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WHEN VISITING THE SICK

One of the difficulties often met with when visiting the sick is to get those who have not had experience in nursing to prepare suitable nourishment for the invalid. In such cases

The "Allenburys" Diet is of great value, for it is only necessary to pour boiling water on to the dry Food to prepare an appetising, sustaining, and very easily digested nourishment.

The "Allenburys" Diet is a pre-digested and cooked Food made from full cream milk and whole wheat. It thus provides a complete and easily assimilated Food, suitable in most cases of illness or in convalescence. Whilst exceedingly helpful to the Invalid and Dyspeptic, it is admirably adapted for general use, especially as a light supper repast. Aged persons and brain workers sleep the better for a cupful of the DIET the last thing at night.

ALLEN & HANBURYS LTD.
37 LOMBARD STREET, LONDON.
As long ago as 1884, the Board of the Friends' Foreign Mission Association prepared to send missionaries to this city, and three started from England with Chentu as their destination. One never got beyond Hankow, and the other two, by various providences—too many to be narrated here, and already known to some of our readers—spent upwards of seventeen years in missionary labors in Shensi and Szchwan before reaching their expected destination. But various visits were paid occasionally, until in 1903 a deputation from the Home Board came to Chentu, and decided that the time had at last arrived for the step to be taken of locating workers here in a permanent station of the Mission.

In a large compound, in the west part of the city, formerly a vegeable market garden, residences have been built, and on the part facing the main street has now been erected a large
Meeting House, capable of holding some five hundred people. The cost of the building has been met by a grant from the trustees of a fund left by the late Robert Arthington, who himself was a Friend, but whose will has proved one more link in the chain of present efforts towards union, for many other societies reap even more abundantly of the help which he left behind, largely owing to his extreme self-denial.

The Meeting House has been erected during the past year or so, Mr. G. W. Shipway having generously given six months' time to making plans and superintending workmen, and early in November it was formally opened. A prayer meeting on Saturday the 9th made a good commencement, and the following Sunday was a full and busy day. At 11 A.M., after the usual Sunday School at 10, and the address to students only (in English, translated into Chinese) at a still earlier hour, the house was packed, especially on the women's side, and many more women were without, seeking to enter. The service was memorable, as that morning we received into full Church membership the first-fruits of our work here; and one of the three men admitted is a Manchu, who has been attending our meetings regularly for the past three years. It was also a great encouragement to have with us five young men, who took part in the services, all of whom were formerly in our Hill School at Chungking. In the afternoon the house was again filled, especially on the men's side, this time with representatives from the four Missions in the city, most of the foreigners being also present. Prayer was offered by Mr. Endicott, and by some native brethren; and addresses given by Dr. Kilborn of the C.M.M., Mr. Ricker of the M.E.M., Mr. Grainger of the C.I.M., and R. J. Davidson; while all the Missions, our own included, contributed their songs of praise.

In the evening there was once more a large audience, and again the native Christians took their full share in the preaching.

The building is commodious, lofty, and neat, and class rooms on the sides, having movable shutters, can be added as wings to the central space when required. There are two more class rooms above these, so that there is ample accommodation for classes and small meetings, as well as for the larger gatherings. At the entrance on the right is the gate-keeper's lodge, with the women's guest room behind, and on the left a small book shop, beyond which is the guest room for men.

Thus the hope of many years is fulfilled, and the Friends' Mission has found a home in the capital of West China, where it is a joy and privilege to have fellowship with other Missions in different parts of this great city, and where we, too, cherish the
hope that in no far distant day the converts of them all may be banded together as members of one Christian Church. For this we hope, and work, and pray, and we ask of all who read these lines their prayerful help towards the same end in other cities and towns of this great province.

C.M.S. BIBLE SCHOOL AT MIENDJUH.

The third annual school for native agents and other helpers of the C.M.S. West China Mission, was held this year at Miendjuh, from Nov. 27th to Dec. 5th. Forty-one men attended, as compared with thirty-four in 1906, and twenty-six in 1905. As before, just about half of them were in the paid employ of the Mission. The accommodation of the Mission house allowed for the first time of all the students being boarded and lodged on the premises.

The number of lectures was this year reduced to 26, and only one lecture being given in the afternoon, the work was rendered considerably easier. The lecturers were the Revs. D. A. Callum and W. Squibbs, and Messrs A. E. Seward and W. Munn. An examination held at the close showed some encouraging instances of attention and improvement.

The local Church considerately entertained the students to dinner one day. Advantage was taken of the meeting together of so many men from various parts, to hold the Annual District Meeting of the Diocesan Fund. Other evening meetings on various topics affecting the native Church evoked discussions of considerable interest, and a resolution was passed, viz., “That it is advisable for the Churches to start temperance societies.” An evening evangelistic meeting in the busy South sheet attracted large crowds, the long procession to and fro being an event hitherto unknown in the city.

Continued experience confirms the conviction of the usefulness of the School—in the stimulus to the life of faith, the strengthening of the spirit of unity, the nurturing of the idea of independence, and in enlightenment as to the range and method of sacred study.

A MONTH'S BIBLE STUDY CLASS AT YACHOW.

Last Sunday, Dec. 8th, we closed a month of Bible study with a class of our enquirers from the outstations of our district. Seven places were represented, aside from Yachow city. In all, thirty-three men registered, and the average daily attendance was about twenty-five.
Mr. Openshaw opened each day's study with "Talks on Prayer," combined with the practise of prayer. This meeting was held from eight to nine. At ten o'clock, Mr. Openshaw led the class in a study of the Life of Christ according to Matthew. In this class the members did a good deal of real hard work. Quite a few of them memorized the first six chapters of Matthew, besides other portions of scripture. This class lasted until half-past twelve, when one of our city members read "Pilgrim's Progress" to them as a treat.

At two o'clock the writer conducted the class in a study of Acts; and when he had finished, an old teacher led them in a study of Old Testament History. This program was carried out six days a week for four weeks, and ended with an examination.

It would be interesting, if space would allow, to analyze the work and its results. Some of the men could not read; others were far advanced in years; while still others were bright alert young men such as "New China" will be made of. Their conception of study varied. Some thought it sufficient to listen, and absorb what they could. Others took notes, and thus gathered information for future use. Consecutive thinking and logical reasoning were conspicuous by their absence. There was a too great willingness to accept a statement simply because it was made by the foreign teacher, or was to be found in print. The Church in China will not be strong until it possesses a thinking membership. If they are to meet the questions that will be put to them by the apostles of atheism and a superficial scepticism, our Christians must be made to think. Better a hesitating but earnest thinker than a credulous believer.

The results of the work were very satisfactory. A quickening of conscience, that dormant faculty in our Chinese mind, was noticeable; a deeper interest in things unseen and eternal, a desire for the spread of the truth, a willingness to assume the cost of spreading it, and a wider mental outlook, are some of the more prominent results obtained. After a careful sifting, eleven men and one old lady were received into membership. The writer had the joy of baptizing these after the morning service on Sunday. At that service, Mr. Endicott of Chentu, who was with us, preached a thoughtful and inspiring sermon to a crowded church, on "I am not ashamed of the Gospel." In his own happy manner he told why Paul was not ashamed of the eternal truth, and then made an earnest appeal to those who had not yet accepted Christ as their personal Saviour. A good preacher is lost when such a man is appointed to Press work.
On the following Monday we held our Annual Church Meeting, and elected officers for the coming year. Up to this we had only pastor, clerk, and deacon; but we have added a treasurer and finance committee. These gentlemen are to have charge of the securing of pledges, and the disbursements of funds. This is a new departure, as hitherto the funds have been held by the pastor. It remains to be seen whether the "move" is in the right direction.

Dr. Briton Corlies leaves us for a well-earned furlough. He has served his first term and one year over. During that time he has built our new hospital, and gotten together a large practise in the city and prefecture. His sister, Dr. Anna Corlies, takes the work he leaves, and in this way will be able to give continuity to an effort to heal both mind and body.

Miss Page of Suifu is here for a rest, and will stay until our Annual Conference meets in January. After that we all hope to leave for Chentu and the "gathering of the clans."

Dec. 10th, 1907. 

JOSEPH TAYLOR.

LONG, TANG, WANG—THREE PIONEERS.

By J. VALE.

III.—Wang—Coolie, Cook, Evangelist, Pastor.

Pastor Wang first comes to notice some twenty-two years ago as a water-coolie in the employ of Mr. Riley, previous to his moving from Chungking to Chentu. "Old Wang" (not because of age, but as a term used for coolies, servants, etc.), as he was then called, lived near the Gospel Hall, and was introduced to the Mission House as a water-coolie. When he first came he had a strong dislike to the foreigners' religion, and refused to join in family prayers along with the other servants of the missionary household. His own words were "I do not object to earning my living with the foreigner, but I don't want any of his religion." After he had been in the missionary's service for some weeks, he began to loiter around the door of the guest-hall as the rest of the servants were at morning prayers; from this he began to sit with them, and gradually took an interest in what was said,
and finally joined in singing and prayer. About this time a cook was needed for a new opium refuge opened by Mr. Riley, and as "Old Wang" had shown himself to be willing, quick, and obliging, he was appointed to this position. From this time forward, he took more and more interest in what he heard, and soon declared himself an enquirer. Being a man of some character, who having once made up his mind was not easily turned aside, he made rapid progress in knowledge, and promised to turn out a useful man,—not only as a cook but as a witness for Christ.

Soon after Wang's promotion to the position of cook, Mr. and Mrs. Riley were transferred to Chentu, and Wang and his wife accompanied them. In due time they arrived at the capital, and great excitement prevailed, as Mrs. Riley was the first European woman to reside in this city. Crowds of men, women, and children streamed in and out of the Gospel Hall day by day, so that the missionaries literally had no time, even to eat! Mrs. Riley and Mrs. Wang preached to the women and children, and Mr. Riley and Mr. Clark to the men. But as this continued for weeks without any relaxation, the strength of these brethren was well nigh exhausted. In order to get their meals as all, they had to take it in turn to do the preaching; and even then it was almost impossible to get away from the crowds who continued to come.

Sometimes during these days Old Wang would have the dinner ready for hours waiting for one or the other to snatch a few minutes from preaching to have something to eat. He would also occasionally go out and talk to one crowd in the "Ting" (open court-yard), while the missionary was preaching to those in guest-hall or chapel. He showed such tact and wisdom in this line that he was encouraged to preach whenever he could spare a few minutes from his work in the kitchen. Soon it was thought necessary to get an assistant cook in order to set Old Wang altogether free for preaching. Gradually he was relieved of his kitchen work, and was put into the guest-hall as a helper. From this time forward he received the title of "Hsien Seng"—Teacher.

The danger of raising a cook to the position of helper or teacher is considerable, and often proves fatal; a good cook may make a bad helper, pride spoiling him for either position. Though Wang was not lacking in pride or ambition, yet this sudden promotion did not spoil him, as some predicted. He did not "put on airs," quote (or misquote) Confucian Classics, grow long finger-nails, and don a pair of huge goggles, as scholars and teachers are wont to do. He talked in a simple homely way of the plan of salvation, telling his audience that he was an
unlettered man, but that he knew that Jesus was his Saviour, and was willing to save them too.

Mr. Wang, for that is the title we must now give him, had for some time past been very diligent in the study of the scriptures, though when he started his Christian career he could not read a single word. Yet now he was able to read the New Testament from beginning to end.

In the early days of missionary work in Chentu, great wisdom and tact were needed to avoid trouble with so-called scholars who came on purpose to ridicule the foreigner and his religion. Mr. Wang showed special tact and insight into character, and was equal to all emergencies, meeting the attacks of the enemy with great discretion. Soon after his appointment as helper, a young fellow, the son of a high official, who had descended to the prodigal’s position, came daily to the Gospel Hall with the intention of ridiculing the Gospel, and so giving amusement to his companions and discomfiting the preacher. Mr. Wang endured this man’s ridicule for many days, but at last determined to put a stop to it if possible. Not being a scholar himself, he was no match for his opponent, so he adopted another plan which proved equally successful. One day when the guest-hall was crowded, and this man specially wilful in his attacks, Mr. Wang calmly announced that the missionary had decided to engage a first-class scholar, one thoroughly versed in Chinese literature and customs, to help in preaching to the crowds who were coming day by day. “You see the crowds,” said Mr. Wang “that come every day to listen; the missionary himself, being a foreigner, cannot use our language like a native; as for myself, I am only a cook, and it is impossible for me to preach to such a crowd of scholars and literary men.” “The missionary,” continued Mr. Wang, “is prepared to pay a high salary to a suitable man. As I am a stranger in this city, and not acquainted with the scholars and gentry, it is impossible for me to invite a suitable person for this position; perhaps, therefore, you gentlemen, who are in touch with scholars and literary men, will make this known amongst your friends and relatives, and let me know if you hear of anyone suitable.” Scarcely had he finished speaking, when, as he had anticipated, the prodigal who had been so vigorously ridiculing the Gospel all the morning, at once spoke out and said that he was willing to offer his services for this position. Mr. Wang put on a look of surprise, and said,—“How can you, who for weeks past have not ceased to throw contempt on all I have been saying, think of offering yourself for this position?” The prodigal saw that he had been
outwitted by the "cook," and was unable to answer a word. He soon after left the guest-hall, amid the laughter of all present. He never attempted to interfere with Mr. Wang again.

Mr. Wang continued to prove himself useful in many ways, especially in caring for patients in the opium refuge, and in preaching to men who came to the dispensary for medicine. About this time there was difficulty in securing premises at Paoning and Pacheo. Mr. Wang was accordingly sent over to these places to assist, and eventually succeeded in securing premises in both cities.

After the death of Mrs. Riley at Chentu, and later of Mr. Riley at the coast, Mr. Clark went home. Dr. and Mrs. Parry then took charge of the work in Chentu, assisted by Mr. and Mrs. Gray Owen. During these changes, Mr. Wang continued to prove himself a valuable helper, either at the central station, Chentu, or in visiting the surrounding districts with Mr. Gray Owen.

After some years, interest began to be manifested in the Tanling district, the first seeds of which had been sown by Mrs. Long, as described above. At this time it was thought necessary to start permanent work in Tanling, in order to help the handful of Christians there, and to gather in others who were enquiring about "The Way." After much prayer, Dr. Parry set apart Mr. Wang for this work. This was in 1889.

On his first visit to Tanling, Mr. Wang succeeded in renting a house in the West Street, which had been used as an inn. After the necessary repairs had been carried out, it was opened as a Gospel Hall. The gentry and literati of the district were greatly alarmed at the idea of a Gospel Hall being planted in their midst, especially as they had succeeded in keeping the Roman Catholics out for so long. They therefore began their usual tactics of circulating rumors of well-poisoning, kidnapping of children, etc., etc. Not satisfied with this, they subscribed money and republished a book called "Death to Corrupt Doctrines," published first in the province of Kiangsi. This evil book was widely circulated throughout the district, and soon the whole countryside was in a ferment, and a day was fixed for driving out the foreigner and his "corrupt doctrine." This was a testing time for Mr. Wang and the handful of Christians, but he proved equal to the occasion. Having failed to get a hearing with the local magistrate, who was in league with the gentry and scholars, he hurried off to Meicheo to the Departmental Magistrate, who was the superior officer of the Tanling official. This official, who had been to Shanghai, and who was not so bigoted as his subordinate at Tanling, granted Mr. Wang an
He saw at once that the spread of such a book as the one presented to him by Mr. Wang, would soon cause trouble throughout the province. He therefore at once ordered the official at Tanling to search out the blocks and burn them, and also to destroy all the books circulated. He further ordered the official to warn the subscribers and publishers of this book that if any trouble broke out in their district, he would hold them responsible. This of course put an end to all rumors and opposition, and Mr. Wang was allowed to reside and preach the Gospel in Tanling and district.

[The editor regrets having inadvertently published the second paper on "Mr. Wang" out of its proper order. It appeared in the September issue, whereas it should of course have come after that given above, which is the first of the series. The third and concluding article in this interesting account, will appear in a later number.]

WORK AMONG THE TIBETANS.

BY THEO. SORENSEN.

Whereas there seems to be a great deal of interest among the various Missions for work among the Tibetans, a few words regarding the Tibetan work may probably be welcomed.

Every Mission doing work among the Tibetans has had to face the same difficulties regarding the "closed door," the lamas, the robbers, the vast territory, with a thinly scattered population, probably amounting to no more than two millions; and hence all the work done has been limited to the border towns and districts of Tibet.

The first Mission to Tibet, not including the Roman Catholics, was that of the well-known Moravians. It is some 50 years since they settled in "Little Tibet," where they have ever since been working and waiting for the opening of Tibet proper. They have at present stations like Leh, Ladak, and several others, where medical, industrial, and school work, besides the regular evangelistic work, is carried on. One or two of their native evangelists have also made a few journeys into Tibet proper with the Gospel. Through these devoted and gifted workers, we have now almost the whole of the Bible translated into the Tibetan language, besides the splendid dictionary, grammar, and other helps for which we are greatly indebted to them.
The next Mission of importance is no doubt the Scandinavian Alliance Mission, which numbers 29 workers. Their headquarters are in Ghoom, Darjeeling, North India. They have also done a considerable amount of translation, and have a Tibetan printing-press in connection with their station at Ghoom. Through these workers we have now our first hymn book, a little Bible history, several tracts, and a little book called "The True Religion and the Religion of Tibet." I found a great demand for this last book among the lamas of Sungpan eight or nine years ago. This Mission has several stations in Sikim. But as Tibet still remains closed, several of their workers have had to take up work amongst the people of India, as some one has said, "To grease the hinges of the door to Tibet."

There is also one missionary in connection with the Church of Scotland, working among the Tibetans, but his work will, I believe, be chiefly amongst the people of Sikim.

Besides these Missions, there are also one or two independent Missions working on the Indian side of Tibet.

And now coming to the Chinese side of Tibet: There are quite a number of workers in connection with Dr. Simpson's Mission in Kansu. These brethren have no doubt one of the hardest fields to work, as they are confronted with the Golok tribe—the robber tribe of Tibet. Only sorry we hear so little about their work.

This then brings us to closer quarters—to the Szchuan border of Tibet, which at present, while Tibet proper is closed, must be considered the best centre for Tibetan work.

After a few years' residence in Sungpan, and journeys taken up to the Kansu border and Kiangu district, and further on by the northern road into eastern Tibet, and after what I have learned while in Tachienlu—I consider the Szchuan-Tibetan border to contain three important centres, viz., Tachienlu, Sungpan, and Batang; these, with districts connected, being suitable for missionaries to work. There is also besides these a district big enough in itself for two or three centres, Maocheo, Lifan, and Romikiangau. These, however, can hardly be considered Tibetan, but will rather come under the head of "Tribe Work," although the Chinese language alone can be used, as far as I have travelled. It is to be hoped that some Mission will work these tribes.

As regards the districts connected with the three Tibetan centres, it is only within a certain limit that these districts at present can be worked; and as long as Tibet proper remains closed, there is very little hope of expansion beyond these limits. For this reason, one can only think it a great mistake that three
different Missions should plan to make a little place like Batang, with about 250 families, their centre.

And this brings me to the main point in my conviction regarding the evangelization of Tibet, viz., that so long as the country remains closed—and according to the English-Russian agreement, it looks as if there were less hope than ever of it being opened to foreigners—the work will not be done directly by the foreign missionary, but indirectly by means of Chinese evangelists. China is now undertaking to educate Tibet, and there is no doubt that she is in earnest, as is evidenced by the fact that numbers of Chinese teachers have passed this city on their way into the interior of Tibet. Their purpose is to open Government schools there for Tibetan boys. Furthermore, Tibetan boys are coming to China to study in the various Government schools. Now, while China is undertaking to educate Tibet, should not the Chinese Church be able to evangelize the country, under the control of the foreign missionary?

Then, to my second point: Whereas so many Missions are interested in the evangelization of Tibet, and whereas it is evident that not all can settle down in these small centres on the Szechuan border, would it not be possible for all yet to join in the work by sending suitable Chinese evangelists?

May I venture to give a practical suggestion as follows:—That all who are interested in this matter undertake, while present at the Chentu Conference, to form a committee for the evangelization of Tibet. The aim of the committee should be to stir up interest among the native Churches for Tibet, and to make appeals for suitable young men. As to the arrangements and plans for such a work, this might be decided upon by the committee. I would suggest that the men selected by the committee be sent to Tachienlu for one or two years' study of the Tibetan language. The native Church here would give them a welcome, and be able to accommodate them all with lodgings. These men might then be sent, two at a time, from this to the Indian border, with the Gospel of Christ. Arrangements might also be made with the Tibetan missionaries on the Indian side to take part in the work of thus evangelizing Tibet by means of Chinese evangelists.
BEGGAR LIFE IN CHENTU—A REVOLUTION.

(Concluded).—By J. VALE.

6.—Form of Registers, and Reports to be made by each Workhouse (Reg. 22).

1st—a monthly report of the name, age, nature, place, and number of men received; 2nd—a monthly report of the number of men released; 3rd—a monthly report of the number of men, their work, the articles made, and a statement as to their industry or laziness; 4th—a monthly report of the total number of days' work, the number of men who have "learned" their respective trades; the class of the articles made, and the total quantity of material used.

The details in connection with such houses as these being numerous and complicated, it is possible to fix certain important regulations only, and even these may need changing or modifying as circumstances may require. Perfection can of course be attained only gradually (Reg. 21).

The above is a rough translation of the regulations at present in force, and which seem admirably suited for the purpose for which they were framed.

This revolution in beggar life was accomplished in a most effective way by orders of Taotai Djow, the Chief of Police. On a given day, soldiers were posted at the four gates of the city, and as the crowd of beggars trooped in as usual to go their day's round, they were seized and sent to the Beggar Workhouses. On arrival, they were divided into their various classes, as given in Regulation 8. After this first day's capture, it was a simple matter for the police to arrest stray beggars who ventured within their districts. The alarm was soon given of this wonderful change in their ordinary life and freedom, and many outside the city decamped to a safe distance. While "travellers" from other cities thought it best to prolong their stay in these places, before returning to the capital!

Let us now try to sum up some of the advantages of this new system. These may be stated as follows:—(1) The disgusting sights so often seen on the streets in former days, which certainly were a "disgrace to a humane administration," are no longer met with; (2) The "small trader" may spread
out his cakes, sweets, fruits, etc., on his stand, without fear of "bare-bones," as beggars were called, appropriating a few as he passes by. Even the weary traveller may slip off his shoes in a teashop to rest his feet, without the fear of one disappearing!

(3) The tradesman no longer fears the jingle, jingle, jingle of the "importunate" who used to be the worry of his life. A customer may now purchase his goods without being dunned by filthy beggars who would not take "no" for an answer; (4) The rowdy crowd of urchins formerly seen carrying official paraphernalia, or crowding round the doors of a mansion when a wedding or a funeral was going on, are no longer to be seen; (5) The death of a beggar on your enemy's doorstep can no longer be used as a means of having revenge, or extorting money. Neither can a troop of beggars be hired to worry the life out of a tradesman unable to pay his debts; (6) By sending young children under twelve to the "Homes for Stray Children," and those under fifteen to learn some useful trade, one of the great sources from which beggars were recruited in past days is closed; (7) Thousands of lives are saved, and thousands more are rescued from a life of degradation, misery, and vice.

In conclusion, the beggar revolution has given great satisfaction to the people of Chentu in general, though perhaps the beggars themselves do not appreciate the efforts of the police in their behalf! If the chair-coolie, who used to suffer from "bare-bones" in the old days, could appreciate the establishment of the police force, whenever "if he lost his pipe, the police from all quarters of the city, at the call of one of their number, would assemble and catch the culprit," how much more must he and others appreciate their disappearance from the streets altogether!

(The end).

CORRESPONDENCE.

THE ANTI-OPIUM AGITATION.

Editor, News,—

No doubt many have been following with keen interest the discussion in the North China Herald over "Opium in the Settlement." As foreigners, we cannot but feel deeply chagrined at the specious arguments which have been employed to shield the Shanghai Municipality in its persistent refusal to close those thousand odd opium dens from which it receives a large revenue. We understand that both the British Government and the
Consular body at Shanghai have, on behalf of the Chinese authorities, approached the Municipal Council in the matter, but in vain. In the *North China Herald* (Nov. 8) appears an excellent letter from the pen of Dr. DuBose, the President of the Anti-opium League, in which he shows up the unreasonableness of the Municipality's attitude. If we believe as he does (and who does not?) should not we, knowing the unfortunate effect which such an example as the people of China's great commercial center are setting must have on the nation just at this crisis, in the great fight against the opium traffic, write either individually or collectively to the *Herald*, or some other such paper, and register our feeling in the matter? What can we expect from the Chinese if, within the borders of the Empire, there is a foreign settlement which can defy the Imperial regulations, and what premium will be put on our protestations of a desire to help this people in their desperate struggle with the opium-demon?

Yours sincerely,

*Kiating*, Dec., 1907.

W. J. Mortimore.

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**C.M.S. NOTES.**

*Mien Cheo* (Miendjow).—The work in this station is going steadily on. The new building for girls' boarding school is nearing completion, and, it is hoped, will be ready for the reception of pupils by the beginning of Chinese New Year. The Rev. O. M. Jackson has been making a tour of the outstations connected with Mien Cheo, and in one village he visited every shop, and sold a good number of books.—Yesterday and to-day, Dec. 11th and 12th, the lady workers are having their Annual Conference for the discussion of business connected with the women's work.

*Weich'Eng* (Weicheng).—Misses Wells and Edwards have been visiting various outstations connected with Mien Cheo, and have had encouraging times with the women. Lantern lectures have been given by the Chinese evangelist from the stage of one of the temple theatres. Several hundreds were present at each, and the attention was good. On Oct. 13th the Harvest Thanksgiving Service was held, when the collection, 7370 cash, was divided between the B.&F.B.S. and the Diocesan Fund.

*Chongpa* (Djungba).—The work at this station and the outstation connected with it, goes on steadily. On Nov. 14th a Vestry Meeting was held in Chongpa. A fair number attended
and showed great interest in the proceedings. There was an agenda of twelve items, including the election of churchwardens, rendering of accounts, arrangements for Christmas festivities, and the formation of various committees to carry on special branches of the work. Among the matters discussed were Sunday Observance, Christian Marriage, and trades allowable to Christians.—On Nov. 19th the premises at Tong K’eo were formally opened as an outstation, after having undergone very thorough alterations. The day after the opening, Miss Walmsley visited the village, and had large numbers of women in to hear the Gospel.

NGANHSIEN.—Several very successful lantern lectures have been given in this station. Admission was by ticket, and men and women had different nights. One special feature of the women’s nights was that the lectures were given by the women missionaries, and not by the men as formerly. The concluding slide at each lecture was one of the Emperor of China, and the hymn “God save the Emperor” was sung. Lantern lectures were also given in two of the outstations. By means of these lectures, hundreds of people have had the Gospel story made plain to them.—At Ho Pa Ch’ang, one of the Nganhsien outstations, a very strong Roman Catholic element has suddenly sprung up, the numbers rising from under ten to over four hundred in about twelve months. These men have marched in armed bands about the village, terrorizing the people, and have been guilty of various acts of oppression. If rumors be true, there is every probability of a serious disturbance between these Roman Catholics and the members of the local secret societies. The work in that village is encouraging, notwithstanding these bad rumors. At Hwa Kiai Tsi, another large village in the Nganhsien district, premises have just been obtained for a chapel, guest-rooms, and missionary’s lodging place. They are now undergoing repair, and will be opened before long. There has been much opposition in this place, but it has at last been overcome.

SHIHT’S’UEN.—On Oct. 20th the Harvest Thanksgiving Service was held: the offertory was 4000 cash. Mr. Hickman is away visiting the outstations and scattered Christians among the mountains.—The Government School is trying to capture the pupils from the Mission School, but so far the attempt has not been successful.—The first of the church members to be “gathered home” was buried early in November. All the Christians united in showing honor to their departed brother, and townspeople were much impressed by the solemnity and reverence of a Christian burial.
Mienchuh (Miendjuh).—On Oct. 6th Harvest Thanksgiving Services were held in this city: the offertory amounted to 8000 cash. On Oct. 20th thirteen people were received into the catechumenate: four men, three women, and five school boys.—From Nov. 27th to Dec. 25th the annual Bible School for native helpers and promising Christians was held. There were forty men present from nearly all our stations and outstations. The subjects were Old Testament, General and Special History, the Tabernacle and its Furniture; and the evenings were devoted to meetings for the discussion of methods and difficulties of work. One evening a lantern procession was made through the city, and a stirring evangelistic meeting was held in one of the wide streets outside the city, just in front of a teashop owned by one of the Christians. He loaned the shop as a vantage point for the speakers, and for seats for the choir. The crowd was very orderly, and the seven speakers (all Chinese) gave bright, telling addresses. The men much enjoyed the fellowship with men from other stations, and there was much comparing of notes.—On Dec. 5th, after the examination, they all returned to their various towns and villages, having spent a happy helpful time.

Tehyang (Dehyang).—Mr. Thomas of this station has had good sales of books on the streets and in the guest hall. There have also been several well-attended lantern lectures, and many heard the Gospel. At the outstation, Lioh Ping, the work is outgrowing the premises, and efforts are being made to find larger quarters.

Sintu (Sindu).—The new preaching hall in this station is of great advantage. Many come in to hear the preaching and singing at the week-night evangelistic meetings. Some time ago Mr. Munn paid a visit to the home of one of the enquirers, and stayed a day or two, having many good opportunities for preaching and teaching. Mr. Crabtree has gone to Maocheo for a few weeks.

Chongkiang (Djunggiang).—The first baptism took place in this city on Oct. 23rd, after several years of sowing. On the 27th other two people were received as catechumens. The Girls' School has grown to twenty scholars. Mr. Beach has had a good time in the guest hall, and in visiting villages near Chong-kiang.

There is no news from Maocheo. We have just heard that Mr. and Mrs. E. A. Hamilton are to leave England in January; and a new missionary, the Rev. R. T. Stewart, son of the Rev. R. and Mrs. Stewart who were martyred in Fuhkien province in 1895, is to accompany them.

Dec. 13th, 1907.

D. A. Callum.
STATION NOTES.

KIA TING.

Recently, in order to stir up a greater degree of anti-opium sentiment, a number of the missionaries of the city visited the Prefect to see if he would be willing to arrange for public meetings as have been in vogue elsewhere. We offered to do whatever we could, either by giving addresses, or by having the school-boys sing anti-opium songs, or by playing instrumental music, for the audience that might assemble. But the Prefect seemed very backward in taking up the suggestion, and he presently admitted a fear lest people should think he was joining the Church. On our suggesting that he and the officials carry on the whole thing without foreign assistance, he appeared to like the idea better, and promised to confer with the other officials and the gentry and let us know what plan they should decide upon. At that same interview we informed him that the C.M.M. hospital rates for those wishing to break off opium were being reduced from 2500 cash for a period of a month to 1200 cash for a period of 20 days, this being barely sufficient to cover food; and we hoped he would urge the people to take advantage of this excellent offer, and perhaps, in the case of many who could not even raise the 1200 cash, he might provide the means by soliciting contributions from the wealthy men of the city. We said, further, that, should those seeking to be cured of the opium habit be too numerous to be accommodated in the hospital, we should be pleased if he would help to secure some temple or other roomy building that could be turned into a refuge. Alas! after a delay of nearly two weeks, word has come to-day, by a roundabout route, that the Prefect cannot do anything in these matters. He consulted with the Hsien magistrate as to the possibility of raising some funds, and it was decided that this was impossible. As to public meetings nothing was said, but we fear that, as the Prefect is still taking opium medicine (?) himself, that he had not the courage to make any proposals to his fellow-officials or the gentry lest he should lose face. However, we are going to do the best we can ourselves. Last Sunday the Union Chinese service was devoted to the question of the evils and the eradication of this dreadful traffic. By several addresses from both missionaries
and Chinese evangelists, an effort was made to instil into the hearts of those present a more intense longing to banish this opium-demon from the land.

Mr. Hockman has just made a trip to a number of out-stations along the Min river, and on his return Mr. Toyne has set out for his work in the district of Omei.

Mr. Bradshaw is working overtime. As last year, a goodly company of people willing to receive special instruction have been brought in from several places, and Mr. Bradshaw, without Mr. Beaman to help this year, is teaching them each evening. This, with the street chapel services, keeps him to a late hour every night. In the midst of his arduous work, however, he has had the joy of welcoming a little daughter.

The beautiful new brick house of the W.M.S. is, under the watchful supervision of Miss Brimstin, nearing completion. Situated on high ground, it commands a splendid view of the Min and Tong rivers; and being two stories and a half in height, it cannot fail to be a very spacious, comfortable, and healthy home for the ladies.

Over Christmas preparations a gloom has been cast through little Francis Service being stricken down with the dread disease, smallpox. For several days she has been very low; but we are very glad to report that, at the time of writing, she has just taken a turn for the better. We are hoping and praying that she may have a perfect recovery.

Dec. 18th, 1907. W. J. Mortimore.

NING YUENFU.

The medical work is opening very auspiciously at this station. During October I treated 572 dispensary cases, performed four major and sixteen minor surgical operations, and made fourteen calls upon out-patients (included in the 572). Among my patients at present are members of the Prefect's family, and the magistrate himself is receiving treatment, after having been given up to die by the Chinese doctors.

Mr. Wellwood is just starting on a five weeks' preaching tour, embracing Yieyuen Hsien and Hweili Chau.

Nov. 11th, 1907. Asa Z. Hall, M.D.

SU IFU.

Sunday, Dec. 1, was a day of sincere praise in our church. Mr. Lewis, the pastor, had the joyous privilege of baptizing fourteen avowed believers of our Lord. And, with the exception of three, they were all under twenty years of age, a significant and
promising outlook for the future work of the church. When the young people become devoted to the "affairs of the Kingdom" there is much reason to expect that, beginning, as they do, at the right end of life's journey, they will give all the years before them to active service for the Master. And the Church, if she carefully guides and nurtures their growth, will soon feel the invigorating influence of new life and zeal, and become a more vital factor in the evangelization of the land. May the young people fulfil the hopes placed in them! Five of the number baptized were from Miss Page's Girls' School, and two from the Academy.

The A.B.M.U. Street Chapel is being thoroughly overhauled, and, when completed, will be a decided improvement over the old building. The location is most admirable, and the clean, well lighted room, with colored pictures and large texts on the walls, should be very attractive. This building also contains our daily Dispensary, and the Boys' Day School, making it an excellent center for Christian work.

Suifu is an "open" city again so far as opium shops are concerned, though the price of the commodity has been advanced. Much is expected of the new Prefect, Mr. Sung, formerly at Tsi Cheo, in the way of improved conditions. The police system is sadly ineffective; the Middle School has not had an enviable reputation this year; while thieving and robberies have been especially prevalent.

A few weeks ago a band of robbers attempted to raid the city of Chang Ngan Hsien, some 200 li down river. It is reported that they started a big fire in the suburb one night, expecting the soldiers from within the city to rush out to extinguish it, and then the robbers would attack the barracks, capture guns and ammunition, plunder what they wanted and be off. But some of the band had been overheard discussing the plan, and it was reported to headquarters, with the result that the soldiers did not go out of the gates when the fire was started, and later several of the band were captured, and dealt with in the usual way.

Last summer, at this same place, the body of a Turk was found in the river, and interred there. We were informed that he was a Mohammedan Mullah, visiting the various communities of Mohammedan believers in West China. The exact circumstances of the cause of his death are not known, though there are various theories. He had his passport.

The "tourist route" across Yunnan to Burma is kept open by occasional travellers, the latest pilgrims being Messrs. Stout and Perrin, recent graduates from Yale University, taking a tour
of the world as a post-graduate course, before settling down to their life-work in the home land.

Consul Mason Mitchell spent a few days in Suifu early in Nov., but hurried back to Chungking after his brief stay.

Dec. 14, 1907.

STATISTICS FOR 1907.

Blanks for statistics will be sent to all West China missionaries shortly, and it is particularly requested that replies be sent in as promptly as possible. Corrections to the 1906 list of missionaries will be heartily welcomed by Mr. Orenshaw, of Yachow. Please do not delay, but send these along at once if possible.

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