RELATION OF MIDDLE SCHOOLS TO THE UNIVERSITY.

With due thanks to the Editor for trespassing upon his space, I should like to discuss briefly several points upon the "Relation of Middle Schools to the University."

Since only a very small proportion of the students in China will ever go to a university, I think we should do everything possible to develop successful, practical middle schools. They should turn out men and women who would be capable of taking up the ordinary duties of Chinese life, such as teaching, preaching, business, or, to begin the study of one of the more technical professions. They should not be dominated by university influence, but should have the advice and co-operation of the university in fulfilling its obligation to all the people. We
have already several good schools in West China, but I think their courses should be more varied and their influence thus broadened.

The middle school should be for China what the high school was meant to be in Western lands. I say, "meant to be," because unfortunately they have, in many instances, been diverted from their true purpose to that of fitting-schools for colleges and universities. Mr. J. P. Munroe, in *World's Work* for May, has some very pointed remarks along this line. He does not so much criticise the work the high school is doing as the limits of its activities. He criticises the university for dictating too narrow paths by its entrance examinations, and also the public for allowing the university to determine the standards of the high school.

He says, "The high school fails because, having been created to give intellectual, moral, and industrial sustenance to the people, it has been commandeered to feed the colleges. It fails because, having been established as the crown of the common school, it has become the tail of the university kite. It fails because, having been subsidized to solve the complex educational problems of adolescence, it has, in large part, wasted its energies upon cramming a few pupils for the artificial, and, to my mind, outrageous demands of college entrance papers."

Since only 10% of the children of a community graduate from high school, a majority of these being girls; and since only two or three per cent go to college, it seems that the above criticism is not without foundation. Mostly the high school fails to hold the young men because it does not attract them, neither does it give them what they seek. If our middle schools are to occupy in Chinese education that influential position which we hope, we should give timely warning, and strive to avoid the mistakes of others and learn by their experiences. We must have a larger variety of courses, and not expect all students to go through the same mill and come out alike.

I strongly approve of a course in the middle school which shall fit for the university, but I hope it will be only one of many courses offered.

Further, I do not believe we should set our standards of admission to the university so high that the average student cannot enter. I think the university should take the average student, and train and develop him into an efficient member of society. This is much more preferable than to take a few brilliant students and make an aristocracy of higher education. For some time I have felt that we were asking too much of middle school students in certain lines, and that we have therefore rather naturally planned to make the entrance examinations to the university too hard—that is, to cover more work than they should. I think it preferable to require less, and give advanced credit in the subjects which the student has studied beyond entrance grade.
I was very much interested recently to look through a paper called, "A Statistical Study of the Illinois High Schools." I will take a few figures therefrom. Of the 311 high schools in Illinois in 1900, 297 of them made reports concerning their work. Forty-nine different subjects were taught, but 11 of them were taught in 75% of the schools. In the order of their frequency they are:—1 Algebra, 2 Geometry, 3 Physics, 4 Botany, 5 Latin, 6 English Literature, 7 Zoology, 8 Physiology, 9 General History, 10 Civics, 11 Physiography.

Then follows Chemistry, which was given in 50% of the schools, and German, which was given in 34%.

The first eight of the above subjects were given in 85% of the schools. Of the sciences, Physics and Chemistry, most schools offering these subjects had one year of each, and of the sciences, Botany, Zoology, and Physiology, most schools had only one half-year of each.

I was very pleased to find that our Union course of study was so representative of the subjects offered. I want, however, before closing, to give the course of study of one of our best Illinois high schools to show that a very liberal method of requirements may produce most excellent results. I have the report of Decatur High School, which annually sends a considerable number of students to the State university and to other universities.

They require a total of 144 hours' credit for graduation. One hour's credit means one recitation per week for a term. The required subjects are—English, 32 hours; Algebra, 15 hours; and Geometry, 10 hours. The student may then make up the remainder of the 144 hours from any subjects he chooses. The subjects taught were as follows:—Latin, German, Greek History, Physiology, Physical Geography, Drawing, Singing, Roman History, Mediaeval History, Zoology, Civil Government, Modern History, Botany, Mechanical Drawing, Commercial Arithmetic, Greek, English History, General History, Chemistry, Bookkeeping and Commercial Law, French, Astronomy, Physics, Advanced English Grammar, American History and Civics, Trigonometry, and Political Economy. No student could take less than 15 or more than 20 hours per week without special permission.

It is hardly to be expected that any of our middle schools will offer such a list of subjects or permit so much elective work, yet I hope we shall strive to broaden our curriculum and allow more freedom to the students. I further hope that in our matriculation examinations for entrance to the university we will not be so conservative as to exclude students of average ability. Let us uphold the dignity of the university, but above all let us not defeat the purpose and efficiency of the Middle School.

ELRICK WILLIAMS.
[Editor, News—Dear Sir,—The above article refers to some of the subjects under discussion in our educational work. In view of the meeting in Chungking in October I thought the article would not be out of place. The question of entrance requirements to the University will be discussed. Some of us cannot attend, and I thought perhaps an open expression of opinion might be helpful.—E. W.]

[ We are very glad to insert this article.—Ed.]

CHRISTIAN EDUCATIONAL UNION OF
WEST CHINA.

On the kind invitation of the Chungking Missionary Association, the annual meeting of the above Union is intended to be held in Chungking, commencing on Monday, October the 11th.

It is hoped that Missions interested in Educational Work will be fully represented.

The principal items of business to be considered by the Union are the following:—

1. The appointment of Officers and Examiners.
2. Reports from
   a. Executive of the Committee on Primary and Secondary Work.
   b. Registrar.
   c. Treasurer.
   d. The Committees appointed to prepare Syllabuses of Study.
   e. Committee on Normal Work.
   f. Committee on Normal Work for Women Teachers.
   g. Constitution Committee.
   h. Missions in view of request for Educational Secretary.
3. The Relation of Education to Mission Policy.
4. The Scope and Policy of the West China Educational Union.
5. Methods of Teaching.
6. How to win our students for Christ.
   (It is hoped there will be short papers prepared on each of
   the four above-mentioned subjects.)
7. The present status and policy of the University. Statement
   from the Temporary Board of Management.
8. Relation of Secondary Schools to the University.
10. How to get competent Teachers for our lower grade schools.
11. Union in Secondary Education. Chengtu Union Middle School.
13. Relation of our schools to the Imperial Government. Is
    any action necessary in view of Edicts?
15. Should not Chinese Teachers be represented in the Union?

I am requested to ask representatives who hope to
be present, to communicate with Rev. W. C. Hooker,
American Bible Society, Chungking, so that arrange­
ments may be made for hospitality.

(Signed),

R. J. DAVIDSON,

Chengtu, Sze., August, 1909. Secretary.

A CORRECTION.

By an oversight, two items in the C.I.M. (West) statistical
report were omitted, viz:—Junior Primary Schools, 19; pupils
in Junior Primary Schools, 450.

Will friends kindly add these two items in their statistical
reports.

H. J. OPENSHAW,

DEATH OF DR. WILLIAM WILSON,

FRIENDS FOREIGN MISSION ASSOCIATION, ENGLAND.

The following cablegram has been received by the Friends Mission in China, "Deeply regret to announce the death of Dr. Wilson on July 27; succumbed after operation, appendicitis."

Dr. Wilson was the permanent Secretary of the Friends Foreign Mission Association, and has occupied that post for nearly ten years. For over twenty years previously he was a medical missionary of the F.F.M.A. in Madagascar.

After becoming Secretary of the Association, he visited China and Madagascar, and had only quite recently returned to England after a prolonged visit to Friends' Mission Stations in India and Ceylon.

While in China, about six years ago, he strongly urged the Mission to open a centre of work in Chengtu, and was particularly interested in the Y.M.C.A. prospect of reaching the student class in West China. Since the proposal for the establishment of a Union Christian University took practical shape, the scheme received his heartiest support, and he went to New York last year, as a member of the deputation of the Board of the F.F.M.A., to meet the representatives of the other Missions interested in the scheme.

Though many years of missionary labour in Madagascar gave the Malagasy a large share of his loving thought, he entered into the claims and needs of the other Mission fields occupied by the Association with the most sympathetic interest, and devoted himself with intense earnestness to the advancement of the cause of Christ in these lands.

We feel it difficult to realize that he has gone from us, as we are still receiving letters from him, and in one of the last received by the writer he says—"I am looking forward with intense pleasure to your companionship as a fellow delegate at the Edinburgh Conference next year."

While Dr. Wilson occupied the position of Secretary, he not only gained the confidence and respect of the Home Board, but that of the missionaries on the field also, and to many of
these he has become an affectionate friend, whom they could truly trust in all times of difficulty. His death comes therefore with the keener pain and the greater sense of bereavement. It seems to some of us as if part of the foundation structure of the Mission had given way, so important a place did he fill in the Foreign Missions of the Society of Friends. As we think of the sorrow of his wife and children and friends at home to whom his life meant so much, our hearts go out in very deep sympathy.

West China Missions have also lost a powerful and devoted advocate in the homeland. Only our faith in the wise ordering of our Heavenly Father, to whom the cause of Missions is dearer than to us, enables us to go forward, trusting that He will make even this great loss serve the accomplishment of His purpose.

No doubt friends in West China will unite with the members of the Friends Mission in earnest prayer for the bereaved ones in the homeland, and for the Board of the Association that it may be able to find a worthy successor to fill our brother’s place.

R. J. D.

WEST CHINA RELIGIOUS TRACT SOCIETY.

The following books have been added to our list:—

“Saved by a Dream,” 40 cents per 100; “Aspirations of a Christian,” by C. H. C. MacGregor, $2 per 100; Nankin Revival Tract.

We are also getting from the coast:—Commentary on Leviticus, by C. H. M.; Concordance of the New Testament, by Fenn.

We are also having printed by block in Chungking, a Tibetan Tract by Mr. Amundsen, entitled, “Who is God?” Tibetan type is now ordered, and we hope will before long be delivered in Chengtu.
Dear Sir,—

I read with much pleasure Mr. Hoffman's account of the Revival at the Jenshow Convention. Of the actual events of that Convention nothing need be added to his excellent account, but I thought that such an important event as what perhaps will be known as the first real revival in West China could well be kept before the public notice in the way of a few impressions and suggestions.

It has been the hope of all West China missionaries that we might have a revival similar to that in Manchuria. To this end plans have been made and prayer offered. Efforts have been made to have men come from revival centres. Before such men could come the revival was with us. And the most striking impression that your writer received was that the revival was from God rather than man. True, men were used, and much is doubtless due to the skill and consecration of the two who led the evangelistic meetings. But I believe they themselves would be the first to testify how trifling was their part compared to the results. From the first there was felt the power of God. There could be no mistake as to who was doing the work. It was the Almighty God. To Him first, to men second, and only second must we look for any true revival.

My second impression was an old one re-emphasized, viz., the greatest instrument man has for revival purposes is prayer. Much prayer was offered by missionaries and Chinese directly for a revival at the Jenshow Convention. The members were encouraged to pray for it. One missionary, I have been told, set apart a portion of his daily noon hour for just this purpose. Prayer prepared the way and prayer won the day when the crisis came. To hear the prayers and the pleadings that ascended that last day was a benediction beyond compare. Once when
the leader asked five or six to lead in prayer the whole congre­
gation prayed aloud. Their voices rose and fell “like the sound
of a mighty rushing wind.” The ten days before the Pentecost
are still the important days, for it is true that “more things are
wrought by prayer than this world dreams of.”

One more impression was that of the reflex influence of the
Manchurian revival. Many copies of the account of that revival
were put in circulation shortly before the Convention, and one
was given to each delegate. These were eagerly taken, and we
believe eagerly read, and were doubtless used of God to create
a spirit of expectancy. Scatter them among your people.

One of the most hopeful things was the desire expressed by
many to take the fire home with them. It was not mere words
either. Already we hear that it has reached many of the Jenshow
outstations. Kiating has had a wonderful stirring; and at
Djinyen, untouched since the Convention by any foreigner,
there has been a revival. Set in the perspective of a few weeks,
the message of the Convention surely is,—Speak unto the mis­
sionaries of West China that they go forward.

Aug. 12, 1909.

ONE WHO WAS PRESENT.

A CHINESE THANKSGIVING DAY.

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

Dear Sir,—

The Chinese eighth moon feast day comes on the twenty-
eighth of September this year, and we propose as usual to
celebrate it here as a Christian Thanksgiving Day, and hope
the entire West China Church may co-operate with this plan.

In addition, we propose having our country people in for a
week of Bible study, followed by a week of revival services, in
which latter not only the Yuinhsienese, but Rev. A. P. Quirmbach
with the Kiating and Djinyen contingent, also Rev. R. O. Jol-
liffe and the Dzliudjin brethren, will participate.
We would like all readers of the *News* to remember us that week, and pray especially for a great outpouring of His Spirit upon our meetings. We have already had the droppings of a revival here, but are praying for the showers. Those of our members who experienced the new birth at the recent Jenshow Convention are earnestly working and praying for the conversion of their friends and neighbors.

Yours, &c.,

Yuinhjen, August 9th, 1909.

W. E. Smith.

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ONLY A REPLY POSTCARD!

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

Dear Sir,—

Discussing with a friend the difficulty of getting sufficient Church news for our Church Magazine, he suggested that the only way to get such news was to send out to each station a reply postcard, and ask the missionary-in-charge to fill in the postcard himself, or get some reliable native to do so.

As the idea seemed a good one we have adopted it, and will send to each station a postcard for three months as a trial at least.

Many of our native brethren supply us with news already. To these will be sent a six month's supply. Any others wishing to act as correspondents, if they will give us their name and address, we will send the postcards by return.

Impress on the native helpers the fact that we don't want lengthy epistles—all that they can put on a postcard is all that we want. How nice it will be to see your station news appear month by month *without* fail—unless you fail! We have done all we can, even to directing the reply postcard!

Thanking all those who have helped us in the past, and, in anticipation, those who are going to help us in the future.

I am, Sir,

Yours truly,

J. Vale.
III.—Appearances Are Deceptive.

When Feng Chuen (馮濰) was acting as judge for the pretender (王) of Szchwan (蜀), Wang Chien, having taken Szchwan (王建據蜀稱王), declared himself king. Not seeing eye to eye with the king, he gave up his office. Afterwards, when the Emperor of the Liang Dynasty (梁朝), A.D. 502-556, sent an envoy with a letter demanding a reply, many replies were submitted to the pretender, none of which were in accordance with his wishes. He therefore sent for Feng Chuen to write the reply. Feng, on arrival, said to the king, “Will you allow me to put on record a matter of my own?” The king said he might write what he liked, so Feng wrote, “When I was young I was fond of travelling, and always took a number of books with me wherever I went. Some of my books I packed on a horse and some on a mule. When we were about to start the mule would not submit to the driver. Towards midday, as we came to a hill, the mule, who was wearied and covered with sweat, turned to the horse and said, “Brother Horse, I am tired out, will you carry these books for me?” and the horse consented, and the mule’s load was added to that of the horse, who turned and looked at the mule, saying, “I thought you had any amount of strength, but after all I have got to carry the whole burden.”

IV.—The Origin of Crooked Foot Jade Temple.

In the northern section of Chengtu there is a temple called the Jade Foot Temple (玉局觀). In the reign of Yuin Sheo (永壽) of the Han Dynasty (A.D. 155), Lao Tsi, the founder of the Taoist sect, and one Chang Tao Ling (張道陵) paid a visit to this spot, and a crooked foot jade bed or divan (屈脚玉床) burst out of the earth at their feet. Lao Tsi, mounting this divan, chanted the Southern Dipper Classic to his companion Chang Tao Ling. After their departure the ivory divan disappeared, but a temple was built on the spot, and named the Jade Foot Temple (玉局), in honour of their visit.
V. — The Classic Pass.

In the western mountains of Szchwan, near the boundary of Tibet, there is a pass called the Classic Pass. It is said that when the famous Buddhist priest Hsuen Chuang (玄奘), who was sent to India by the Tang Emperor Ming Ti to get the Triple Canon (三藏), consisting of the King (經), Sutras; the Luh (律), Vinaya, and the Fah (法), Abhidharma, was crossing the river at this point, the Classics were dropped into the stream and got soaked with water. When the priest reached the shore he spread the books out to dry on the rocks and stones along the river side. From this the pass was named the Classic Pass, and characters may still be traced on the rocks and stones at this point of the river at the present time!

VI. — The Golden Oxen.

The annals of the Kuin (郡) State say that King Huei of the Chin Dynasty (秦), B.C. 255-209, desiring to subjugate the State of Shu (蜀), ordered five stone oxen to be made, and then, every morning, after placing gold behind each ox, said, “Stone oxen, transform yourselves into gold.” He also ordered 100 soldiers to feed these oxen.

When the people of Shu (Chengtu) heard of these oxen, they wished to obtain them for themselves, and sent messengers to King Huei to ask for them. The king, who anticipated this, was glad, and sent the oxen by five soldiers to the state of Shu.

Another version of this story is:— King Huei wished to bring Shu under his sway, but, owing to the mountain passes and the badness of the road, was unable to do. He then hit upon the idea of the oxen, and fed five with gold, and called them “golden oxen.” This done, he sent messengers to Shu saying that he wished to present these oxen to the prince of that state. When the prince of Shu heard this, he was pleased, and sent a giant (some say, five brothers) named Wu Ting (武丁) to prepare the roads for the golden oxen to pass over from Chin into Shu. After the roads were finished King Huei sent forth an expedition and the State of Shu became a dependency of Chin.

(To be continued).

Our Advertisements are NEWS.
W.C.R.T.S. GRANTS TO PREACHERS.

The London R.T.S. having heard that their 100 grants to preachers were not enough to cover our field, have very kindly given us the liberty of receiving applications above the number originally intended, to insure that no one should be left out. The W.C.R.T.S. are, therefore, prepared to receive further applications for such preachers as did not get in under the first offer. The conditions or rules covering the grants are stated plainly below, and the W.C.R.T.S. reserve the right of rejecting, without further correspondence, any applications sent in not complying with these rules in every particular.

Conditions, or Rules, Covering the Grants.

1. The grants will be made to preachers under appointment only. All students, or probationary helpers, may not apply for these grants. We hope to be able to do something for such as these later, but not this time.

2. Applications may be made by the preachers direct, but no matter who makes the application, the endorsement of the preacher's foreign missionary-in-charge should accompany each and every application. This endorsement should state that the applicant is a preacher under appointment. The W.C.R.T.S. will look to such foreign missionary for the part of the account the applicant is due to pay.

3. Each application should state clearly the name of applicant, his place of residence, and Mission.

4. Applicants are not confined to the W.C.R.T.S. catalogue, but may choose books from any catalogue of any Society in China, provided books asked for are such as will be a spiritual help to the applicant. If such books are chosen, the name of the Society's catalogue from which they have been selected, with the catalogue number and price, should be sent with the application.

5. As before, the grant is for $10.00 worth of books. Of this the London R.T.S. stand to pay 90%, the remaining 10% to be paid by the applicant. Anything over and above this sum will be charged in full to the applicant. Of course, applications need not be for the full amount, in which case the applicant will only be charged 10% of the total amount of his application.

6. All applications should be in before December 1st, 1909; and all communications concerning, and applications for, these grants, whether of this or the first lot, should be sent to R. B. Whittlesey, China Inland Mission, Chungking.
WOMEN’S WORK.

Chongkiang.

Since we came to Chongkiang last March, we have had great numbers of women in our guest-rooms, the majority of whom have never been to the Fuh-in-tang before, and so are utter strangers to the grace of God.

Chongkiang is a very religious place, and there are many temples both inside and outside the city. There are hiveis constantly being held at these temples, and at such seasons numbers of women attending them come in to see us here. I find them on the whole well-disposed to listen when preached to, and I endeavour on all occasions to pass on the message of salvation to these needy ones. I have a small dispensary for women and girls, and find the medicines are much appreciated. A small charge is made which is very willingly paid.

We have two women members who were baptized last June. One of them, Mrs. Chen, is living in the mission house just now, and helps me in the guest-room, and goes visiting with me. It may interest some to know that Mrs. Chen was a Buddhist devotee, and had taken lifelong vegetarian vows. She became acquainted with the Gospel first in Chungking in the 16th year of Kwang-Hsi’s reign. She and her husband had a business there for a short time. She went to a mission house but did not understand what was said. She bought a copy of Dr. John’s tract, “Tien Lu Chi Ming,” and was much interested in reading it. Last year she made the acquaintance of the one baptized member in Chongkiang, and she asked him if the doctrine he believed in was the same as in this book that she had read. He answered in the affirmative, and so she decided to come to the mission house to hear for herself. She came to Mrs. Beach, who had the joy of leading her to the Saviour. She had been a vegetarian for 30 years, and was held in much honour by her friends and relations.

Olive and Leslie Turner are a great source of attraction to the Chinese guests. Leslie is particularly friendly to them, which of course pleases them very much. Will our fellow-missionaries join with us in praying that out of the many women who come, some may be found with hearts opened by the Lord to receive the word of truth?

C. CARLETON.
Chungking.

[Miss Ramsay kindly sends the following. It would be interesting to hear more from others on the same subject. - G. E. W.]

For some years now a United Monthly Prayer Meeting has been held in the city of Chungking for our Chinese women workers. We meet on the first Monday of the Chinese month, and it is held at the different Missions in turn.

The Biblewomen, school teachers and nurses, all attend. They are encouraged to bring definite requests for prayer, and to give news of the work. In this way we strengthen one another's hands in God and are mutually blessed.

I would suggest that such prayer meetings should be held in the different centres.

In response to Mr. Wigham's letter in the W.C.M.N. for July, we will at these prayer Meetings especially pray for a "great outpouring of God's Spirit over all the West."

Let us encourage ourselves in God—He will do for us "exceedingly abundantly above all that we ask or think."

NEW BOOKS.

ASPIRATIONS OF A CHRISTIAN (聖徒之希冀).—By Rev. G. H. C. MacGregor Translated by J. Vale. Published by the West China Religious Tract Society; and printed at the Chengtu Mission Press.

Mr. Vale has added further to the many obligations which he has already laid on the West China Church, by placing this valuable book in our hands, in good clear mandarin. The Chinese style is particularly pleasing, not encroaching on the wen-zi, or literary style, nor, on the other hand, dropping at any time into what we call tu-hua, or colloquial. Thus, we have a good and attractive vehicle, in which are conveyed to our Chinese brethren the most valuable teachings of this little book. It is to be hoped it will be widely read by the Chinese preachers and helpers and other Christians, and would urge missionaries to bring it to their notice.

In the successive chapters, the duties and privileges of fellowship, obedience, prayer, love, contentment, wise use of our time, and other subjects, with hints as to the best way of attaining these, are succinctly and convincingly brought before us. The lessons are brought home by apt illustrations and quotations from the Old and New Testaments.

When the next edition is published, we should recommend the addition of a table of contents.

L. W.
REVIVAL NOTES.

The Wuhi Revival.

With the new federation movements in China, the Wuhi missionaries of all societies laid plans for a Union Bible Institute, with evening evangelistic meetings. They sought and gained the co-operation of stations within one hundred miles, and many missionaries came to help in the meeting. Dr. D. MacGillivray, who has been loaned by his society (the Canadian Presbyterian) to literary work, was asked to lead in the evening revival work, and he did it well.

On the part of the large body of attending Chinese it was noticeable in their prayers and speeches that they had very little conscience of personal sin. They could see that of their fellow man much easier than their own. After offering general prayers for the forgiveness of their own sins, they could begin elaborate prayers for the conversion of someone else. Dr. MacGillivray soon stopped calling for prayers on this account, and urged, with great power, personal confession of sin.

This was the beginning of the hardest battle. Often long, appalling, silent moments would hold the audience tensely, and force individuals to face their own hearts. Then the confessions began coming. Foreign missionaries, who had, by thoughtless acts, lent color to legal cases, led in the confessions. The Chinese saw sin as they had never faced it before.

Sometimes it was necessary to take a visiting group from some upcountry outstation and have aside prayer and exhortation service in order to bring them to consciousness of their sins and the dangers that hung over the work in their place. These conferences would usually be followed by public confessions of personal sins. Many times the missionaries were compelled to see the power of God stepping in and completing what they were unable to effect.

Night by night the meetings grew in intensity. During the day missionaries lecturing to the Bible Institute made their subjects harmonize with the evening meetings. The morning devotionals kept the one topic of "Be ye clean, ye bearers of holy vessels." Afternoon revival meetings for the women were led by W. R. Hunt. The services there only added fuel to the general meeting. Confessions increased in number and depth
to the closing meeting, and scarcely left room for expressions of joy over blessings received and determination to bring forth fruits of repentance. The church in Wuhu can never go back. Sin was so clearly revealed to them that they cannot forget its loathsomeness, and the power of the Holy Spirit was so apparent that they could not fail to grasp the purpose of the Church of Christ.—Central China Christian.

Spiritual Awakening at Tungshiang, Kashing Fu.

God has visited our church at this place with a revival which has been marked by visible manifestation of the presence and power of the Holy Spirit. We have, mayhap, shared more or less in the prevalent opinion that the Chinese are a stolid people, not easily moved by spiritual feeling. And we may have been at one time or another influenced by the view, sometimes expressed, that we must look for a sense of the power of sin only in the second or third generation of Christians. But whatever was the analysis of our unbelief in limiting the Holy Spirit, our lack of faith has had its rebuke. Such distress under conviction of sin, and such manifest joy after confession and restitution, we have never seen before, even in the homeland.

This work of grace began in prayer. In fact, a marked feature of the meetings has been much prayer and confession, and comparatively little preaching.

It is possible to give only a few of the salient incidents of the meetings. The earlier addresses dwelt on the need of the sense of sin and of the quickening and cleansing power of the Holy Spirit. . . . On Saturday afternoon one of the Chinese preachers spoke very feelingly on the need of confession and forgiveness, saying that he had slept very little the night previous, because of a troubled conscience. After the closing prayer and the benediction, when the congregation was about to disperse, a man who was sitting on the front seat threw himself on the pulpit platform in an agony of weeping. It was the piercing cry of a stricken conscience, such a cry as many of us heard for the first time in China, but which, blessed be God, we were to hear many times before the meetings closed. It was a long time before the penitent could control his emotions, and when at last he was able to speak, he made a broken confession of many sins; some of them gross sins, both before and after he become a member of the church.
On Sabbath night, after the opening services of prayer and an address on "Peter's denial," one of the native helpers came forward, and began to review before the audience the omissions and commissions of his past life. He did not spare himself. He confessed to the unlawful making of money while he was a private Christian, which money he proposed to return, and to many other things, and in his grief he became almost uncontrollable. Hardly had he finished when one of the church members, a carpenter, came and knelt on the front seat, weeping as if his heart would break. It was a long time before he could tell of the burden on his mind, and when he did, it appeared that he had been for some time estranged from his father and mother, and this seemed to grieve him almost to desperation. This young man was deeply wrought upon, and made subsequently many confessions, probably a score or more, for one thing or another would occur to his mind, and he seemed to have no rest until he made all clear. Quite a number of the schoolboys again made confession; some of them very brokenly, and all tearfully.

\[GOOD NEWS FROM WEIHSIEN.\]

Rev. H. W. Luce writes that from the midst of one of the most quiet revivals he has ever known, one hundred students of Shantung Christian University have decided for the ministry. This has been attended with no special emotionalism, and "no undue confession of sin." The cream of the senior class and a high general average of the other classes have joined in this movement.—Educational Review.

\[NOTES FROM THE FRONT.\]

Chungking.

We are having a Bible School for Colporteurs, Evangelists, and Christian Workers on the Chungking Hills, from 22nd to 29th Aug. It will be held in the Friends' Mission Chapel, near Huang-ko-yah. All the missionaries are cordially uniting in the effort. There will be five meetings held each day, except
the Saturday and two Sundays, when at least two services will be held. Drs. Parry and Wolfendale, Messrs. Claxton, Peat, Whittlesey, Curtis, Bird, Curnow, Ricker, Hooker, and others are taking part in the proceedings.

We have glad tidings from Tsen yi-fu of times of blessing in that city last month. Christians from the far north-eastern border of Kueichow gathered, and twenty-one were received into the Church by baptism, and a good testimony by preaching and tract distribution was given in the streets of the city.

We are sorry to hear from Yunnanfu that Mrs. Owen Stevenson has met with an accident by which an ankle bone was broken, but the French doctor in the city was most kind and attentive, and everything that medical skill could do was done to effect a speedy recovery.

The long-standing dispute about the Long-wang-tong Collieries has now at last happily come to an end by the Chinese having bought back the Kiangpeh Concession for something over £1,200,000.

There are rumours in this city that dollars are to be refused as legal tender, and that tael pieces are to be coined.

Chungking, Aug. 12.

J. M.

Wanhsien.

The Leaders' Bible School, which lasted four days, went off well, and attendances kept up, especially at the midday classes, to the end. The thirty members scattered on Friday eve, July 2, and we have solid grounds to look for results. Mr. and Mrs. Beauchamp left on Saturday morning for Yu inyang hsien and Kweichow-fu.

Sinchang, a market in the south of our district, was opened of July 9th as an outstation. We have fifteen baptised members and thirteen enquirers there. The formal opening of this place has been considerably deferred, but it does not pay to be in a hurry these days, that is, if we are going in for stable work. Please pray for this market. It is our sixth outstation.

During the latter half of July, and for the month of August, on account of the great heat, we have to slacken off, giving up most of the weekday work, and keeping Sunday work only going. This year we have again been able to get away to the hill not far from our city, and are indeed thankful for this retreat. We long that the time of rest and retirement in that quiet place, quite alone on the hilltop, surrounded by such lovely shade, and beautiful scenery, near and distant, may mean a season of
drawing nearer to God, as it did last year, and a gathering up of fresh strength, physical and spiritual, for the battle later on.

The summer bids fair to be a hot one. On July 28 we had it 103° in the shade at midday, in the city. The thermometer at our summer resort on the hill registers 18° less.

On the banks of the Upper Yangtse, we are, in the rise and fall of the river season, never certain what is going to happen in this direction. This year, so far, the highest point was reached on July 13, when there must have been a good 90 feet of tide-water, which means that the big river was half-way up the camel-back bridge near our house, and the level of the waters not far from our front doors.

There seems to be but little sickness in the city. Last year it was owing to the long drought that we had so much cholera, dysentery, ague, etc. This season, however, we have had good rains, although they came late.

All the friends here are well. Miss L. Clarke, from Kweichow-fu, is with our party on the hill during the great heat.

Aug. 1, 1909.

WALTER C. TAYLOR.
THE

WEST CHINA

MISSIONARY NEWS.

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

October, 1909.

THE TEACHER AND HIS STAFF.

During the month the West China Educational Union will be holding its annual meeting at Chungking, and many of the problems of our educational work will come up for discussion, as appears from a perusal of the agenda which we published last month, and from some correspondence which has recently been appearing in our columns. A careful perusal of the agenda should lead all who are engaged in school work of any grade to a careful consideration of their work and its relation to that of others and to the whole missionary problem. Never was it more important on the
one hand to have a thoroughly efficient educational system in connection with our Missions, or on the other hand to keep a true proportion in our work, so that with the stress that must be laid upon educational efficiency we do not overtax our Missions and exhaust other departments, or for a moment lose sight of the primary aim of our educational, no less than our other branches of work.

We are persuaded that these dangers are well before the minds of those who will be meeting in Chungking, no less than are the vast opportunities that are now opening cut before us in connection with this branch of work. For those who have the opportunity of reading it, we would call attention, in this connection, to an article which appeared in the April number of *The East and the West*, by Mr. Tyndal Biscoe, of the Church Missionary Society, Srinagar, North India. Thoug it is some time since the magazine appeared, even in West China, we shall hardly be accused of being out of date in calling attention to it by any who, as a result of our suggestion, are able to peruse it for the first time.

It is certainly true that in some respects the problems which face the educationalist in India are very different from our own. The article in question will, however, bring home to us the thought that there are many ways in which we may learn from the work in that country. While we cannot hope to convey an adequate impression of even one of the questions dealt with, we venture to quote a few points on the subject which appears at the head of this article, for the sake of any of our readers who cannot get access to the magazine.

Everyone who has had any experience of work in a Mission school has found some difficulty in reference to his Chinese staff. In this respect Mr. Biscoe is particularly fortunate, as his school has been carried on for many years, and contains, at the present time, some 1400 boys. From among his past students, therefore, he is able to select almost all of his staff of sixty, a state of things which we must greatly desire for the Mission schools of West China. Even before we attain to this happy state, however, there may be something for us to learn from what Mr. Biscoe writes about the selection of his staff. He says: — "Feeling the importance of friendliness, it is my custom, before engaging a teacher, to ask privately those with whom the new man will work
whether they are friends, and can pull happily together; and upon their answer hangs the fate of the applicant, for it is impossible to make friends to order.”

In this particular matter we may be tempted to regard his words as a counsel of perfection, yet is not the principle of wide application, and is it always given the weight which it might have in our Mission schools? Mr. Biscoe himself does not limit it to the mutual relations of his native helpers, but carries it into his own relationship to them, a point, be it remembered, of much greater difficulty in India than with us, as witness the following paragraph:

“Some years ago it was no uncommon sight to see one of the staff standing before me with hands clasped in the attitude of prayer, with his head on one side and possibly the toes of one foot scratching the other bare leg, asking for a favour. The sight was a sickening one! A so-called man, standing like a slave before a slave-driver! Those days are gone.”

What that last sentence means we can see by the following picture of Indian life:—“It is the custom in this country, when men of different standing go out together, that they never walk side by side, but one just a pace or so behind the other. It is a most amusing sight to see a lot of clerks leave office together. The head Babu stalks in front, then comes the second clerk a few inches behind him, and then the third, and so on, each one wishing to get up to the front, but not daring to do so.” But he is able to continue:—“That is how my staff used to treat me. I should by rights walk in front with my lower chest well to the fore, head erect, and at a respectful pace (two miles an hour), throwing my words behind me to my faithful followers tailing off in the rear. But now they understand my peculiarities, and walk by my side, in front, or anywhere.”

Thorough confidence between the foreign head and the native assistants being thus established, it is small wonder that Mr. Biscoe finds he can get the best work out of his staff, and that they care intensely for the honour of the school. All cases where a member of the staff is accused of wrong-doing are taken to a court consisting of Indian teachers, and upon them devolves the duty of sifting all the evidence, and, subject to a personal veto, of punishment or even dismissal. The
system appears to work with uniform success, and Mr. Biscoe adds:—“Not only does this court-martial save me work and bother, but it acts as a deterrent, for the Kashmiri sinner knows that it is very much of an off-chance whether he will escape when confronted by three honest men of his own country who are doing this unpleasant duty, not for rupees, but for the honour of their school.”

It is plain that this state of things has been the result of much patience and hopefulness on the part of the principal. It is not attained suddenly in India any more than it could be in China. We imagine that those who have had experience of both would say that the road is a longer and much more difficult one in India than in China. But surely the end is well worth reaching, and it seems to us that no pains should be spared to attain it. It is not that we wish to see an exact reproduction of the methods employed in Kashmir, but that a certain intimacy in the relationship of the foreign teacher with his staff, a mutual confidence, and a resulting common enthusiasm for the school, are ends which should be set before us from the very commencement of our work. Even if we may not have the same material to draw upon that Mr. Biscoe has, could we not make better use of that which we have? Are we prepared to pay what it costs to reach this end? How far are we actually progressing towards it at the present time? These are searching questions, and as we seek to answer them it may be that we shall gain some inspiration from seeing in what way the end has been attained in Srinagar.

“The slave-chains were not struck off with one blow—it was a matter of years. Various methods were tried—constant intercourse out of school; going trips together on the mountains or on the lakes, where we shared our fatigue, and more than once passed nights without sleep, hungry because our food coolie had bolted for fear of ghosts and hobgoblins on the mountains; many upsets in river and lakes; and once and again in danger in fires and in squalls on the lakes when sailing... These are the times when we get to understand one another’s peculiarities... What perhaps helped me as much as anything else to break down serfdom were those God-given opportunities when a master was ill, or in sorrow, or in stress of some kind. For instance, I discovered quite accidentally that half of my staff or
more were in debt, mostly to those blood-sucking money-lenders, who charge 36 to 40 per cent interest per mensem, and are not at all anxious to be paid off. A fund was got together, and we took on all their debts, so that they might be in debt to the school; for how can a man be free when he is tied hand and foot to a blood-sucker? We charged them ten per cent; five per cent to go to the person who advanced the coin, and five per cent to the School Benevolent Fund. The result is that nearly all the original members are out of debt, and we use the coin for helping others in monetary difficulty."

There is much in this valuable article that we have not touched upon, and it may be that we shall return to it later. In the meantime we would suggest the subject as one for thought, for patient experiment, and for the exercise of that faith, hope, and love which refuse to be discouraged in face of the greatest obstacles.

BRITISH & FOREIGN BIBLE SOCIETY.

Dear Friends,—

We are closing the accounts of this Sub-Agency a little earlier than usual, on account of our leaving on furlough as early in October as possible. You will pardon me, I am sure, for reminding you of this, as I feel sure you would not like to see our reports for the year closed without your annual donation being included. Believing this to be your wish, I venture to remind you that this privilege can only be held open for a few days in October.

We will also be delighted to hear from the pastors who contemplate observing Bible Sunday.

Believe me,

Yours very sincerely,

Chengtu, Sept. 24th, 1909.

W. N. Fergusson,
Sub-Agent.
DO WE WANT AN EVANGELISTIC ASSOCIATION?

No doubt many of our readers have followed with especial interest the suggestions which have been put out in reference to the formation of an Evangelistic Association. Certainly the results of the establishment of the Educational Association some twenty years ago seem to have justified the action of its founders. It needs little demonstration to show that there is need for co-ordination and mutual conference in regard to our educational work at the present time. But it has been questioned whether the same need exists for meeting to discuss the problems of the preaching of the Gospel, and it is often contended with much force that far too much time is spent in traveling to conferences, in making speeches, and in perfecting organizations, time which might be much better spent in the daily work of the station, and the patient tackling of the problems in living examples.

One cannot doubt for a moment that there is too much time given by many of us to the discussion of difficult questions and to all-absorbing claims of organization. It is another matter to find the means of avoiding it. Take any one of the claims that is made upon our time, and there seems to be ample reason for doing at least this one thing. But at any rate we can avoid adding yet another without seeing any useful work that is already in hand suffer. All that seems left to us may be the preventive method, and this we feel, perhaps, inclined to apply ruthlessly to any and every suggestion that may be made. Is not this proposal to found yet another organization only fit to be dealt with in the way that has been indicated?

We are not prepared to give any final judgment on such a matter, but we may be allowed, perhaps, to urge further one or two of the reasons which have been put forward as justifying the proposed step. It may be that they are insufficient to do so even when coupled with others almost as weighty, but if so, we might ask ourselves whether there be any other means by which we can accomplish the ends referred to.
The great problem which we are all, as missionaries, in this land to face, is that of the evangelization of China. Whether we be engaged upon medical, educational, literary, or church work, our chief concern is the preaching of the Gospel, and thus, in a certain sense, we are all candidates for membership in such a society, if it should be formed. The problem, moreover, is one that demands the very best thought of those who are facing it. The time is past when we can say that all that we need to do is to "preach the word in season and out of season." Every man who is engaged in the work of preaching realizes to some extent the need that exists for presenting the Gospel in the way which will most directly reach the heart of the Chinese. Especially does the young missionary feel the need of the experience of those who have gone before in the solution of this problem.

To bring together, then, the experience of those who have a right to speak for the benefit of those who have a mind to listen on the question of how best to present the Gospel to the Chinese, is an object which, if properly fulfilled by such an association, ought to lead to the best results. Moreover, as each new missionary begins, from his own fresh viewpoint, to work out the problem, fresh thoughts should emerge, and questions be asked, which would be suggestive even to those who have been longest on the field. In tackling the problem, a thorough investigation on lines such as those suggested by the Commission of the 1900 Conference (on The Missionary Message in Relation to Non-Christian Religions) would surely be of the highest value.

We select, as an example, the question asked for native Christians to answer, as follows:—

"What was it in Christianity which made special appeal to you? Did the Western form in which Christianity was presented to you perplex you? What are the distinctively Western elements, as you see them, in the missionary message as now presented? Was it the sense of sin which enabled you to go behind the Western forms? If not, what was it?"

If an association of the character suggested could bring together a number of answers to such questions, and enable missionaries, on first starting to tackle the problem, to draw at once on material gathered from a larger area and from a greater variety of minds than they would ever be likely to meet with in their own labours, would not the organization have done much to justify its existence? Moreover, the results of such work could easily be put into a form in which they could be used by men preparing to come out, and thus they would be of assistance in preparation, and perhaps, if the investigation were carried to
other fields, in enabling men to choose more intelligently as to what field they should come out to.

Another province into which such an association should enter, would be, as in the case of the Educational Association, that of method. All new methods tried should be discussed, and their success in various districts reported upon. Conferences would, doubtless, be held, in which a full interchange of opinions could be taken. Efforts for special classes of the community could be inaugurated. The literature available for evangelistic work could be classified, so that the younger men could find what there was in Chinese on any line they wished without painfully plodding through many volumes of Chinese tracts and books. All work of this kind which would help a man to start upon his evangelistic work better equipped, and with something more than the meagre experience of a year or two in the homelands to fall back upon, would be of especial value, more particularly where a new man gets appointed in his second or third year to a lonely station where he cannot consult with any older missionary.

But especially the association would serve in a general way, it seems to us, to emphasize the fact that the very best thought is needed for tackling the special problems of evangelistic work. The doctors and the teachers have found the need and have proved the advantages of combination, and is it true that the preachers, in the very hardest work of all—the reaching of men's hearts—need a less thorough and exhaustive and thoughtful study of the problems before them?

Would not such association, incidentally, serve to turn the thoughts of able men who are coming into the mission field year by year, to the nature of the problems to be faced, to their difficulty, and to their absorbing interest? If this were the case, it might go far to justify its existence by an insistence on the fact that the very best men are needed to help in the treatment of these problems, and thus in turning the best thought available into this channel. We are afraid that in some corners the old theory that all which is needed in evangelistic work is a constant reiteration of the facts of the Gospel, is not yet dead. May it not be that lack of a strong repudiation of this theory from those engaged in the work is accountable for some alert men having turned their energies into other channels? And is it not possible that the very existence of such a body as the one proposed may serve to supply the needed repudiation?

As we have said, there are other reasons which may be urged, perhaps with equal force, in favour of the proposal, and there are very strong reasons against such a step. In thus
drawing attention to the matter, it is in the hope that neither course will be taken without a full consideration of the strongest that is to be said on the other side. Above all, we hope that the association will not be formed only to drag out a difficult existence without enthusiasm, and then to die an unlamented death. Better far that the scheme should be still-born. In considering the problem, let each one think not so much of what he ought to do, as of what he is actually prepared to do, in the advancement of such an association, and how far he can give it his enthusiastic support, and practical co-operation.

CORRESPONDENCE.

A HARMFUL POLEMIC.

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

Dear Sir,—

Although a constant reader of our News, I have not hitherto done my duty to my fellow-workers through it, in sending news from Liang-shan. This is mainly because of our not having made a beginning long ago, and partly because of interruptions of furlough and other vicissitudes which seem to affect our work here adversely.

Early in this year we were greatly troubled by Romanist aggression, which intensified persecution, with the avowed intention of driving us off the field. Apparent success emboldened their partisans to openly circulate an infamous pamphlet among people thought to be friendly to us, as well as among those discontented with our "yamen non-interference policy." The book is called "Simple Arguments on the Church," and I have been fortunate in being able to procure two copies, one of which is still by me. As the local French priest has boasted of its being in circulation throughout the province, perhaps a translation of the part affecting us will not be unwelcome to your readers, and may explain much of the evil report and general mistrust which we all meet at one time or another.
The book is in two parts, printed in 明 type, and punctuated in a way that points to a foreign press, under foreign control, although the title page lacks date and writer's as well as publisher's name. The first part attempts to prove that the "Heaven's Lord Church" is the only true Church, on the four points, unity, sanctity, catholicity, and continuity; while the latter part proves to the writer's mind that the "Jesus Church" is false on each and all of these four points.

He proceeds:—"Referring to that which is called the Jesus Church, it altogether lacks the above four evidences, therefore it is not a Church, instituted by Jesus personally, nor is it the true Church.

I.—The Jesus Church is not one. Originally this Church arose from the private opinions of men, and not from Heaven's Lord; people of Western lands all know this. The Jesus Church was created by four men, Luther, 賈爾文 (? Calvin), 孔格爾 (? Zwingle), and the King of England, Henry VIII. These four are called the founders (祖師) of the Jesus Church, and their doings are touched upon later.

Luther died in the year 1546 A.D., therefore the Jesus Church has only been in existence for 358 odd years. All members of the Jesus Church follow their founders' example, each being his own master, each believing his own doctrine, as there is no power of superintendent. The Jesus Church is scattered and without a head, lacking also a code of regulations. There was once a notorious fellow in the Jesus Church called, 格郎梅爾, who lived sixty-seven years, during which time he changed his sect sixty-seven times. To sum up, the Jesus Church is confused and without rules, totally lacking settled doctrines and regulations, and contrary to the original set up by Jesus. It is manifestly lacking the evidence of unity, and cannot be called a true Church. But people with eyes, who does not know this?

II.—The Jesus Church is without the evidence of Sanctity. Friends, please examine the words and conduct of its founders; you will then know whether the Jesus Church is holy or not. Luther was proud in disposition, daring, and boastful; if crossed in a trifle he showed impatience and anger; originally a monk in the Heaven's Lord Church, he subsequently went to the bad, preaching heresies and saying that "The absolution was false; merits were of no use, sin might be practised without stint; if you but firmly believed in Jesus that was enough; men did good and evil without being accountable," and all sorts of wild talk difficult to narrate. The pope repeatedly refuted his errors, but
would not hear of excommunicating him. After this his conduct was much more depraved. He kidnapped people's women folk, was idle and frivolous in the extreme, and completely without shame.

��爾文 was not a monk, but his conduct was also unbearably repulsive in wickedness, he being incestuous as the brute creation. A man of that time, 亞倫尼, says in his book, "I personally saw��爾文 die without hope, of a fearful tumour, the smell and sloughing of which beggared description."

泰格爾 was also a monk of the Heaven's Lord Church, who after apostacy went to the bad, his evil practices many, the general run being the degradation of Scripture to deceive people. Who does not know of his subterfuges?

Henry VIII. was adulterous without restraint, seceding from the Heaven's Lord Church to follow Luther's teaching. He consecutively married seven wives, murdering five of them. On his death-bed he said, "Country, fame, conscience, heaven—all are lost."

You can see whether these founders of the Church were saints or no, and also know whether the Jesus Church is holy or not. It is the rule for disciples to be as their teachers, and from this we know whether the conduct of the members of the Jesus Church is good or bad. Moreover, from ancient times until the present day the Jesus Church has never produced a saint or shown a miraculous sign.

In the Jesus Church of the present day there are those who, following his teaching and example, do not recognize Luther as founder. Is not this unfilial in the extreme? The Jesus Church only emphasizes faith. You need not fear if one day you murder 100,000 men, and defile the like number of women—only firmly believe in Jesus and it is all right; other matters are of little importance, and because worship, merits, scriptures, ceremonies, doctrines, commandments, all may be altered at will, nothing is settled. Why need we further debate its holiness. It is evident that they do not emphasize holiness—they are not the true Church.

III.—The Jesus Church has no evidence of Catholicity. Because in the beginning this Church did not exist, therefore in question of history it certainly is not a catholic church. For example, before the days of Luther and��爾文 nothing was heard of Luther's disciples or��爾文's followers. Speaking of doctrine, as they preach it this also is not catholic, because they follow the dogmas of their founders, added to or taken from or altered, to suit each man's way of thinking. There is no
settled doctrine, no fixed regulations. For instance, when Luther
died he disbelieved all that he had formerly taught.

Speaking of place, the Jesus Church is entirely unable to
attain catholicity, and cannot claim this evidence. This one
Jesus Church, as we have already stated, is divided within itself
into numerous sects, as we see in Szechwan. Altogether there
are many sects, each called by its own name, and each allowed
to believe its own doctrine. To refer again to these many sects,
each occupies a very narrow space, and preaches in a limited
area, therefore speaking of place Catholicity is impossible.

It you say that these various sects all revert naturally to
one Jesus Church, names being of course different: since this is
so, may I ask, 'Granting what you say, mere names may be
different, but the doctrine of each sect is not only diverse but
mutually antagonistic. What then, since each sect is contrary
to the teaching of the Jesus Church, then they certainly cannot
revert to one Jesus Church. Who does not see it ?'

Speaking of numbers, because the Jesus Church never was
commissioned by Heaven's Lord to preach, their preaching has
gone no distance. And speaking of the various sects into which
they are divided, each sect or church has but few numbers all
told. Who does not know it ? But the Heaven's Lord
Church far exceeds the Jesus Church in membership. We are
always hearing of people from the Jesus Church coming over to
the Heaven's Lord Church. Every year there is a great number.
For instance, in the Heaven's Lord Church in England there
are many clergymen who came out of the Jesus Church because,
on sincerely examining the doctrine, they found without doubt
that the Heaven's Lord Church was right and so they entered
that Church. Heaven's Lord people joining the Jesus Church
is never heard of. Possibly there are a few, all of whom have
been members depraved in mind and practice.

Friends, you must know this. The Jesus Church sometimes
calls itself the Catholic Church and Heaven's Lord Church. This
is falsely using our name. Originally they were called a split
church, being split off from the Heaven's Lord Church as rotten
flesh is cut from a tumour. In a word, the Jesus Church is not a
catholic church, as we have previously shown. Why further stir
up your vexation?

IV.—Neither is the Jesus Church descended from the
apostles. In the matter of doctrine they are widely diverse from
what the apostles taught. For instance, the apostles taught men
to accumulate merit, to reform, leave off sin and evil doing
whereby grace is lost by the soul. The Jesus Church tells
people that there is no importance in any other merit. You only
need faith in order to obtain entrance to heaven, taking
perverse words of their own making and treating them as the
word of Heaven's Lord. Is this so? Luther and Erasmus,
founders of the Jesus Church, and all the pastors who follow
them, rebel against the true Church and refuse to obey the pope.
They disobey also the teaching of the apostles, and exalt them­selves under the name of preaching the Gospel. But who, may
I ask, gave them warrant to preach the Gospel? Heaven's
Lord certainly did not send them forth to begin a new church
and to preach a new doctrine, contrary to the doctrine of the
Heaven's Lord Church. When Jesus inaugurated his Church
He promised to dwell in the Holy and Catholic Church until the
end of the world. If then there should be a sudden change, is
it not Heaven's Lord opposed to Himself? Jesus said, 'If the
blind lead the blind both fall into a pit.' The present day
pastors of no authority coming to lead others to heaven,
cannot avoid dropping into hell with those they lead. These
pastors, under the pretence of preaching, go everywhere, desiring
only to make money so as to return to their own countries to
live in pleasure and comfort. Everyone knows this.

The Jesus Church has only been in existence for three
hundred odd years; and before 1500 A.D., when the Heaven's
Lord Church was all over the world, nothing was heard of the
Jesus Church. Could they have been asleep or not yet born?
Perhaps it was asleep, and has since awakened. May I ask if
ever the Heaven's Lord Church truly and suddenly forgot their
root church or their doctrine received from the apostles, or was
it on the morning that the Jesus Church founders were born the
formerly faultless Heaven's Lord Church suddenly turned wrong
and without foundation? Who can believe it? Having fol­
lowed matters back to this it is evident that the Jesus Church
doctrine and authority was not received from the apostles.

Friends, Jesus said, 'You must beware of false prophets
which come in sheeps' clothing, but secretly are man-eating
wolves.' This exactly describes the Jesus Church pastors who
practice deceit and go to hell not knowing repentance, and lead
others with themselves into hell fire. Truly abominable and
not deserving of pity (part of finale in rhyme).

Friends, the two churches spoken of are impartially and
clearly separated. The Jesus Church lacks evidence, its
doctrines have no proofs; split off from the Heaven's Lord
Church, they gave rise to many sects, they are not obedient to
the pope, and are confused and without regulations. Pretending
to propagate the Old and New testaments, they go everywhere,
deceiving the ignorant and making mischief, escaping on the
suspicion of danger. Adulterers and drunkards, there is no evil thing they do not practice. What virtue can they preach, being men of disorderly conduct? Every one of this religion drops into the pit of fire."

There is, in addition, much more, telling of the truth and evidences of the Romanists.

My letter has already reached huge dimensions as it is. I have taken pains to keep close to the text, and in no case have I intentionally overdrawn what is there. You will, I know, do what is best, seeing that this pamphlet is everywhere, and concerns us all as "workers together." Portions of the Chinese text might be inserted in our Chinese paper, with refutations by Mr. Vale or Mr. Grainger.

With greetings from Liang-shan,
Yours sincerely,
Liang-shan Hsien, 20th August, 1909. GEORGE A. ROGERS.

REVIVAL NOTES.

Jenshow.

We have held revival services in three different places since the Convention here in July, and the results have not been at all disappointing. The hot weather made it impossible to do all that we should like to have done. One thing that has impressed itself upon the minds of our people, or some of them at least, is that in order to gain forgiveness a thorough confession of sin must be made; and one fact that above others has impressed itself upon my mind is the solemn fact that the people find it very difficult to comprehend the new birth; and if the coming of the spirit of revival will help them into this experience then much will have been accomplished.

Many splendid confessions were made, mostly by those who are members on probation, but cases were not wanting of men who had scarcely been near the chapel previously making open confession, and expressing their intention of doing better in the future. Some are deeply burdened for friends, others found in going to friends to speak to them that their friends, very unexpectedly, were ready to listen. In several cases men were
deeply affected on behalf of the schoolboys of their home chapels. One man was very much moved for his family, whom he said were suffering for his past sins. A number of schoolboys were much moved over disobedience to parents and teachers. Others confessed to doing things that they knew at the time to be wrong, but which they did to oppose the Roman Catholics. These are but a few of the many confessions made, while not a few splendid testimonies were given to the effect that God is abundantly able to save. Another fact, too, that forced itself upon me over and over again is that we must somehow inspire the people to live on the Word of God and to claim its promises now; for we ourselves, only too often, while outwardly giving assent to certain promises contained in the Bible, yet do not actually dare to claim their fulfilment just now. Perhaps some of us fail in simply requiring our people to recite certain portions and all that, since that does not suffice as we know too well.

Arrangement we must have, and leadership we must have too, if our work is to succeed, but yet I believe our greatest danger as foreign missionaries is that we are far too apt to depend on good arrangements and good leadership, while we fail to inspire ourselves and our people with faith in God and in His Word as a mighty weapon, and to lead them to pray for and expect great things of Him who has warned us that it is not by other means but by the Spirit alone. Any good we have received has been, I believe, as a result of travailing prayer, and such prayer can only be the outcome of the faithful perusal of God’s Word. Sept. 20-25 we expect to have services in a central chapel, when we hope quite a number of this district and some of Djinyen district will attend.

A. C. Hoffman.

Kiating.

The most notable event since our last letter was the series of meetings held early in July. In these the three missions, A.B.M.U., C.I.M., and C.M.M., all took part. The message told by the delegates to the C.M.M. convention at Jenshow was the immediate cause of the meetings. The first gathering was held simply to hear this report, but, although the meeting was in most respects quite ordinary, yet to some the Spirit of God seemed so evidently present that it was decided to hold daily meetings. These continued for ten days. The union meetings were
held in the evening, and in the morning each Mission held its own prayer meeting. The fight was hard and long, but it was soon evident that it was a real fight and no sham battle we were facing. The break came at last, not in the evening union meetings, but in the morning prayer services. In fact, the evening meetings were not noted for much outward demonstration, while some of the morning services were times of bitter tears, sobs, and heart-breaking confessions.

We do not want to give the impression that the results were all that could be wished for—far from it—but that a real revival has taken place in conservative old Kiating none can doubt. A new spirit has entered many of our members; a new thought of the Church's ideal, and a righteous fear of God's power, has come upon many more. We are indeed greatly encouraged, and look forward to a new era in our work here.

Word also came some time ago of a gracious revival at Djinyen, one of the C.M.M. outstations. There was no foreigner there, but God's Spirit is not limited to such. In a meeting held in the chapel behind closed doors, and limited to members and enquirers, the Spirit descended in convincing power. The evangelist first led the way with his own confession, and many others followed. So great was the sobbing and weeping that the sound was heard on the street. Soon a curious crowd gathered, pushed open the doors, and crowded in. Far from being ashamed of their tears, the members ascended the platform and told the meaning thereof. Three meetings a day were held for a week, being partly directed to preaching the message to the outsiders. Surely God is answering prayer.

The C.I.M. hold a Convention here in October. Prayers are asked that it may exceed in power all previous ones.

*Sept. 10, 1909.*

N. E. B.

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**AFRICA AND THE EAST.**—At the great missionary exhibition held at the Royal Agricultural Hall, considerable prominence was given to Tabloid Medical Equipments. The Itinerating Tent of the Bannu Hospital Exhibit contained a Tabloid Medicine Chest, and a variety of cases and products similar to those which are supplied by the Church Missionary Society for their workers were shown.
IN MEMORIAM.

Dear Friends,

As we are so busy packing and settling up the affairs of this sub-agency on the eve of our departure for home, we trust our friends who have so kindly written letters of sympathy will accept our thanks and acknowledgement through the columns of the News.

It is a difficult task to write to each one separately, even if we were not pressed for time; but we should like to assure you at least that we feel it a comfort to know that we have so many kind friends who feel for us, and who have tried to help us to bear our burden and our loss.

We have indeed lost much, but we believe hers is the gain; and though we cannot understand why our Heavenly Father should have permitted it, especially at this time when we had looked forward to seeing our darling Florence so soon, and since we had prayed so hard that she might be kept in safety, and join us on our homeward journey. Yet we believe that He who never makes a mistake will some day reveal to us this mystery. "It may be in the coming years, some day, some time, we'll understand."

We insert some lines by Jonathan Lees, written under similar circumstances. They were passed on by a friend, and have been a great comfort to us:—

We can but wait:
Life's mystery deepens with the rolling years;
Life's history, hardly read through blinding tears,
Seems dark and vain;
Yet not cold Fate,
But a kind Father's hand controls our way
And when that Hand has wiped our tears away
We shall we plain.

Wait for us, then,
With God, dear child. The parting years will seem
But short to thee in heaven, and we will deem
Thy joy our own.

Ere long, again,
According to His promise, we shall meet,
No missing face, a family complete
Before the Throne."  

J. Lees.
In Loving Memory of

FLORENCE MARGARET FERGUSSON,

Beloved daughter of W. N. and S. A. Fergusson,

who left us to be with Jesus, on August 28th, 1909,

aged 10 years, 8 months, and 10 days.

Laid to rest in the Chefoo Cemetery.

"Sorrowing most of all for the words— they shall see my face no more."

—Acts 20. 38. "Yet we sorrow not as others which have no hope; for we believe that Jesus died and rose again; even so them also which sleep in Jesus will God bring with Him."—1 Thess. 4. 13-14.

"Jesus said, 'Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of God'." Luke 18. 19.

Yours in earnest expectation,

W. N. and S. A. FERGUSSON.

WEST CHINA RELIGIOUS TRACT SOCIETY.

The Calendar for 1910, with portrait of the infant Emperor and his father the Regent, is now in stock at Chengtu and Chungking; price, $5 per 1000. A "Chu-Rih-Tan" for 1910 is being prepared at Chungking, and will be ready by October; price 50 cents per 1000.

Eighty-four of the Grants to Preachers of helpful books have been sent forth to the recipients, and each will receive a Concordance in addition to the books asked for; but yet there are funds for others to take advantage of this most liberal offer by the Religious Tract Society of London. Get your preachers to send in their applications, endorsed by a missionary, to Mr. R. B. Whittlesey, C.I.M., Chungking. For full particulars see September News.

Our Committee are most anxious that all in the West should see the tract called "The Nanking Revival," giving the testimony of those who have received blessing. It will be sent to all Mission stations in West China freely, so that at least all church members may hear of "what God hath wrought" in the eastern provinces.
The following eight sheet Tracts by Dr. Case have been added to our list, and sell at 5 cents per 100:—"The Road to Heaven," "Lovers of Truth not of Pleasure," "Peace Constitutes Happiness," "From Darkness to Light," "The Origin of Man," "To Prepare for and Escape from Trouble," "Is the Report True?" "On Merit." We have also about 1000 in stock of "The Avenger Reformed," by Mr. Mason; price, 10 cents per 100.

Mr. Nicholls has printed in Yunnan the following books for the Aboriginal Tribes:—Third Reading Book, in the Lesu language, being Lessons from the Gospel of St. Mark; a "Book of Hymns," in the Laka language, with other matter.

We have several sheet tracts in Tibetan now ready, and a supply of each will now be sent to missionaries working among the Tibetans, and further supplies of these may be had at the modest price of half a dollar for 1000. We expect soon to greatly improve our Tibetan publications, as English-cast type has been bought, and our next editions will be printed from type instead of from wooden blocks.

Hua Miao type has also been purchased, and our next editions in that language will be greatly improved.

We have more than 200,000 two-cash picture tracts now coming forward, printed on foreign paper, and a well-executed Bible picture on each. These tracts are much appreciated by the Chinese, and very easily disposed of. Send your orders at once to Chungking, so that they may be executed immediately the tracts arrive.

Our two "commercial travellers" started on their visits to the Mission stations in September, one going to Wansien, Shuting, Paoning, and the east, and the other going to Suiling, the Salt Wells, Kia-ting, and the west.

They carry samples of all our publications, thus giving missionaries an excellent opportunity of furnishing their station with Christian literature suited to all classes. Post your order to Chungking, and the books will be forwarded to you carriage paid.

James Murray,
Secretary.
Dr. Loftis died on the 12th of August, after barely two months, in Batang. It was a great privilege to have been in his company from Yachow to Tatsienlu, and then over the wild, inhospitable region which lies between that town and Batang. Quiet and unassuming, this brilliant young life seemed destined for a great and unique work. His exceptional training, love of nature, interest in the problems of Tibet, and a vivid but sane imagination, would not only have made him a success, but were an excellent equipment for interesting others in the great cause.

But he is dead! Why, we do not know; but those of us who have watched and waited in these wild lands many sad years turn away reverently solicitous that God will in the future save us from the soul panic which threatened us during the early weeks of August 1909.—J. H. E. 

1. Beyond the snows in wild Tibet he died.
   The news, across the mountains swiftly borne,
   Will leave the mind benumbed and loved hearts torn,
   And sleepless eyes from which the tears have dried.

2. For the tidings come that he is dead:
   "He's gone to rest!" but how can th's be true
   When fields are ripe and workmen are so few?
   "The will of God," we say, and bow the head.

3. For God, who knows his own world best, each hour
   Will do what we could not or would not do.
   But why? The world has only sadness which he knew;
   There must be realms where sadness has no power.

4. God's time had come. An angel took him home.
   The storm with roaring, dashing waves is past,
   The rest has come; the anchor's safely cast
   In waters calm beneath a cloudless dome.

5 Rest on, pure soul! 'Tis not for thee we mourn,
   But this dark land, so full of hopeless woe,
   And friends of thine who toil and moil below:
   For these, for these, but not for thee we mourn.

   Batang, August 19, 1909.

J. Huston Edgar.
EDITORIALS.

It is our painful duty this month to record the sudden death of a new worker on the extreme western frontier. All our readers will join with us in the expression of deep sympathy with the missionaries at Batang, and particularly with those of the Foreign Christian Mission, in the loss of one of their small staff, so evidently fitted for the work, and so greatly needed. We can only believe that his call is to a higher and yet more important service, and rejoice with him in the joy into which he has entered. At the same time, our thoughts must be called out especially in prayer for the little band of workers, and that others may speedily be raised up to occupy the post. To not a few of us, the work on the borders of the province will appeal with peculiar force after coming closer to it during our summer holiday. Here is one particular channel in which our interest may well find an outlet.

* * *

We print this month a long letter from Mr. Rogers dealing with a subject that comes very near to many workers in the three provinces. It must be painful to us to feel that words are put into circulation which can do nothing but stir up dislike, and lead to misunderstanding, and we grieve that any who preach the same Name, however differently from ourselves, should circulate matter which appears to us to be conceived in a spirit far other than His. At the same time, we hardly feel prepared to endorse the suggestion made in reference to the preparation of a reply, or replies, though we should be glad if our readers would let us know how it impresses them. It seems to us that the effective reply is to be sought for in a true revival of spiritual life in our midst; that, lacking such evidences of life, any polemic which the Church might enter upon would be fruitless, and perhaps mischievous, while with such evidences it is hardly required. Perhaps we may not sufficiently realize the difficulties through not having had to deal with them ourselves, and in any case we should give due weight to what Mr. Rogers has to say.

* * *

The Missionary Recorder for August, just to hand as we go to press, does well to call attention to the place of the Holy Spirit in missionary work. "The missionary must be an inspired man" is a sentence that may well come as a challenge to us. It is a larger measure of this Divine inspiration that we all need if we are to be used as channels for the outpouring of the Holy Spirit upon the Chinese Church. It has been well said that "Where there is thought there alone is there spirit. In pure
dreamings and blissful surmisings there is no spirit. True inspiration has its source in the truths that have taken possession of the soul. This is the case with the human spirit, but it is even more so with regard to the Holy Spirit. It is no uncertain coming and going of blessed moods, but it is the being taken possession of by the power of eternal and Divine truth.” It is such a possession of the Spirit that we need to see in ourselves and in our Chinese brethren. What might not the results be if we were more entirely possessed by God? A partial answer to this question will be brought home to us, it may be, as we study Mr. Price’s article in the magazine referred to, on “The Holy Spirit and the Heathen Auditor.”

We are thankful to learn that the Evangelistic Committee of the Advisory Board is taking active steps to see if some workers at a distance may not feel called to come to West China for the purpose of holding special series of meetings for the deepening of the spiritual life. We cannot suppose that such a visit would be a sine qua non of a revival in our midst, especially in view of the news that has been appearing in our columns lately. But we do know that often such visits are used in a special way in carrying the Divine fire from point to point, and we trust that every missionary in West China will pray that the committee may be rightly guided in the matter and that if any should come they may come in the power of the Spirit, sent by Him and not merely called by us. Should such visits be paid we trust that all the workers in the districts visited will make a point of uniting heartily, even though some may feel hesitation at some of the methods used, or be unable to endorse every sentence spoken. The history of the Church shows us that union of heart on the part of the labourers is a condition of primary importance, and we hope that this union may be manifested in such a volume of united prayer for the outpouring of the Spirit as has never gone up from West China before.

We have received a copy of the Educational Review containing an account of the Sixth Triennial Meeting of the Educational Association, which is full of interesting matter. We are unable to devote much space to this interesting publication, but we are particularly glad to note that a move is being made to unite the Chinese and foreign educators more closely in the work of the Association, and that a proposal has been made to add the names of three Chinese to the executive, and one, Mr. Zia Hong Lai, to the secretarial staff. We are convinced that this is a move in the right direction, and we trust that the change in the constitution required to make the former step possible will be made at once. The suggestion comes none too soon. We regret to note that in the course of a very appreciative notice of the West China Educational Union (on p. 39) Mr. Stuart refers to the formation of a “joint stock company.” We suppose he
has been studying a draft constitution of four or five years back, and hope that the error may lead to the Missions concerned taking some steps to inform our brethren in other parts of China more accurately with reference to the progress of the work here. If the writer's words be true that this is "probably the most far-reaching co-operative movement thus far projected," may it not be true that we have a duty to other parts of the mission field in letting them know more exactly how things stand?

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NEWS FROM THE FRONT.

Batang.

We have sustained a sad loss in the death of Dr. Z. S. Loftis. He contracted small-pox and typhus fever, and died August 12, at 4 p.m. He had arrived in Batang less than two months. He seemed to be fitted exactly for the place he was to fill—in training, in temperament, and in religious sentiment and consecration. We wonder why God in His goodness saw fit to take him from us, but we must leave that to Him who knows best. JAS. C. OGDEN.

Perhaps few mission stations ever see more stirring times than those through which we have been called to pass during the past few days. We try now to stop and seek to understand what it has all meant. Much of it cannot be written, but enough can be told to enable our friends to appreciate how much need there is of prayer for us. Some months ago it was war that caused some uneasiness, but little we thought that our greatest danger was from pestilence. In order to be brief, I will endeavor to give the events in diary form.

June 17.—Mr. Edgar, returning from furlough, reached Batang in company with Dr. Z. S. Loftis, M.D., of the F.C.M., a new worker just arrived from America.

July 5.—Dr. Shelton and Mr. Ogden of the F.C.M. left for an itinerating journey to the south and east, visiting Hsiang Cheng and some new districts on the return journey. They report a pleasant and profitable journey. Dr. Shelton was able to treat a great many sick. They returned to the city Aug. 2.
August 3.—Mr. and Mrs. Ogden left the city with baby Ruth, to save her from the contagion of small-pox that had been raging in the city for some time. They are staying on the mountain a few miles from the city where they have a pleasant camp. Mr. Sorensen of Tatsienlu reached Batang after an extended trip through the region to the north. He was able to enter Anterior Tibet, and reached the center called Chiamdo. His travelling companion, Dr. B. Lauffer of Chicago, was left there, and Mr. Sorensen found his way out here. He proceeded to Tatsienlu two days later.

August 4.—Dr. Loftis was taken ill, and in one day he developed small-pox, and three days later typhus fever. Dr. Shelton attended and nursed him.

August 9.—Dr. Shelton was called from his quarantine to welcome the son of Mr. and Mrs. Muir.

August 12.—Dr. Loftis passed quietly away, having been unconscious for several days. He would have been able to fight the small-pox alone, but the complication was too much for his constitution. In the few days our brother was among us he had endeared himself to all, and was able to treat some hundreds of cases in the dispensary during the absence of Dr. Shelton. His death has appalled us, and we know not how to understand the meaning of such a strange experience. May God in His own way make up to us and the work, and especially to those who will mourn this great loss, a hundred-fold of comfort and strength in the fall of one who gave promise of being more than an ordinary missionary.

J. R. M.

Chungking.

A matter that closely concerns all of us is the transmission of our mails. In this connection some striking improvements have been introduced by the Chinese Imperial Post Office, as a result of which this city is favoured with an excellent mail service.

In addition to six local deliveries of mail daily, thus eliminating delays after the arrival of mails, a daily service to the coast has been established. Furthermore, a fast overland service to Wanhsien has been inaugurated for the purpose of transmitting coast mails between that port and Chungking in the hitherto unheard-of time of two days. The meaning of this can be better understood when we consider that a traveller cannot cover the same distance in less than eight days. Fast daily services to Luchow, Suifu, Hoehow, and Chengtu have also been
Letters posted in Chungking now arrive in Luchow, 380 li, in one day, Suifu, 660 li, in two days, Hochow, 180 li, in one night, and Chengtu, 1020 li, in three days.

As a result of these arrangements Chungking has been brought two days nearer the coast and residents so far away as Suifu get their home mails in the same time as formerly was taken to Chungking. The determination of the postal authorities to provide a thoroughly efficient and up-to-date service is winning the universal approval of both foreigners and natives.

As a practical example of the acceleration of the postal service, the writer posted a letter in Chungking on 29th June, which was delivered in Edinburgh on 26th July, clearly inside of one month to Scotland, which in the old days took two months.

We hear of another improvement about to be introduced. The Imperial Government has determined to install wireless telegraphy between Llassa and Chengtu. The new West China steamer is to leave Ichang for Chungking in the end of September, under the command of Captain Plant, and should reach Chungking on her maiden voyage early in October. This should revolutionize traffic between Szechwan and the coast, and bring sixty millions of people within easy reach of all kinds of foreign commodities.

A most interesting and useful book for travellers to West China is Captain Plant's "Guide Through the Gorges," with chart of the river, and 48 beautifully-executed plates of some of the finest scenery in the world, and with descriptive notice of each. The modest price of the book is half a dollar.

The French Government is sending a new gunboat into these waters, named the Doudart de Legree capable of steam 14 knots—a great improvement on the old Olry.

We have had remarkably dry weather and a splendid harvest of rice in the Chungking district. As a consequence, the river has been unusually low for this season, so much so that the German gunboat Vaterland which had been on a cruise up the Kia-ling River, was unable to return. However, rain has come, and the gunboat has got back on the top of the freshet.

A disastrous fire occurred at Fuchow in the end of August, by which some 200 houses were said to have been destroyed.

A very helpful Bible School for Colporteurs and other Christian workers was held on the Chungking Hills in the last week of August. The Friends Mission kindly provided accommodation in their little Chapel near Huang-ko-yah, and nine foreign missionaries took part in the eight days of meetings; also several Chinese evangelists took part from the various
Missions. Those in attendance were so much delighted that it was practically decided that the gathering should be an annual one. Through the liberality of one of the missionaries, the colporteurs were provided with helpful books, so that they might prosecute their Bible studies after they had left the hill and had gone forth on their journeys preaching the Gospel and carrying the written word to all parts of Western China.

Kweiyang-fu.

Our half-yearly meetings, lasting four days, were finished last week. The subject taken for exposition was the seven letters to the seven churches of Asia. It was, we think, an interesting and profitable one. On Sunday, August 7, two persons were admitted to the church by baptism.

Last Wednesday, August 11, Miss Kohler left us for Tunchow, an out-station four days from here. She will probably be away six weeks or two months.

Mr. Olesen from Anshun-fu was here for the half-yearly meetings, and started on his return journey last Friday.

The harvest prospects here are very good. There has been abundant rain, and all that is wanted now is sunny weather. The price of rice is coming down.

The following extract from a letter written by Mrs. G. Cecil-Smith on June 21 will provoke the sympathy of your readers:—

"While riding a bicycle, Mr. Cecil Smith was run into by a butcher's cart. The shaft broke three ribs, and he fell heavily to the ground, getting a scalp wound which caused slight concussion. He is now in the hospital here (Ledbury), and, although at first it looked serious, God has answered prayer, and he is now progressing rapidly."

S. R. C.

Yunnan-fu.

There is not much to report from Yunnan. Everything seems to "stick" as hitherto. There is no breaking away of Chinese, except perhaps one here and one there. The interest centres around the tribes' work, which is becoming almost embarrassing to the few workers who are set apart for that special work. It is growing on every side. New tribes are throwing themselves upon the missionaries eagerly asking them for spiritual instruction, and gladly paying (out of their poverty) all the expenses entailed. The Miao, the Lisu, the Laka, and
even the Nosu are clamouring for light. Here is a mighty opening for real, pressing missionary work. At least fifty mission stations ought to be dotted all over this tribal region. Simply to follow up the movement as it spreads “naturally” seems to be the wisest thing. By so doing we might see the racial corner of China evangelized in ten or twenty years time. I am surprised at Missions not taking more advantage of this wonderful opening amongst the tribes. By casting the net out on the right side of the ship the disciples caught an astonishing number of fish, and the same holds good to-day in missionary work.

It is a hopeful sign that the Canadian Methodist Mission is contemplating entering the province of Yunnan. We hope only that they will come strong. Men are needed for various kinds of work among the Chinese, but specially able and gifted men and women are needed for tribal work, which presents many linguistic difficulties.

A very hopeful sign has been the willingness of the people to buy Bible portions during these last two years.

At the end of this year there will be a high way right to the capital of Yunnan, making Yunnan-fu as accessible as Peking. In a few years Yunnan-fu will be a great trading centre—in fact, form the commercial emporium of S.W. China. This city has thrown off its great conservative at last. All the buildings put up by the Government must now be after foreign style. Old gates are pulled down and new imposing entrances take their place. Great botanical and zoological gardens are being made at great expense outside the south gate, where people may pass their leisure moments, instead of at the opium dens which have all been closed long ago. Not at all a bad substitute. The cities of Yunnan are now much more lively than they have been. The streets are packed. One had no idea of the density of the population till the smoking populace appeared on the scene. The tea-shops are now overcrowded, and the Government, awake as never before, has seized this opportunity of levying a new tax—a cash on each cup of tea. With this revenue they propose to erect large reformatories for fallen women—some thousands in number—where they will be trained for better purposes. The brothels will then be closed and offenders decapitated. So reads the proclamations.

Yunnan-fu will have 10,000 soldiers before very long, and a useful work might be started for them. They crowd out my small street chapel as soon as the door is opened on Sundays.

I am, Yours sincerely,

Yunnan-fu, Yunnan, Aug. 19th, 1909.

Edward Amundson.
Yachow.

Mrs. Openshaw, owing to the serious illness of her sister, left for home on August 24th. A wire reports her safe arrival at Ichang.

A special Study Bible Class is planned for the ninth moon, to be followed by a round-up of church members, with three days special meetings for the quickening of the life of the church. We are yearning for a visitation of God’s Spirit, and prayer for these meetings is earnestly requested.

Yachow, Aug. 15, 1909. H. J. H.

BIRTHS.

EDGAR.—At Adelaide, S. A., March 3, to Mr. and Mrs. J. H. Edgar, a son—Chalmers Huston.

MUIR.—At Batang, August 9, to Mr. and Mrs. John R. Muir, a son—John Gordon.

MARRIAGE.

HALL.—At Colorado Springs, Colorado, on Thursday, July 29th, Mabel, daughter of Mr. and Mrs. Charles C. Emery, to Rev. Asa Zadel Hall, M.D.

DEATH.

LOFTIS.—At Batang, August 12, 1909, Z. S. Loftis, M.D., of the F.C.M. —typhus fever and small-pox.