overcrowded Chinese courts, where no sunlight or fresh air can enter, are veritable tubercle dens. Yes, let us thank God, tuberculosis is now in our hands to cure, and to prevent. It is the biggest of all the diseases to which our poor Chinese brethren have succumbed.

R. W.
“THAT I MIGHT BY ALL MEANS SAVE SOME.”

By J. Vale.

On my return from furlough I was deeply impressed with the necessity of making some special efforts to bring the gospel to all classes of the people. My first attempts were to reach those who seldom, if ever, came in contact with the missionary, or ever entered the doors of the Mission house, i.e., the gentry and well-to-do merchants. For these I distributed several hundred packets of books, and found that, with only one exception, these were well received. A second effort was made to reach the police, and also the schoolmasters of the city. Still one felt that only the fringe of the vast population had been touched, and this only in a very slight measure.

Having heard of a Reading Room or Reading Club being worked with success in another large city in the province, I planned to open such a room in connection with our work, in order to attract the reading public to our Mission house, and thus give us an opportunity of coming in touch with them. A friend having generously placed some money in my hands for extending the work in Chentu, I determined to open a reading room for these special classes. A small house, adjoining our Mission compound, was mortgaged for ten years, and after some needful repairs, is now open to the public. In order to get the help and sympathy of the Church members, I invited ten or more of them to consult with me as to the best method of arranging the room, etc. These men at once entered heartily into the scheme, and promised ten dollars yearly from the Church funds. Several meetings were held before a definite plan was decided upon. We have now, however, an elaborate scheme, with rules and regulations equal to any of our Public Libraries at home, though our capital does not, at present, exceed thirty dollars per annum.

The following is a rough translation of the rules, etc.:—

(1) The Name of the Society is—The Gospel Hall United Book and Newspaper Room.

(2) The Object—To enlarge the knowledge of our church members, and induce outsiders to enter the church.

The Regulations, which are many, and carefully drawn up, are divided into five sections:
(1) Rules for organizing the society;
(2) The hours in which the public may use the room;
(3) Rules regarding membership. There are four classes of members, viz., those who subscribe, those who assist in any way, those introduced by Church members, and those elected after three months' probation.
(4) Officers of the Society and their respective duties.
(5) Rules regarding the books and papers, i.e., for the preservation of these.

The resident secretary and caretaker are the chief officers. The pastor of the church is the president, and the caretaker is under his control.

In connection with the reading room there is a well-fitted-up Chinese guest-hall. This we hope will induce many who come to the book-room to sit and chat about the gospel. The caretaker will be in the guest-hall each day from ten to one, and again from two till five. The rooms will also be open from six till nine each evening, except Wednesday. A lecture will be given on each Saturday evening. The book-room will not be open on Sundays.

The newspapers will be carefully selected, and none allowed of either an anti-foreign or anti-dynastic tendency. Church and other papers will also be on hand for those wishing to see them. In addition, there will be a number of standard works on geography, astronomy, electricity, etc., etc. Our stock of books will be increased from time to time, and we shall endeavour to get new books as they are published, in Shanghai.

Everything has been done with the view of attracting outsiders. The rooms are nicely painted and well lighted. Care will be taken to preserve order, and give readers all the quiet they need.

This is only another attempt to reach with the gospel those who are not touched by ordinary missionary methods. We realise that it is only a venture at present, but hope to be able to report later on that our venture has proved a success. Help us by your prayers.
Chentu, November, 1908.
EDUCATIONAL WORK AT YUINHSIEN.

Editor, News, Dear Sir,—

School work is not declining in this county, judging from the exhibition of athletic sports held on October 13th and 14th, at which there were registered three thousand and seven students from the different towns and villages of the county. It certainly was a pretty sight to see so many youth in uniform competing for the different prizes. The retiring magistrate (removed because of his opium habits), and his successor, together with the other officials and gentry, were in constant attendance, and took an intense interest in all the sports; indeed, I never saw more genuine enthusiasm displayed at home. The spectators were roughly estimated at ten thousand. There was a printing press on the ground, and gaily-dressed page boys distributed the results of each race. Mr. Wallace and myself attended the opening ceremonies, and were invited to take part; while at the closing exercises, Messrs. Longley, McAmmond, Wallace, and Smith were all included; indeed, some of the foreigners who were induced to enter the visitors' race, carried off prizes. Throughout the games we had perfect freedom to move about amongst the crowd, conversing with whom we would, without attracting undue attention.

Talking with the president of the school board, I congratulated him on the efficiency of the teachers, enquiring if they were from the capital. He proudly answered, "Every teacher and school officer in this county at the present time is native born, although several are Chentu or Japanese graduates."

The day before the sports commenced, when all the students were in the city registering, we told the county inspector that we would be pleased to receive a call from any of the boys who so desired. Consequently he instructed the teachers to accompany those of their schools who wished to come. They filed in like companies of little soldiers, and we showed them through all our houses, and then into the church for a few selections on the phonograph. Our church, which seats four hundred, was packed full three times that afternoon, so you see the students are not afraid of us.
Church work is making some progress here. We have very interesting catechumen classes, and last Sabbath sixty-two members partook of the Lord's Supper.

In the last number of the News, I note Mr. Beauchamp's request for uniformity in Romanization of the Chinese character, and would suggest that the easiest method would be for all to accept the new Standard System. To my mind, it would be a great mistake to continue any of the antiquated methods in the dictionaries.

Re "amen," I agree with brother Beauchamp, and think the Advisory Board would do well to arrange that the matter be put to a vote in West China. Either "Wei-yuan," or "amen" would be acceptable to me, and let the majority vote decide.

Yuinhsien, October 21st, 1908.

W. E. Smith.

SUNDAY SCHOOL WORK.

Editor, News, Dear Sir,—

I wonder if some reader of the News can give us information regarding methods that have met with success in Sunday school work in China. In making inquiries of a number of people, it seems that we all have somewhat the same experience, and, I presume, with good reason. Our work in most cases is in the initiative stage, and we have so much to attend to that the Sunday School gets but very little attention. But the thought that has been uppermost in my mind of late, is this, Are we aiming to make our Sunday Schools in China an agency for reaching the children? If not, then, why not? And how can we best make them such, if we think it is worth while to do so?

As one looks at Sunday School work as we see it ordinarily, it seems to go much the same as we would expect it to go, and yet how many are there who attend that are not directly or indirectly employed by Missions or Societies, or attending some of our schools? It surely is good that they should come; but, how many children are we reaching outside of this sphere, or what methods may we employ to reach others? How can we draw the children to our schools? Is it a good idea to give children prizes of some sort, say at the end of the year, for good attendance, for good conduct, and for effort in study?

How can the school be made attractive? How can we make good teachers out of our church members? Then, how
can we best induce those outside to come in? I am very anxious for information of any sort, and doubtless many others are too. The Chinese in outstations are looking to us for models, and that is additional reason why we should put forth considerable effort along this line. It is surely a hopeful sign for the work that we are making so much provision for educational work, which touches mostly the young, and surely it is ours, too, to see that one of the greatest organizations and most potent factors in Christian work is not behind times.

A. C. Hoffman.

ANTI-LOTTERY LITERATURE.

Editor, News, Dear Sir,—

In the July number of the News, you kindly allowed me to call attention to certain prizes offered for the best essays on "The Evils of of the Lottery System." In response to notices issued, I received 69 essays from various parts of the province. From these, a first and second were selected. Both prize winners were Chentu men, or rather were living in Chentu.

I hope to issue the first prize essay, with some slight alterations and additions, as a folder tract. These are intended for free distribution. I shall be glad to send a limited number of these, post-free, on application.

Yours sincerely,

Chentu, November, 1908.

J. Van.

FESTIVALS, CHRISTIAN AND NON-CHRISTIAN.

Editor, News, Dear Sir,—

I notice in the July issue of the News an article by the Rev. W. E. Smith on Chinese festivals. The question of regarding the eighth moon feast as a harvest festival is, I think, a very desirable one, and has been so observed in some Churches in our district for some years. Last year at such a festival I preached from Jer. 8.18., "They made cakes to the Queen of Heaven." And so they do at this feast. The church was nicely decorated with God's good gifts. During the sermon, one of the Church members came up with the moon-cake which had
been presented to the magistrate. It was over two feet in diameter, and was placed on the communion-table. It had not been there long before the great character $y$ (月), the moon, broke away from it, to the astonishment of the congregation. One was reminded of Dagon before the Ark.

I am sorry I cannot so harmoniously agree with Dr. Smith when he suggests that the fifth moon feast be regarded as Pentecost, as it comes "just about" that time. Why need another day for so great a season, one which has been fixed and observed over 3000 years by both Jewish and Christian Churches? This "just about" to cha pu+h te will not do for many of us. I should suggest that the fifth moon feast be observed as a day of memorial of the departed, thus retaining the principal idea of the heathen Chinese. But let us convert it into a Christian festival, by encouraging the natives (whom the heathen taunt as being unfilial) to visit the graves of the departed: and by praying that they themselves may have "grace so to follow their good examples, that, with them, they may be partakers of Thy (God's) Heavenly Kingdom;" and by remembering that Christians of all ages and all nations have lost all distinctions, and are one united family before the Throne of God.

This leads me to another question, one which I consider vital to the welfare of the Christian Church. Shall we not more rigidly observe the great festivals of the whole Catholic Church? I have been in some churches in Western China on the Day of Pentecost, and the subject has not been even hinted to the natives. And I am very much afraid that unless we fix such dates of cardinal importance for the native Church, there may be instances where there is no foreign supervision, of the year passing without such days being observed at all, to their great loss. What is more calculated to arrest the spread of error and heresy than the regular reiteration of such seasons as

1) Christmas, which brings before us the Incarnation;
2) Good Friday, the Crucifixion and Death;
3) Easter, the Resurrection and New Life; while
4) Ascension tells us of Heaven opened, and the Holy Ghost promised;
5) Whitsunday, of Pentecostal power poured out and not withdrawn;
6) Trinity teaches us the nature of the Divinity, or the Object of our worship;
7) Advent reminds us of His coming again, and of Judgment.

Now, I take it that any Church which does not observe these cardinal points in the Church year cannot remain healthy.
long. Brethren, let us not be afraid of them, thinking they smell of Romanism. They are the priceless trophies of the whole Catholic Church.

Woodchurch, Kent, Eng.,

Sept. 24, 1908.

A. E. Seward.

THE FOURTH COMMANDMENT.

Editor, News, Dear Sir,—

It seems to me that what is called "The Sunday Question" may perhaps, after all, be less a "question"—a matter of polemics to be decided by discussion—than one to be settled by a determination to come back to our better ideals (for as a body, I suspect that we are Sabattarian at heart). So often there is a rift in the lute prior to a laxness in keeping the seventh day holy. If we set ourselves to seek more of God's power and presence in our midst, if we manifest a sincere and earnest crying to God, "O Lord, send a revival, and begin in me, for Jesus' sake," we cannot imagine the effect of a spiritual quickening being a looseness in the observance of the Lord's Day; the rather should we look on that as an assimilation to our surroundings.

Again, the impression created by a habitual breach of the fourth commandment cannot but have an undoing effect upon our work, on the Church of which we are laying the foundation. It does seem to me that the real cure lies in our making personal sacrifices of ease, and by refusing to allow ourselves to be led by expediency. We must cry to God for a revival, as in Korea and Manchuria, and we must let our erstwhile looseness (for none of us, perhaps, are as strict as we should be) give place to seeking a Pentecostal baptism of the Spirit—of Him who produced the phenomenon in the time of the Acts of the Apostles—that He may deign to use us mightily in his day of vantage, and to make us "mighty before God in the casting down of strongholds." Thus should we be helped to "Remember the Sabbath day to keep it holy."

Yours sincerely,

Kühtsingfu, Yunnan, Oct. 9, 1908. H. A. C. Allen.
EVANGELICAL ALLIANCE INVITATION

FOR THE

ANNUAL UNIVERSAL WEEK OF PRAYER.

(February 3rd-9th, 1909).

Will all Christian leaders and workers please make arrangements early to bring the Lord's people together for United Prayer, daily, during this Week, and to circulate the Programme widely. Preachers are affectionately asked to preach on the suggested topics, and to bring the Week of Prayer before their congregations.

Kindly forward promptly, brief accounts of meetings held, and results, to the General Secretary, Evangelical Alliance, 7 Adam Street, Strand, London, England, for publication in Evangelical Christendom.

SUGGESTED TOPICS.

Sunday, January 3rd, 1909.—Topics for sermons or addresses:—Rev. 21:5; Heb. 12:24; 2 Cor. 5:17; John 13:34; 2 Peter 3:13; Rev. 14:3; Rev. 22:20.

Monday, January 4th, 1909.—Thanksgiving and Humiliation. Scripture Readings:—Deut. 8; Psalm 103; Daniel 9:3-19; Rev. 2:1-7.

Tuesday, January 5th, 1909.—The Church Universal: prayer for the "one body" of which Christ is the Head. Scripture Readings:—Ephes. 1:15-23; 3:14-21; Col. 1:19-29; 2:10; Heb. 13:17-21.


Thursday, January 7th, 1909.—Foreign Missions. Scripture Readings:—Psalm 122; Luke 24:46-49; Acts 1:7 and 8; Rom. 10:8-15; Rev. 7:9 and 10.

Friday, January 8th, 1909.—Families, Educational Establishments, and the Young. Scripture Readings:—1 Sam. 1:27 and 28; 3:8-10; 19:21; Eph. 6:1-4; 2 Tim. 3:14-17; 4:1-5.


A translation of the above will appear in the 11th moon number of the West China Christian Magazine.
CHINA INLAND MISSION NATIVE CONFERENCE.

(Held at Chiangchou, Oct. 7-9, 1908.)

The following missionaries arrived on Tuesday—Messrs. Vale, Torrance, and Franck, from Chengtu; Dr. Parry and Miss Overland, from Chungking; and Mr. Toyne, from Kiating. At 7.30 p.m. we had a preliminary meeting. Dr. Parry was elected chairman, to arrange the order of programme. Mr. Vale was elected chairman of the Conference; and Mr. Toyne, secretary, in the unavoidable absence of Mr. Hutson. Mr. Olsen was elected secretary for next year's Conference, and it was proposed that a native helper from each station should form a committee to act in conjunction with Mr. Olsen to draw up next year's programme.

Wednesday, 7th.—Devotional, 9.30 to 10.15, led by Mr. Olsen: very helpful and practical remarks on the efficacy of prayer, from the 80th Psalm. Conference Session, 10.30 to 12.15 p.m.; subject, Regeneration: (1) its needs; (2) its nature; (3) its fruit; opened by Mr. Vale, who was followed by Mr. Liu of Penshan, and Mr. Ho of Chengtu. Each address was earnestly pressed home. Discussion was invited, either in the form of testimony, or as throwing more light on the subject dealt with; but everybody felt that these subjects were to be thought out and assimilated into one's soul.

Afternoon session, 2 to 3.30 p.m. Mr. Franck suggested a Bible School Sunday. Each Church fixed one Sunday in the year, when special addresses are to be given, and a special collection taken. This collection is to be handed to the Conference secretary, through the various pastors, to form a fund which shall be devoted to home missionary work. If the fund is sufficient to maintain a Bible student two years in the Bible School, the Conference will be asked to select one. After the expiration of his studies, the Conference may appoint him to a sphere of service each year. Mr. Vale mentioned that a letter had been received from Manchuria, referring to the revival, and to the proposed visit of two Manchurian Christians to West China. He spoke also of the response that had been made by the Chengtu and Chungking
missionaries, to the effect that, if it was laid upon the hearts of two brethren to visit us, they be heartily received.

Thursday, 8th.—Devotional, 9.30 to 10.15 a.m., led by Mr. Toyne, from Eph. 6.10, the need of faith in God as a source of strength. Conference Session, 10.30 to 12.15 p.m.; Hindrances: (1) to Christian life; (2) to Gospel progress; (3) to self-support. In the absence of Mr. Ririe, Mr. Chang opened up the subject, and Mr. Mei followed. Mr. Tang of Kiating should have read a paper, but was prevented from attending through accident; Mr. Chang read it for him. Each paper was full of practical suggestions with regard to hindrances. Discussion followed.

Afternoon Session, 2 to 3.30 p.m.: Reports from the stations and outstations. Some of the Kiating outstations did not send a report. There are 636 enrolled members, men and women; there were fifty-seven delegates sent to represent the Churches. Evening Session, 7.30 p.m. Communion service, led by Dr. Parry, who gave us a very helpful spiritual address.

Friday, Oct. 9th.—Devotional, 9.30 to 10.15 a.m., led by Mr. Franck, his text, 1 Cor. 1.9. The gist of his helpful address was that God could be relied upon under all circumstances. Conference Session, 10.30 to 12.15 p.m.: subject, Worship: (1) Private; (2) Family; (3) Public: opened by Mr. Torrance, who was followed by Mr. Li and Mr. Han. Each address ably put forth what true worship was. Discussion followed. Mr. Han proposed that the International Bible Readings be adopted for family worship. Mr. Torrance suggested that the Sunday School portions be adopted instead. Why buy other books when these will do as well? His proposition was passed.

It was resolved that the Conference next year should be held at Kiatingfu, the time and subjects to submitted to the committee acting in conjunction with Mr. Olsen. It was suggested that the Churches be asked to liberally subscribe to a fund which would pay the delegates' expenses whilst attending the conference.

Wednesday and Friday evenings were taken up with evangelistic meetings, as arranged. This Conference was higher in spiritual tone than that of last year, and the subjects dealt with by the helpers were handled better—a decided improvement in every way.

E. G. Toyne,
Secretary.
STATION NOTES.

ANSHUNFU (KWEICHOW).

The following extracts from private letters from Mr. and Mrs. J. R. Adam have been placed at our disposal. They give a brief but vivid glimpse of the work which is going on among those interesting people, the Miao tribes of Kweichow:—"I have been to visit the distant Miao chapels, eight in all. The Lord is working in a wonderful way among these hill tribes. I had the joy of receiving over seven hundred into Church fellowship. We now have over ten young men in for special study for a few months, all Ta-Hua Miao, and others are expected after harvest. We are also to have a month's Bible School for women in the tenth month. So we are very busy."

KIATING.

Our community seems smaller than usual here this Autumn. Mr. and Mrs. Morgan have gone to Ichang to meet the outgoing Canadian contingent. Mrs. Mortimore and baby have gone to Wuhu to visit her parents. Mr. and Mrs. Bradshaw, Mr. and Mrs. Kirie, and Mr. Toyne, are spending nearly all their time itinerating. We believe good success is following their efforts, but have heard no particulars of their work. Dr. May Austen, of Chentu, has joined the W.M.S. workers of this place, but Miss Brimstin leaves in a few days to take charge of their work in Renshow.

Mr. Mortimore returned last week from a trip to Djinyen, He reports another bonfire of idols, and the receiving of three, two men and a woman, on probation.

Dr. Parry, of Chungking, was the guest of the C.I.M. last Sabbath. We were delighted to have him speak at our monthly union Chinese service.

Mr. Hockman is using his spare moments in superintending the erection of a fine new school.

Nov. 16, 1908.

N. E. B.
NANPU.

The work goes on quietly here, both in the city, and at the three outstations. The attendances at the services are increasing.

A new chapel has recently been opened at the outstation, Cheo-Kia-Wan, which is situated in a picturesque valley, 12 li from any market, and 40 li from this city. The building has been almost entirely overseen by an elderly Christian woman, named Cheo. The work originated by her gathering together a few people in her own house. The numbers gradually increased, making it necessary to build a chapel. Mrs. Cheo and her daughter have been indefatigable in their efforts to forward the building—there is hardly any part of the work that they have not put their own hands to—sawing timber, plastering, and oiling, all being in their day’s work! Other members and adherents have also helped generously, the poorer ones contributing over 200 days of free labour, only receiving their food.

The dimensions are—33 feet in length, and 18 feet (Chinese) wide. It has a thatched roof, and the seats are ordinary long Chinese forms, accommodating 250 people. The building, though quite simple, is nicely finished, the carved windows of the doors giving a pleasing appearance to the front. Two chairs, a carved table and lectern, make up the furniture of the platform. The entire cost, including voluntary labour, has been about Tls. 75. Besides this, the Cheo family contributed the stone for the foundations, several trees, and, when hard up for wood, Mrs. Cheo even had her coffin wood brought out and used!

The opening service and Harvest Thanksgiving were combined. This was taken by Mr. Yü (粧), our city helper, who gave an appropriate message, speaking on “The fields are white already to harvest.” Heavy rain hindered many people attending; still there was a congregation of about one hundred persons present. On the previous evening a large crowd assembled from far and near to see the magic lantern, and to them Mr. Yü faithfully preached the Gospel.

The number of scholars in our Boys’ School has been a few less than last year, but there has been satisfactory work among them. Recently eight of them asked to be received as enquirers, that they might show that they wished to follow the Lord. Of these, some were of the ages of 19 and 22, one being the son of
a proud "Lin-seng," who though knowing the Truth well, rejects it. We should value the prayers of our fellow-workers for these lads, and for the other Christian boys in the school.

_F. H. Culverwell._

**SUIFU.**

There was quite an exodus of members of the missionary community in Oct., nearly 50% being away at one time. Mr. McIntyre, of the C.I.M., was the first to leave on a preaching tour; then Mr. Lewis started out on a protracted trip, going up to Luiipo, the farthest Chinese city on the Szechuan side of the Yangtse. This side of the country is occupied by the Aborigines. He visited several other important centers near the border-land. A little later, Mr. Rudd, Miss Page, and Mrs. Tompkins left for Chentu.

Mr. Rudd will eventually proceed to Ningyuen, preparatory to taking up the Mission work in that place during the absence of Mr. and Mrs. Wellwood on furlough. The Boys' Boarding School, on which Mr. Rudd has put so much time and energy, bringing it up to its present prosperous condition, will be superintended by Mr. Clark. The school is doing the best work of its history, nearly doubling in attendance this second term. Mr. Rudd's health, too, has decidedly improved since the summer. Mt. Omei atmosphere, and Cupid, can accomplish great things for a man.

During the latter part of Sept. the church held four days of special meetings, of the rally, or "round up," order, making especial effort to get the members and enquirers from the out-stations to attend. Topics, especially bearing on the needs and requisites for a successful church life, were discussed. The meetings proved very helpful and encouraging, and were well attended. On Sunday, Mr. Lewis baptized 20, eleven women, wives of church members for the most part, and nine men. Following this service was the regular monthly Lord's Supper. At the C.E. in the evening, there were over fifty who bore witness to the _north_ of the Gospel of Christ, and expressed earnest purpose to draw nearer to the Master these coming months. This year the city church members offered free entertainment to those who came, but it was too much for them to undertake, and if such a gathering is held in the future those who attend will be asked to share in the expenses. On the closing day, at the indispensable feast, 120 were seated to make glad the inner man.

_C. E. Tompkins, M.D._

_Nov. 5, 1908._
With the invigorating atmosphere of the last few weeks, one almost forgets that a very hot summer has just gone by.

Last week witnessed the departure of both Dr. Cox and Miss Fox, to enjoy furlough at home. A big send-off was given Dr. Cox, and at the same time a very hearty reception to Dr. and Mrs. Allan; and I am sure it was not the fault of the Chinese that Miss Wellwood did not receive a smoky reception too.

Of course we cannot but appreciate the feeling that underlies such send-offs and receptions, and yet I don’t think it wrong to wish that we could gather up the energy spent in this way and utilize it to even better purposes. In addition to the exhibition, they presented a large board to decorate the premises. I believe they are changing the silver scale here so as to correspond to that of Chentu; happy thought!

Nov. 5, 1908.

A. C. H.

CHENTU.

The city is plunged in mourning for the Emperor and Empress Dowager. Red is banished, and white and blue are much in evidence. White cotton is draped over all gateways; blue paper with mottos written in white are pasted in the place of the usual red; red buttons on Chinese hats have been exchanged for blue or black; the red strip on sedan chairs is repainted, or is covered with white or blue cotton; policemen are striped with white; and soldiers wear white cotton girdles. All schools were given five days’ holidays, and music is forbidden for 27 days. Shaving of heads and faces is also forbidden for 100 days.

Neither do these outward signs comprise the whole of the mourning; for many people give unmistakable evidence of real grief at the death of the revered heads of the nation. It was eminently fitting that the usual union service of the four Missions of this city, held on the afternoon of Sunday, Nov. 22nd, should be of a memorial and patriotic character. Brief addresses were given by four Chinese and one foreigner, to a crowded congregation representing the four Missions. Mission schools are complying in all particulars with the mourning regulations made for Government schools. And so is made manifest to others the steady, intelligent loyalty of the Christian body.
BIRTHS.

HOOKER.—At Chungking, on the 19th September, to Mr. and Mrs. W. C. Hooker, a son—John Kilburn.

PIKE.—At Tushan, Kweichow, on Nov. 3rd, to Mr. and Mrs. D. F. Pike, a son—Douglas Henry.

WESTAWAY.—In Chentu, on October 16th, to Mr. and Mrs. S. Percy Westaway, a daughter—Winifred Jean.

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Candy should arrive this month—was in Ichang October.

Christmas Presents.—Pocket Knives, at cents 50, 65, $1.50 and $2.00. Paper Knives, at 35 cents.

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Hair Brushes, at $1.06, 2.00, 2.75, 3.75, 5.00, 7.50.

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Mellin's Food, $1.75 the large bottle.

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