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THE WEST CHINA MISSIONARY NEWS.

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IN ALL THINGS CHARITY."

MARCH, 1908.

THE WEST CHINA CONFERENCE.

Nine years ago there met together in the city of Chungking, a group of missionaries, few in number but great in faith, forming the first West China Conference. To them we of the West owe much, for they set going at least two far-reaching influences. One was the West China Missionary News, to voice our various visions; the other was the West China Missions Advisory Board. Here, annually, accredited representatives of the many Missions meet for mutual counsel, the sharing of responsibility, and the laying of plans, where possible, for united action. To this latter body we were also indebted for the Conference which has just closed in this city; and more important still, for much of the spirit of harmony and goodwill, which will make this second West China Conference an abiding force for the future.
It seemed well, then, that since a sufficient time had in­
tervened for the decisions of the great Centenary Conference at
Shanghai to be adequately estimated, the workers of the West
should be called together to consult as to what steps might be
taken to adjust themselves to new conditions. Committees were
set to work nearly two years ago, and it is to their farsightedness
and appreciation of details that the Conference owes much of its
success.

The personnel of these committees has already been pub­
lished in the News. The well-ordered arrangements of the fine
new Methodist Episcopal Mission Hospital, where the Conference
held its sessions, including the preliminary meeting for election
of officers, have also been recorded. It remains to give briefly
some outline of the more important features, and especially to
record the resolutions. Resolutions not only comprise the finished
product of discussions, but they also bespeak the agencies by
which West China hopes to lay far and firmly the foundations
of the Father's Kingdom.

Monday morning, Jan. 27th, saw the Conference ready for
work. What was wanted, it was felt, was some one who would
lift us above and out of ourselves for a time, and let us see China
as she is to-day, with all her contending forces, the conditions that
are soon to be, and where Christianity can best exert its powers.
Dr. Arthur H. Smith proved himself to be the seer sought, and
at this morning's session and later, on Friday evening, showed,
with a familiarity and facility few can approximate, the agencies
at work, and their worth for the regeneration of this great fourth
of the world's family. Mr. R. J. Davidson, F.F.M.A., next
gave a paper full of suggestions as to how the changing condi­
tions were to be met. Dr. O. L. Kilborn, C.M.M., brought forcibly
forward practical avenues of action, as formulated by the
Shanghai Conference.

Two hours of the afternoon were given over to the discussion
of these important papers. Later, at a sectional meeting for
women's work, over which Mrs. R. J. Davidson, F.F.M.A.,
presided, short papers were read by Mrs. Parker, L.M.S., Miss
Cumber, F.F.M.A., and Miss Mertens, C.M.S. At the same
time Mr. W. N. Ferguson, B.&F.B.S., presided over a meeting
in the interest of the Bible Societies. Mr. H. C. Ramsay read a
very practical paper, which called forth considerable discussion.

Tuesday, 28th., was a day of vital interest to all. It was
devoted to the discussion of evangelistic work. Mr. D. E. Hoste,
C.I.M., opened with a thoughtful address on "Christ the Supreme
Need of China." Papers were presented by Rev. J. Parker,
L.M.S., on "Preaching the Gospel to the Masses;" Rev.
O. M. Jackson, C.M.S., on "Preaching the Gospel to the Individual;" Rev. M. Beauchamp, C.I.M., on "Need of a Revival of Spiritual Life and a Deeper Sense of Responsibility." A very suggestive paper was given by Mr. A. Grainger, C.I.M., on "How to get and train Native Preachers."

A sectional meeting was held immediately after, at which Mr. Vale, C.I.M., presided. This was given over to the discussion of native helpers. "How can we help these Helpers," was the subject of a paper presented by Bishop Bashford. Discussion, criticism, and commendation flowed freely throughout the day. There was no room for doubt that the Conference felt this work of preaching to be the great work of the Church.

A sectional meeting for medical work, with Dr. H. L. Canright as chairman, also brought in several important resolutions.

Wednesday, Jan. 29th., gave an opportunity to the educationists to press home the importance of their work, and to outline plans for united effort. Already much work has been done by the Educational Union, in framing courses of study, and conducting examinations for the various grades of schools. In this Union all the Missions at work in West China are actually included; while four or five have in view a Union University, for which a site has been purchased at Chentu. The general plans for this institution have been sanctioned by the home boards, and several members of the prospective staff are on the field.

Dr. Smith gave the opening address on "Significance of the present Educational Awakening." Papers followed from Mr. L. Wigham, F.F.M.A., on "Elementary Schools"; Miss P. Page, A.B.M.U., on "The Importance of Educational Work for Girls"; and Rev. J. Taylor, A.B.M.U., on "Plans for United Work." Educational work was also the theme of a later sectional meeting, where the question method called out some very practical discussion.

Thursday, Jan. 30th., was by common consent "the great day of the feast." The general topic was "The Native Church,—Union or Federation." One of the chief sanctions for calling the Conference had been this; for in the minds of many the conviction had been steadily growing that West China was ripe for action. Indeed, that West China should, from its long-tested harmony, be the first to make real the great ideal of One Christian Church for China! The doings of the day went far to show how well they had weighed missionary sentiment.

Bishop Bashford first presented a well-digested scheme of close federation. Dr. O. L. Kilborn, C.M.M., gave a paper on "Our Ideal in Church Union." Mr. R. J. Davidson, F.F.M.A.,
sketched with enthusiasm "Guiding Principles in forming a Basis of Church Union." While Rev. C. H. Parsons, C.M.S., outlined the "Fundamentals of the Christian Faith."

The discussion had not proceeded far when Rev. J. F. Peat, M.E.M., introduced a resolution recommending "the free interchange of full members. upon a recommendation from the pastor of the Church from which they come." That in this lay the crux of Church union was at once recognized, yet not a voice was raised in protest. At the suggestion of one of the delegates, the Conference was thrown into what he aptly termed a "testimony meeting." Then, one by one, Anglicans, Baptists, Congregationalists, Christians, Brethren, Methodists, Friends, arose in their places to say that they knew such a measure had its difficulties and irregularities, yet so strongly did they feel the Father's guidance to be in such a movement, that for them as individuals, they would receive the members of their sister Churches. Despite the triumph of such a drastic measure, there was no display of momentary emotion. The Conference went forward steadily, as strong men who face the right. The resolution was adopted unanimously. A committee was sanctioned to draw up a form for exchange of members. A standing committee of two from each Mission was appointed, to be called the "Standing Committee on Church Union." This committee went resolutely to work during the Conference week, drafted various sub-committees to deal with different aspects of the problem, and agreed to meet again a year hence for reports and further consideration of the subject. Federation or union may yet require a decade for its consummation, but it manifestly cannot fail or falter if men and Missions in the West continue one in spirit as they are now.

Much the same spirit prevailed in the open meeting of the Advisory Board which followed. One of the standing difficulties is the basis of representation. Here again, though some felt that representation according to number of missionaries would be technically more just, yet the feeling prevailed that the old rule of one Mission one member, be the Mission large or small, suited best the spirit of that body. The Bible Societies and Y.M.C.A. also will, as before, send one member each, and by their own request, they will refrain from voting on any question relating to the division of the field. With a few slight amendments, the constitution was referred back to the Advisory Board for adoption.

Friday, Jan. 31st., the morning was given over to the presentation of medical work. Dr. R. B. Ewan, C.M.M., gave an address on "Medical Work in West China, Retrospective and Prospective." Papers were presented by Dr. R. Wolfendale,
L.M.S., on "Opium"; and Dr. C. W. Service, C.M.M., on "Obtaining Financial Help from Chinese Sources."

The afternoon was given over to an open meeting of the West China Religious Tract Society, Rev. J. Endicott, C.M.M., occupying the chair. Papers were presented by Mr. W. A. Maw, F.F.M.A., on "The Development of Literature in West China"; Mr. J. Vale, C.I.M., on "Present Supply and Present Needs"; Rev. D. A. Callum, C.M.S., on "How we can Relieve the Society." A very practical proof of the interest aroused was the trebling of the circulation of the West China Christian Magazine, a substantial increase in the circulation of the News, and liberal subscriptions to the Tract Society.

Two interesting sectional meetings followed. The first was for women's work, and was presided over by Mrs. Parker, C.M.S. Short papers were presented by Miss Culverwell, C.I.M., Miss Manning, M.E.M., and Miss Ramsay, C.I.M. The second was in the interests of the Y.M.C.A., which this year is opening up work among the students of Chentu. Dr. H. T. Hodgkin, general secretary, took the chair; also giving a brief address on "Y.M.C.A. Plans for Chentu." Dr. A. H. Smith followed with an address on "What the Y.M.C.A. has done, and can do, for the Church in China." Mr. J. Vale, C.I.M., presented a paper on "What the Churches can do for the Y.M.C.A." The discussion which followed was largely in the nature of questions for information, showing the interest taken in the work the Y.M.C.A. plans to perform.

Saturday morning, Feb. 1st, took the form of an experience meeting. In brief five-minute papers, various workers told of forms of work that had yielded fruit manifold. Rev. J. F. Peat, M.E.M., spoke for the good work of the class-meeting among Chinese Christians. Mr. A. H. Faers, C.I.M., told of time well invested in education of Christian boys. Miss G. E. Wells, C.M. S., emphasized work among country women. Dr. W. Wilson, C.I.M., presented the drawing power of practical work in electricity, among the students. Miss C. A. Brooks, C.M.M., told of the training of the few worthy to be Biblewomen. Rev. F. J. Dymond, U.M.M., spoke for work among students in Government schools. Dr. C. E. Tompkins, A.B.M.U., emphasized the value of Sunday School work. And Mr. I. Mason, F.F.M.A., presented the claims of the Young People's Society of Christian Endeavor.

In the afternoon, the subject of the native Church was continued. Dr. H. Parry, C.I.M., gave a paper on, "Church versus the People," and Bishop Bashford, an address on "Possibilities at the present time for the Church of Christ in
West China." The enthusiasm point of the Conference was the address by Mr. S. Pollard, U.M.M., on his work among the Nosu and Miao tribes of Yunnan. At the close he introduced two of the Miao as friends who had stood the test when his own life hung in the balances. Finally, when they two, with Mr. Pollard, sang in the Miao language, "There is a fountain filled with blood, drawn from Immanuel's veins," a new hush fell over the off-debating delegates; and, rising, all sang the old song once more, this time in Chinese, teachers and tribesmen mingling their praise and love to a common Lord.

Thus in outline ran the six days of the Conference proper. Votes of thanks were tendered to Bishop Cassels and Rev. J. Taylor, as chairmen, to Dr. H. T. Hodgkin as secretary, and to many others, as hostesses, singers, and various committees. There was an offering at the close of the last Sunday evening service, as a practical appreciation of Dr. Canright's generosity in placing his commodious hospital building at the disposal of the Conference.

The social functions of the Conference, so necessary to the flinging aside of unnecessary formality, were well begun by a reception held in the parlors of the Canadian W.M.S. Girls' School. The mid-day meal, served in one of the large rooms of the Conference building, by the various hostesses of the city, proved also a opportunity for the renewing of old friendships, and for the flow of wit and wisdom which went far to make each feel himself a member of one big and boisterous but blessed family.

The kind offices of Consul-General H. H. Fox led to interchange of most cordial courtesies with the higher Chinese officials. His Excellency, Governor-General Chao Er-Fung, first sent the well-known reformer, Taotai Cheo, with lengthy and liberal greetings to the Conference. Later, he received a deputation of missionaries, and finally, he came himself to view the exhibits and to pay his call upon the assembly.

The religious quickening of the individual life was kept prominently to the front. Everywhere it was recognized that what we needed was not alone new plans, but renewed power. The first Sunday evening meeting, led by Rev. G. J. Bond, of Toronto, touched a true note, and this was constant during the Conference, the devotional services calling forth a full attendance throughout.

The morning sessions, where day by day Mr. W. B. Sloan, of Keswick, pressed home the import of discipleship, were indeed times of deepening of the spiritual life. Not alone the message, but the intense earnestness of the speaker, and his unswerving loyalty to our common Lord left an impression that must long
abide. Nor will we soon forget the service of song, whether with
the individual singers, or, as with united voice, we breathed
prayer and praise to Him "in whom we live and move and
have our being."

In this spiritual uplift the native Church was not forgotten.
Those among the Christian Chinese who understood English,
were invited to attend our sessions, and in at least one instance
took part in the discussion.

Each Sunday, in the several churches, pastors of long ex­
perience pressed home the Gospel call; and that they too might
catch the spirit of Christian unity, a service for all Christians was
held, followed by the Sacrament, in which foreigners and Chinese
of all Churches freely mingled.

The inspiration that will longest abide was, however, that
of the fellowship and communion service at the Sunday evening
closing session of the Conference. After an address by Dr. Parry,
full of simplicity and sincerity, Bishop Bashord took charge of the
Sacramental service. About him, to assist, stood Methodists and
Baptists, Congregationalists and Brethren, Anglicans and Friends,
while side by side knelt men and women of at least a half-score
of conflicting creeds, now happily forgotten in the nearness of the
Spirit's power. As some one said, we seemed to have grown so
near, during these days, to the Father's heart, that historic
differences could not longer hold us. God grant that it may be
increasingly so.

Thus we pass at least a second decade of Mission work in
the West, and usher in a third. What will its close reveal? With
union services already held in many centres, and union conventions
to follow; with united effort for our Sunday Schools and Young
People's Societies; with united prayer and evangelistic effort; with
union foreign and native periodicals as our forum and herald;
with a united tract society for the diffusion of literature over
plain and plateau, to Chinese and to the far-flung western tribes;
with a permanent council, for guidance of great movements; with
an educational system already passing the test of its first ex­
amination, and a union university, normal school, and careful
inspection as good as assured for the future; with a union school
for the study of the language, a school for missionaries' children,
a medical school, institutions for the blind, the deaf, and the
insane, in view; with a union movement, initiated toward a closer
federation of our Churches, having as its earnest a unanimous
agreement to recognize accredited members of all Missions; and,
best of all, with a unity of spirit which has stood the test of two
decades, entering the third with a glow unknown before—truly
the Father's Kingdom in West China gives promise of things far
more exceeding abundantly above anything we can ask or think!
Assuredly,

We are living, we are dwelling
In a grand, an awful time;
In an age on ages telling,
To be living is sublime.

Let us see to it that "the daily round, the common task," does not dim the vision of these days on the mountain top; but rather let us seek earnestly each hour to live out these thoughts of our best moments.

J. L. S.

No attempt has been made to give the substance of any address or paper, as these, together with the discussions, will be duly published in book form, and may be had on application to the secretary, Dr. H. T. Hodgkin, Chentu. For convenient use the appeal for new workers is here appended.
AN APPEAL
FOR MEN AND WOMEN
FOR MISSIONARY WORK IN WEST CHINA.

We, the Missionaries of the three Western Provinces of China—Szechwan, Yunnan, & Kweichow—in Conference assembled, have considered the needs of the Chinese, Aboriginals, and Thibetans, inhabiting the vast district in which we work. Approximately, the population of the three provinces is as follows:—Szechwan, 60,000,000; Yunnan, 12,000,000; Kweichow, 8,000,000. The missionary force attempting to cope with the needs of these eighty million people is not more than 350, men and women, including missionaries' wives. Thus each individual has a parish of some 250,000 souls. To be more specific, Szechwan has one missionary for every 200,000 persons, while the other two provinces have only one for every 400,000. The total number of Christians is, moreover, only about 10,000, or one to 8,000 of the whole population.

These facts speak for themselves, and seem to need no added words from us to enforce the inadequacy of the Church's preparation to meet the need. A recent careful examination of about one-tenth of the field resulted in the conclusion that some 150 new missionaries were needed if that part of the field is to be fully occupied. Taking some such basis as this, we may suppose that 1500 new missionaries would not be too many for the whole field, and the detailed figures quoted below are largely guided by the estimates arrived at in this case. Should we adopt the current estimate of one missionary for each 25,000, it would be necessary to double this figure.

We would call particular attention to the fact that about three-quarters of the province of Yunnan is, at present, without a missionary. The railway which will shortly be completed will bring the provincial capital within five days of Hongkong.

In making our appeal, we desire to specify the nature of our need in order that the kind of men and women needed may be apparent:—

1. We need men as preachers and evangelists, to present the Gospel message forcibly and idiomatically to the Chinese mind; with power to enter into the intricacies of Chinese thought, and
to deal with the difficult problems that press for solution at the present time. They should be men well grounded in the Christian Faith, and alive to the questions raised by science and philosophy during the last century. In addition, they should be fitted by education to undertake the training of Chinese who shall be able to do a far wider work than the missionary himself. For this department of work we estimate that some 350 men (not including wives) will be required.

2. We ask for workers among the Thibetans and several Aboriginal Tribes. Such men should be fitted for a rough life, much travelling and exposure, and often loneliness. They should be men of considerable linguistic gifts, as, besides Chinese, they would have to learn at least one other language. For this work we appeal for 300 workers.

3. We appeal for a large increase in the medical work. We believe that each large city should be occupied by a foreign doctor, and preferably by two, giving us a total of over 200. We would point out that they should be men of the highest qualifications, as a medical man in China must be both physician and surgeon, and qualified to deal with all special branches of medicine. He must be, generally, his own consultant and specialist, and may also have the management of a large hospital on his hands. To assist the medical men we ask for 100 trained nurses.

4. We appeal for 250 trained teachers for our educational work, which has before it possibilities at the present time the like of which have probably never before in the world's history been presented to the teaching profession. We appeal, therefore, for men and women who can teach well, and who are familiar with our Western educational methods, while ready to adapt them to new conditions; who can command the respect and the confidence and the love of their students, and who have the passionate desire to win them to the service of the Lord Jesus Christ.

5. We are face to face with a people whose life centres around the home in a way unknown in the West, and we see no way of reaching this home life so effectively as through the women. We need 250 women, prepared to enter into these homes, and in every way to seek to save the wives and mothers of China. They should be rich in sympathy and love, and tender and considerate to the ignorant and erring, lifting them above the meanness of their surroundings to see the glory of Christian womanhood, and the loveliness of the Christian life.

6. We need a band of men—few it may be in numbers, but who would wield a mighty influence—to prepare a Christian literature to meet the present situation. They should be men of
large vision, with rare linguistic qualifications, and the power to put into forcible and eloquent language great and inspiring thoughts. One such man may make his influence felt through the length and breadth of the land. We appeal for 50 men for this, and other special work.

7. There is a field of work not covered by any of the above departments which it should be our aim to enter effectively as soon as possible. We refer to the large number of students in Government and other non-Christian Colleges. These are men who will enter the service of their country in years to come, and be the makers of the New China. We need men specially set apart for this work, who will take time to cultivate the friendship of the students and their teachers.

Lastly, we would point out that what we have sketched must not be considered to cover all the need. We look, too, for largely added help in all these directions from the Chinese themselves.

The responsibility that rests upon the Church at home can only be appreciated when compared with the neediness of those to whom we are sent. We appeal to you, then, in the name of these "other sheep," and in the name of the Great Shepherd, that you be not inattentive to the cry, but respond with heart and soul, giving the best that in you lies in your possessions, your intercessions, and your own selves.

On behalf of the West China Missionary Conference,

(Signed),

W. W. Cassels (Bp.),
Joseph Taylor,
Chairmen.

N.B.—Extra copies of the above "Appeal" may be had at the

Canadian Mission Press,
Chentu.
IMPRESSIONS OF THE CHENTU CONFERENCE.

By Bishop James W. Bashford.

The first impression produced by the Chentu Conference was that of the largeness of the interests at stake. The three provinces of Szechuen, Yunnan, and Kweichow present a population of eighty to ninety million people for evangelization—a population ranking among the nations of the earth only below the population of the empire as a whole, of the British Empire, and of Russia.

The second impression produced was that of the rare combination of consecration and of practical talent among the missionaries. They impressed me, as did the missionary body at Shanghai, as upon the whole a more spiritual and consecrated body of Christians than I have ever met in the homeland. On the other hand, the convention was not a Keswick Conference, held for devotional purposes alone; it was a meeting of workers engrossed in the problems of the field, and devoting by far the larger portion of each session to the practical questions of evangelization, education, hospital work, and publications. In this connection I was further impressed by the advantage of larger personal acquaintance and closer contact than the Shanghai workers enjoyed. This was due to the fact that the representatives at Chentu came from three provinces at most, and the larger proportion of them from a single province. This advantage was increased by the generous hospitality of the Chentu missionaries, who entertained us in large groups, and furnished us a mid-day lunch in common. The large previous acquaintance of the missionaries, and the opportunities for deepening friendships at the Conference, resulted in a freedom of discussion impossible in a larger and more formal gathering. This enabled missionaries, without the slightest loss of good feeling, to thresh out their difficulties more fully than I had supposed possible; and this in turn will result in each missionary adjusting himself more harmoniously to his fellow workers and his environment than is possible among the larger and more independent groups of missionaries in the older mission fields. Upon the whole, the convention impressed me as the most remarkable manifestation of unity of the Spirit, freedom of discussion, and wisdom of conclusions which I have ever witnessed.
I cannot conclude without a word of appreciation of Doctor Arthur Smith's statesmanlike addresses; of W. B. Sloan's remarkable expositions of the Bible; of the unprecedented recognition of the Convention by the Viceroy, Chao Erh-feng; of the fairness and ability with which Mr. Joseph Taylor presided and pushed forward the business of the Convention when he occupied the chair; of the fairness in presiding, and of the practical wisdom and large influence in the Convention of Bishop Cassels, the St. John of our West China missionaries; of the skill and delightful spirit with which J. F. Peat pushed to a successful issue the proposal for the interchange of members, the most practical measure of cooperation which the Convention adopted; of the thrilling address of Mr. Pollard, describing his work among the Miao people. The most promising sign of the future was the size and enthusiasm of the Canadian group. The most practical expression of brotherliness was the spontaneous collection of over two hundred dollars for the Chentu hospital, after the close of the meeting. The most striking example of Christian unity, perhaps, in China or in any other land, was witnessed in the closing communion service.
That so many busy men and women should have gone such long distances to attend this Conference shows a high estimate of its actual and also of its potential value. By a great expansion of the most gracious hospitality, all of the delegates were entertained in a very few homes, and nearly all met every day at lunch, rendering it comparatively easy to form acquaintances, much more so indeed than at the Centennial Conference at Shanghai.

Regarded merely as a body for the transaction of business the West China Conference was at a disadvantage, since no rigid limits either to the length of the papers or to the discussions had been fixed. The inevitable result was that whole pages of carefully prepared agenda were simply shelved. Many, for example, would have been glad to hear of the actual conditions under the new opium regulations, but the topic was not even reached. Time also might have been better economized by requiring all motions or resolutions to pass a Business Committee, and by earnest exhortations to the suppression of the superfluous. But the great outstanding fact was the all-pervading spirit of unity and brotherliness, in which respect the Conference was a distinct advance upon the much larger one in Shanghai. Some of us will never forget the closing service at which Methodists, Baptists, members of the Church of England, with English and American Friends, united in an act of communion, and anew dedicated themselves to the Lord. It now remains for the important Committees, to which the matter of union and federation is referred, to continue and to expand the work of the Conference. The “Advisory Board” is a unique agency of great importance in helping on this work. The relative isolation, and the homogeneity of the working missions in the three provinces represented, makes the action now taken of peculiar interest. The fields opening before them are imperial in extent, and rich with promise to the eye of faith, which dares to attempt the impossible.
THE CONFERENCE.
By Rev. G. J. Bond.

It is a far cry from Toronto to Chentu, and from the sunlit strand of Lake Ontario to the shadow of the Tibetan mountains. I did not take the journey to attend the West China Missionary Conference, but the privilege of being present at its sessions has largely repaid me. I shall be grateful for that privilege all my life.

Now that the Conference is over, what impressions has it left upon me? First, a deep conviction of the extent and value of the work that has been done in West China during the few years that missionaries have been settled here. That work in its very earliest beginnings is just a generation old. And yet the impress of a single generation of Christian influence upon the accumulated result of the untold generations of heathenism is marked indeed. As of old, the Gospel of Christ is proving itself the power of God, and those who are preaching it in West China may well thank God and take courage.

Second, I have a profound impression as to the magnitude of the opportunity before the missionaries of these great provinces of the West. The field is immense, the doors wide open, the call imperative. Whatever the missionary's special gifts, he can find ample outlet for their utmost use and development at his very feet. And it behooves him to cultivate every gift he has, that he may cope with the problems that press on every side, and be an all-round man to an all-round opportunity.

Third, I was greatly struck with the enthusiasm of the members of the Conference for their work, with their large vision, and with their statesmanlike way of discussing and dealing with the great problems considered during its busy days. The programme was full—too full, indeed—and it would, I think, have been better had there been fewer set essays, and more discussion on salient points of the admirably prepared agenda, which for lack of time had to go with little or no specific attention. But the fulness of the programme was in itself an evidence of the variety and absorbing nature of the missionaries' interests; and the force, frankness, and good nature of all the discussions,
proved not only the ability, but the genuine brotherliness of those who took part in them. It has been my good fortune to see a good many great assemblies, but never one more serious, more sane, or, on the whole, more successful.

The ideal so heartily adopted by the Conference—the glorious ideal of One United Protestant Christian Church for West China—may not find its full accomplishment just yet, but a long step towards its practical consummation was taken in the brave and brotherly decision to admit members duly accredited by any of the denominational Missions to full membership in any other. The day when that resolution took shape was a red-letter day of the sessions. It was an unique and incontrovertible evidence of the essential unity of the Church of Christ, that must remove many a stumbling-block from the way of the heathen, and mightily stir sluggish pulses in the home Churches.

To one almost an Englishman, it was a joy to meet in the Conference three members of the famous "Cambridge seven":—the heroic Beauchamp, the statesmanlike Hoste, the genial and broad-minded Cassels. It was a liberal education in things Chinese to sit at the feet of that most versatile, witty, and accomplished of sinologists, Arthur H. Smith. It was stimulating to listen to the wide-horizoned addresses of Bishop Bashford, and heart-stirring to participate in the devotional meetings with W. B. Sloan.

And what shall I say of that wonderful new chapter of the Acts of the Apostles, told by Samuel Pollard, and emphasized by the presence, and by the singing, of his Miao friends? Who that was present will ever hear again "There is a fountain filled with blood" without thinking of that most touching incident?

But the time would fail me to tell of all the impressions made upon me by the Conference:—the gracious and abundant hospitality of the Chentu missionaries; the delightful daily reunions at luncheon; the geniality of the host of us all, Dr. Canight; the acquaintanceships that ripened in the warm atmosphere of that week into real friendships! I am a richer man than when I came to the Chentu Conference—rich in friendships with many noble men and women, whose personality and whose work I shall ever remember.

One impression, above all, remains more deep and more hallowed, perhaps, than any other,—the impression of that last wonderful communion hour, when Episcopalians, Congregationalists, Baptists, Presbyterians, Methodists, and Quakers, forgot all their denominational differences, and around the Table of their common Lord, remembered only that they were one in Him.
LIST OF REGISTERED DELEGATES
ATTENDING THE WEST CHINA CONFERENCE.

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**C.M.M.—**

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O'Donnell, Florence - Chentu - - 1902
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Service, C. W. - Kiating - - 1902
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Sparling, Geo. W. - Chentu - - 1907
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Steele, Uberta F. - Kiating - - 1906
Stewart, J. L. - Chentu - - 1902
Swann, Martha R. - Kiating - - 1902
Wallace, E. W. - Chentu - - 1906
Wellwood, Caroline - " - - 1906
Westaway, S. Percy - " - - 1907
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Wilkins, Elinor - Renshow - - 1906

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Beach, Jas. G. - Chong Kiang - - 1891
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Bryers, Susan E. - Ngan Hsien - - 1902
Callum, D. A. - Chong P'ah - - 1891
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Doyle, Kathleen - Teh Iang - - 1906
Edwards, Alice J. - Wei Cheng - - 1904
Hickman, J. Arthur - Shih Tsuen Hsien - - 1891
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Kempson, Florence A. - " - - 1904
Kitley, Walter - Mao Cheo - - 1897
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Munn, Wm. - Mien Cheo - - 1903
Pownall, A. - Ngan Hsien - - 1903
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**Y.M.C.A.**

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**Visitors—**

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R. J. DAVIDSON,
Friends' Mission, Chentu.

COMMITTEE ON PRIMARY AND SECONDARY EDUCATION.
(Held 28th January, 1908).

Resolved—That the Examination in the Junior and Senior Primary, and Secondary Schools, begin about the first half of the 12th moon (Chinese).

(Signed)

R. J. DAVIDSON,
Secretary.

UNION COURSE OF STUDY.
A CORRECTION.

In the Translation of the Junior Primary Course, under Geography, the wrong text books are given (See Educational Union Report, page 24).

The text books are as on page 35 of the Report:—

地理初階 By L. W. Pilcher, and
地理問答 By Wang Hang Tong.
NOTICE.

A few extra copies of this number have been struck off, and may be ordered of the Business Manager.

SUBSCRIPTION, Tael 1.25 PER ANNUM, POSTPAID.

All Business Communications to be addressed:—

THE BUSINESS MANAGER,
West China Missionary News,
Chentu, Szechuan, China.

All other Communications to:—

THE EDITOR,
West China Missionary News,
Chentu, Szechuan, China.
INSURANCE.

FIRE:
GUARDIAN ASSURANCE CO. LTD.
LONDON, LANCASHIRE FIRE INSURANCE CO. LTD.
Risks Accepted on approved Foreign and Native Property of all Descriptions in West China.

MARINE:
NORTH CHINA INSURANCE CO. LTD.
Risks Accepted on up-and down-river Shipments from all points this side of Chentu.

TRANSPORT.
WEST CHINA TRANSPORT CO.
Cargo received for shipment to Chungking at Shanghai or Ichang. Down-river shipments Attended to.

MACKENZIE & CO. LTD.
Hong Name: Agents.
隆茂祥行 ——
Chungking, 1st September, 1906.
How happy you came—*but how* responsible! are since baby nerves and muscles, and are since baby responsible! halves that respon-

Every particle responsible! is the one Food nerve, muscle, and halves that respon-

Unmodified respon-

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