THE WEST CHINA MISSIONARY NEWS.

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To bring this subject before us in as direct a way as possible, I propose to ask four questions, answering them as best I can; following them by a statement, or discussion, of various proposals as to how to meet the problem closing with a suggestion.

I.—What Are These Guilds?

While their number is almost legion, there being several hundred in Chungking alone, representing every trade and even
sub-divisions of the trades, as well as every class of artisans, including the coolies, they all come under two general heads, which I have chosen, whether correctly or incorrectly, to call "Trades Guilds" and "Labor Guilds." You will understand the force of these terms as I go on.

The membership of the former, or "Trades Guilds," consists solely of the "Lao-pans," the Proprietors, the men with the capital, of every conceivable line of business which is carried on, save in instances where there is but one, or perhaps two or three different men, engaged in that line of trade.

And of the latter, or "Labor Guilds," the membership is made up of Clerks, Assistants, Artisans, Coolies, etc., in every occupation, save household servants and water carriers.

From this it must not be supposed that there are but two large Guilds, made up of many smaller ones, nor that there is any connection between the many Guilds, nor that there is any National, Provincial, or even District Union of the Guilds representing the same line of business, for such is not the case. Each Guild is an isolated organization, with its own officers, and represents some particular line of trade or business. The divisions and sub-divisions of the trades are multitudinous, each having its own Guild. For instance, in the silk line—there is the Raw-Silk Merchants Guild; the Down-River (Hang-cheo & Su-cheo) Silk Merchants' Guild; The Kuei-cheo Wild-Silk; the Ch'en-tu, Kia-ting, and Ch'u-an-peh Silk Merchants' Guild, etc., etc. There are the Large Carpenters (House-Builders), and Small Carpenters (Furniture Makers); Brick and Stone Masons, each with its own Guild. And of the Labor Guilds, the Clerks, Workmen, and other Assistants of each of these sub-divisions have their own Guild. For instance, the Journeymen House-Builders would have nothing in common with the Journeymen Furniture Makers.

All these Guilds, of whatever sort, are known by the common name of "Huei"; each one, of course, having its own distinctive name, usually indicated by the line of trade it represents. Sometimes the word "Pang," instead of "Huei," appears, as the Ch'eo-Tuan Pang. If the carrying on of "good works" is a part of the program, a flowery, high sounding name is used. All have their own headquarters, usually in a temple not generally their own, where the feast and theatricals are held. In the case of the smaller Labor Guilds a tea-shop has to suffice.

While ready to alter my opinion if further knowledge shows I am wrong, at this juncture I have no hesitation in saying that these Guilds have been organized solely, or primarily, for the furtherance of trade, mutual protection, etc., and that the idolatry, or theatricals, which are objectionable from our point of view, are
merely incidental, and are present because the members are heathen and believe in this kind of thing. This is important in view of what is to be said later on.

The Trades Guilds are not organized to restrain trade, for so far as I know there is never any objection whatever to anyone from anywhere starting any kind of business, so long as he is able and willing to join the Guild. Rather let it be said that they are for the regulation of trade, and for mutual protection in matters pertaining to the trade. And the same may be said of the Labor Guilds. Though regulating in some instances the number of apprentices a shop may have, the minimum is generally high, which makes this scarcely a restraint.

And, lastly, these Guilds we are dealing with are not the large Provincial Guilds, though some would confound the two.

II.—What Are the Dues?

In the case of the Trades' Guilds they are in every instance an initiation fee, paid once for all, the paying of which entitles that man, and his descendants, to do business in that line so long as ever they please.

The amount varies from, say, Tls.4.00 for a very small pedlar, to upwards of Tls.50.00 for the large wholesale trades, but in the case of master barbers goes down to as low as 2000 cash, the latter, however, having to pay again if he moves his shop from one district to another in the same city, because this trade has many different Guilds, each one representing but a small portion of the city.

On the other hand, the Labor Guilds' dues are of the character of an annual fee of from 40 cash to 2000, though in some instances they are initiation fees paid once for all. In the case of the "Lih-hangs," or Coolie Guilds, at some of the busier city-gates the amount demanded is very heavy. I do not know the custom in vogue in Chungking, but in Nan-ch'ang Fu the capital of Kiang-si, it costs 48,000 cash to "buy a carrying pole" as they called entering the "Huei" at any of the city gates.

For what purpose are these dues paid in? Aye, here's the rub! While I again insist that the primary purpose of these Guilds is for the good of trade, and self-protection, it is none the less true that the idolatrous features associated with their annual meeting, at which time they have a feast, are what constitute the major part of the expenses of the Guild. Apart from this, there are the expenses of litigation where the Guild as a whole is concerned; "Ch'ai-sz"—Government-business—in some various lines of trade and labor; and, where the accumulated fees amount to a great deal, the carrying on of "good-works."
Of the Trades Guilds where the fees are high the money is invested, the interest only being used. Some of these Guilds are very wealthy.

In some Guilds the rules allow that a man may withdraw at his own discretion, at which time he would be paid about two-thirds of his fee. In some fewer instances, at death a certain proportion of the fee is returned to his widow or children. And I think in every instance, “Fu-chi”—paper money—is burned for him at his funeral, and on the 15th of every 7th moon after his death, in case he leaves no family to do this for him.

In the case of the Labor Guilds, where the fees are annual and small, they are practically used up in the festivities of the annual “Huei” in which idolatry figures so largely.

III.—Wherein Lies the Problem?

We are discussing this under the general head of “Missionary Problems.” To one who has not met it as a problem it might almost seem to him that it is not a problem at all. But a problem it is and a grave one. Let me state it as it appeals to me.

We have come to this land of darkness and heathenism to preach the Gospel of Jesus Christ. We have come to implant Christianity amongst this people, not merely to win a few converts and to be gone. While there can be no compromising whatsoever with idolatry or any of its concomitants, it is none the less true that it behooves us in every possible way to keep at the lowest possible minimum—apologies to Dr. Parry's Ch'en-tu paper—the verses of the inevitable “Church versus the People.” We find this people geniuses in organizing. We find their organizations extend to their businesses and trades. Upon investigation we find that there are several real benefits coming from belonging to these organizations, quite apart from those supposed to be derived from the idolatrous practices associated with them. We find that there is no objection whatever from any standpoint to any one joining these organizations. We find also that there are serious and effective objections made to anyone trying to do business without joining them. And, lastly, we find there is a great deal of idolatry attached to it all.

This is all merely an interesting study until, later, men whom we have taught that “To Revert to the True” entails “Leaving the False,” come to us to know what to do. They are anxious to do business; they are not oblivious to the advantages of belonging to the “Huei,” but there's the idolatry which, they say, makes it impossible for them to join the organization, and they want our help. And, after all, there is the clause in the treaties that says Christians must not be asked to pay for any
idolatrous doings. By the way, let me say, in my judgement more's the pity such a clause was ever inserted in any treaty, and I firmly believe that was it not there now, nor ever had been we would not be discussing this subject to-day, and there would be now a much more spiritual Church in China, and perhaps by this time a very much larger one, though the beginning might have been more tedious and trying.

We have probably settled (?) the matter by insisting that the man is exempt by virtue of the treaty, and for the time the matter passes over. Little do we appreciate the ill-feeling left behind, which perhaps can never be removed. But, worst of all from the standpoint of our problem, we have only accentuated it, for designing men, seeing the advantage financially the man in the Church has, begin coming about us for no other purpose than to get out of paying this money, which in some instances is nearly if not quite enough to start a small business. In any case it gives the one much more capital than the other, thus opening the door for all sorts of hypocrisy on the one hand, as well as embittering the people and thus setting them against us.

What are we to do? 'To insist upon the money being paid might destroy the awakened conscience; to insist on his not paying at all, and practically protecting him from the Guild, only incites his avarice and stirs up a bitterness of feeling outside that is just what we want to avoid. This is, it seems to me the problem. Are our Christians to belong to these Guilds, or not? If so, what about the idolatry? If not, what about the effect on the people as well as on the Christians? And how far ought we to go in protecting tlen?

IV.—What Has Been Done in the Past to Meet the Problem?

I am afraid, in some instances, very little of an intelligent character. I speak for myself when I say this. It has been the custom to send a deputation of members to meet the heads of some certain Guild to represent that our man was a member, or an interested enquirer, and according to treaty rights need not pay the money. They have returned with the very satisfying answer that it was all settled and that the Guild had given in. In one case which came under my observation, the man was a journeyman in a trade connected with one branch of the medicine business. The matter was thus settled (?) and for some months all seemed well. At the next 5th-month feast, a time in that trade when men are engaged or discharged, he was politely told that his services were no longer needed in that shop. To be thus shifted was nothing new; but when he
made application to every other shop in Chungking hiring such men, and was refused work on the plea that no men were needed, only to stand at the front door to see others engaged who had come after him, his eyes and mind were opened. Such immediate retaliation may not always come, but the ill feeling that prompted it is, I believe, always left behind in the hearts of the Guild people.

I am sure it will be of interest to you all to hear of what a heathen in Chung-king has done to settle just this problem in connection with one Guild. The man is Yang Erh Lao-ie of Ren Yu Tien, one of Chung-king's public spirited men, and one whom the officials trust with the managing of many difficult matters. The Pork Butchers' Guild was in distress. The membership originally consisted of heathen only, but Roman Catholics and Mohamedans who, though not eating pork, are not above selling it, wanted to engage in the business. As a result there were serious and frequent ructions, and something had to be done. The entrance fee was Tls.10.00. This was invested, and the interest used for defraying the expenses of their annual meeting for the making of a donation towards a Guild within their Guild, organized for carrying on "good-works," and for any incidental expenses of any other sort. The R.Cs. and Mohamedans objected to joining on account of the idolatry. Yang was asked by the officials to straighten it out. After thinking it all over he called all the men together and made the following suggestions. First, he pointed out the advantages in being in the Guild. In this case they are very patent. For instance, during the hot weather the Guild intelligently restricts the number of pigs to be killed each day. They also arrange for the mutual transference from one stall to another of any excess of meat any one man may have on hand. To-day one fellow strikes it rich and has quick sales, while another falls on harder luck. The latter has but to let the head of the Guild, or his deputy, know of this, and his excess of meat which would spoil by night to his great loss, is at once transferred to his more fortunate comrade, who helps to sell it for him. Next he pointed out that it was only fair that all who wished to sell pork should join, thus not giving one an advantage over another.

But he also made plain how there were those who wished to engage in this business who could not join in the festivities in which there was idolatry, and he said "Now, I propose that any and all pork butchers pay this Tls.10.00, one the same as another. Further, as the annual income from this Tls.10.00, Tls.120, is largely used for defraying the expenses of the annual "Huei" where idolatry so largely figures, that at the end
of the year those who do not go in for the idolatry, and who thus stay away from the feast and theatrics, be privileged to draw out the equivalent of this Tls. 1.20 in rice tickets, issued by the "good-works" Guild before mentioned. These they can sell at their face value, use or give away just as they choose." Yang's suggestions met with the immediate and hearty approval of all, and the scheme outlined above has worked for ten years now without a hitch.

Now to mention and discuss some few proposals which have been made as to how to meet the problem.

(1).—If a man keeps the Sunday, shutting down on all business that day, the loss he would thus sustain ought to be recognized by the Guild as being equivalent to their dues, and they should thus let him off. At first I liked this, but the longer I think of it the less it appeals to me. A—It means he antagonises the Guild, the very thing we want to try as far as possible to avoid; B—Shuts himself off from the several and obvious advantages of belonging to the Guild; and C—Who's to say he keeps the Sunday? He says he does: the Guild says he does not. I would not demean myself by playing the detective to find out, and the policy of setting one Chinese on another is a bad, vicious thing, and ought never to be employed. I think this plan would only result in endless difficulties.

(2).—Another says, Get the Guild to allow the man to do business after he has used a sum of money in some form of "good works" equal to the fees. A—This is bad, for, whether you will or no, it is starting a Guild within the Church, which means that the man is freed from any interference on the part of the Guild only because they think he is under your protection, and they fear you; B—And like the former makes no recognition of the Guild; and C—Shuts him out of its advantages.

And now I close with the following suggestions. Believing it is impracticable to arrive at any one rule which will suit every case I propose for our discussion now:—1st, That the Fuh-Yin-T'ang's acquiesce in the principle of these Guilds in so far as they touch business; 2nd, That we heartily acknowledge the advantages which accrue from membership; 3rd, That in every instance which comes in our way we make an effort to meet the heads of the Guild involved, try to learn its constitution, pointing out how our people, while ready to join and recognize the Guild, cannot have anything to do with the idolatry connected with it, and try to come to some working arrangement which will meet the whole case.

I am assured by the Mr. Yang mentioned above that this would not be as difficult as it might appear. He says, and my
experience would agree, that these men would gladly enter into a conference, and would not be blind to our side. At this present juncture I would deem it best for the foreigner to be the one to meet these men, of course with his Chinese.

Believing that in this thing we would do well to present a united front, and believing that much would be gained by some one person, if such can be found, undertaking in this matter for all, I would further propose for discussion that this gathering recommend to the Chungking Missionary Association that they immediately establish a bureau or agency, with some one of their number to be in charge, to which all such cases coming up in any of the four Chapels may be referred, which agency shall conduct their negotiations along the lines as laid down in the previous resolution.

THE TRACT SOCIETY—RECEIPTS IN CHINESE.

It will be of interest to readers of the News to know that the Treasurer of the W.C.R.T.S. is now prepared to issue receipts in Chinese to those who wish them. Churches or individuals who have lately contributed to the Society will be provided with them on request. Kindly give such particulars as name to be used, date of collection, and amount raised.

We would urge those who are intending to take a collection for the Society, but who have delayed doing so as yet, to hasten the matter, so the amounts can be recorded before the end of the year.

J. F. Peat.

Chungking, Sept. 10th, 1908. Treasurer, W.C.R.T.S.

CHINESE CHURCH MONTHLY.

NOTICE TO SUBSCRIBERS.

All friends intending to change their subscriptions to the above magazine for 1909, whether increasing or decreasing the number of copies, are asked to give notice of such a change three months in advance, to the Secretary of the West China Tract Society. If no notice of change is received, the magazine will be sent as in 1908, and likewise charged for.

W.C.R.T.

J. Parker, Secy.
THE REVIVAL IN MANCHURIA.

At a meeting of the Chentu community, a large proportion of the missionaries in the City being present, on Thursday evening, the 17th September, 1908, it was

Resolved—That (1) Having at our meeting a week ago been asked to consider the desirability of some of the Chinese Christians, who have had personal experience of blessing during the recent revival in Manchuria, visiting the Mission centres in Szchwan;

We record our deep interest in the manifestation of blessing vouchsafed to the Christian Church in Moukden and other places in North China, and our great desire that the West of China may also have a share in like blessing.

And, should it be laid on the hearts of one or two of the Chinese brethren of Manchuria to come to us with a message from the Lord, and their call has the concurrence of missionaries there able to give an opinion, we believe the door is wide open to receive them; we will most heartily bid them welcome; and will do our best to unite with them in seeking for an outpouring of the Holy Spirit upon the Chinese Church in West China.

(2) A copy of this resolution be forwarded to the missionaries in charge of the Presbyterian Mission in Moukden, together with the letter which has been read at our meeting this evening.

RESOLUTION PASSED BY THE MISSIONARIES OF CHUNGKING AND VICINITY AUGUST 20, 1908.

Having heard with deep thankfulness of the wonderful workings of the Spirit of God in Manchuria, and having a deep longing for something of the same to come in our midst, and recognizing that, as a general thing, God uses men as channels of blessing;

The missionaries of Chungking and vicinity rejoice to know that some of our Chinese brethren in Manchuria who have been in the midst of it all, and who have been wonderfully blest in their own lives, are prayerfully waiting upon God to know if it is his will that they come to West China to share with us the good tidings they have receive;

And we wish to assure them that we are heartily at one with them in prayer for God's unmistakable guidance in this great matter, and if God guides them to come this way they will be heartily welcomed into our midst—a door for just such a ministry being wide open, provided it is of God.
SUMMER SCHOOL AT CHUNGKING.

As a result of the resolution passed by the Conference at Chentu, we held a summer school on the hills here from Aug. 17th to 21st. There was an average attendance of over 30 missionaries per day, some of whom had to come a distance of two miles every day in order to be present. Fortunately the climatic conditions were favorable, the heat during the week being appreciably less than during the preceding six weeks.

The building of the Friends Boys' High School was placed at our disposal, and the meetings held in the big school-room. Another class-room was used for lunch and tea, to which about 20 sat down every day.

The programme was as follows:—Every morning at 9.30 we spent half-an-hour in devotion, led by Mr. W. A. Maw. Then, for three-quarters-of-an-hour, we gave our attention to Bible study. The subject was, “The Call of the Prophet,” as illustrated from the lives of Amos, Isaiah, Jeremiah, Ezekiel, and Paul respectively. At 11 o'clock we had a paper on some “Missionary Problem,” followed by discussion. After lunch at 12.30, and a rest, we had tea at 3. Then another paper of general interest at 3.30, finishing the day with tennis or cricket on the school playground.

The devotional meetings were felt to have been times of spiritual refreshment and moral profit, strengthening us for the work which was before us, and upon which we have now re-entered. The Bible-study periods were taken each day by a different person, and the treatment varied a good deal. Sometimes we had a short introduction, followed by contributions from several other members; sometimes the introduction was of a more comprehensive nature and less time was allowed for open discussion, and on one occasion the introducer occupied the whole time; but on each occasion we found new light thrown on the personality of the prophet and the circumstances out of which his call arose.

The discussions on “Missionary Problems” reached a high level, and some of the papers were most illuminating and thought-compelling. Additional interest was given to Dr. Parry's paper by the subject chosen for the Bible-study, and as he sketched for us a few types of Chinese ministers whom he had met, one could not help comparing them with those men of old whom we had discussed or were about to discuss. We were
made to realize in the remarks that followed, what a wealth of ministry lies hidden, waiting for the light of Christ to reveal it. The importance of not making our evangelists conform to any one standard was emphasized. Let each work out his own method of winning men to Christ.

The subject of “Bible-study for the Chinese,” ably introduced by Mr. Peat, aroused a good deal of interest. The question is a very complicated one; the absence of any real home-life makes “family reading” a matter of much difficulty; and the position of the women tends to put them outside the range of this means of Bible-study.

Mr. Whittlesey's paper on “Trade-Guilds and a Christian's Relation to Them” was of compelling interest. This paper led to a good deal of very pertinent discussion, and two resolutions were passed embodying the deep concern of those present for a solution of this problem.

Mr. Maw's account of his efforts with the Malay opium medicine opened the eyes of a good many to the efficacy of the drug, and stirred up the people of Chungking to wonder whether something might not be attempted by its means in our own city.

The claims of the young men of Chungking were laid before us by Mr. Parker, and his appeal met with a hearty response. The Summer School expressed its feeling that a Y.M.C.A., with a foreigner at its head, should be established as soon as possible.

Of the afternoon meetings, one took the form of a symposium on Chinese customs and superstitions, and this produced a good deal of amusement, and not a little profit. Another was a question meeting, at which people with enquiring minds found more or less satisfactory answers to their queries. A third was taken up with reports of the work under the charge of the different Missions and Societies in Chungking and district. Wednesday afternoon had been left free, and Friday afternoon provided the concluding devotional meeting of the school.

We must not forget to mention the social aspect. Many of us found that during the social meals, and in the games after the last meeting of the day, we got to know and appreciate one another better than we could have done in months of casual intercourse, and for this we are grateful. We separated with a feeling that it had been good to be there, and with a hope that another similar series of gatherings would be arranged for next year.
SABBATH OBSERVANCE.

Editor, *News*, Dear Sir,—

Mr. Hoffman has hit the nail on the head in the discussion on the Sunday observance question, and hit it hard. He is quite right—the blame lies at our own doors. We have come amongst this people with a new religion, which we insist upon as being the only true religion. We say, and rightly, that the keeping of one day in seven, as a day of rest, is one of the cardinal points in this religion. Then we deliberately turn around and keep it ourselves or not as we like, or as we find it suits our convenience, forgetting that the Chinese look upon us, not only as the preachers of this new religion, but, quite naturally, as the exemplifiers of it as well. If we do not, where then may they expect to see one who does carry out the teachings of this new religion we have brought?

Many of the excuses offered for Sunday travelling, etc., are not made sincerely, but are mere screens behind which those offering them try to hide; and the offerers of them seem to have quite forgotten Paul's old question, "Let us do evil that good may come"? with his indignant denial of such a thing being possible. No man is ever justified in breaking a command of God's for the sake of preventing another from doing wrong. The fact is that the desired end is never really accomplished. Maybe, for the time, we think we have accomplished something of the sort, only to be disillusioned later on—if not now, then in the world to come, for "God is not mocked," in this any more than in anything else.

I am sorry there are those who would not agree with me in saying that the keeping of one day in seven as a day of rest is an important thing, especially when they argue from the standpoint that we are not under the law but under grace. That is quite true—we are not under the law—but the law referred to is the Mosaic law, and refers to the ceremonial law, and never the moral law, whereas the law of the Sabbath goes back to the days of man's innocence in the garden of Eden, and is one of the basic principles underlying all God's relations with
man. The principle runs through the whole of the Scriptures. The recognition of it is essential. If we would have true fellowship, with the hope of its abiding as a strong, aggressive, spiritual force, this principle must be adhered to.

Mr. Editor, I have spoken strongly. I feel strongly. But there is not one iota of censorious judgment in my words. I have failed myself. So let there be, on the part of us all, a "searching of heart" and a "setting of our house in order" in this matter, so that we shall not fall short either in precept or practice.

I discovered something last summer which has a bearing on a phase of this subject. Let me pass it on; others can take it for what it is worth. My sympathies have always gone out toward my Chinese brother who lived on a market. It seemed to me that if he faithfully kept the Sabbath he must lose a much larger proportion of his business days than his fellow in the larger center where business is done every day in the week. But, having a reason for so doing, I got two or three calendars of as many different years before me and made a test. I took all the usual combinations of marketing dates—1-4-7 or 2-5-8 or 3-6-9—and put down the number of business days he would lose out of the total if he kept the Sunday. I was simply amazed at the result. I found that instead of losing more than a seventh of his business days, he, in more than half the instances, lost really less than a seventh, and, when more, never more than a mere fraction more than the seventh. I then combined two of these combinations, as many men have stalls in two markets, and the same was the result. I shall have no less sympathy for the market men now than I have for any Chinese anywhere who tries to keep his Lord's day; but certainly I shall have no more, and shall now, as never before, insist that he too keeps this day in the fullest sense. There is now no argument for his not doing so.

May God give to us all who have these matters constantly coming before us, much of His sympathy, love, and tenderness, so that as we try to point these men in the right way we may do it in a way that will not offend; but let us be careful not to let down the bars one single inch in this matter of Sabbath keeping.

R. B. Whittlesey.

P.S.—Of course I do not mean that all Sunday travelling, etc., is "doing evil that good may come." Far from it. There are times when the doing of things, which at any other time would be of the Sabbath breaking order, would be quite correct, at that time, and under those circumstances. What is meant
as "evil" is the deliberate, or even heedless, planning for journeys, entertaining, etc., which either ignores, or looks lightly upon, the keeping of the Sabbath day. We have our Lord's example which we can safely follow; but let us be sure we are following it, and not abusing it. It is certain that Jesus never "broke the Sabbath" for the sake of keeping others from doing wrong, nor for His own convenience, or comfort; but always, and only, in showing compassion to the needy. He, being divine, never needed to do this for Himself. We, being human, may need, sometimes, to do for ourselves what He only did for others.

Chungking, Sept. 17, 1908.

VARIOUS SUGGESTIONS.

Editor, News, Dear Sir,—

If you will kindly allow me I will make a few brief notes rather than write a letter, and thus save my time and yours.

Why do we all remain content with the wrong names of the week? Though we all know Sunday is the first day, yet we allow our Christians to imagine it to be the seventh, and it is needless to remind you that all the other days are misnamed on account of this wrong start. "Ta Li Pai" is unwarrantable, and "siao li pai" for other days equally misleading.  

We need much more reading of the Holy Scriptures in all our gatherings. The training of readers was the practice of the early Church. The bare reading is intelligible, even in Chinese. I have remarkable proof of this. Only train your readers carefully, and impress on our Christians their duty of close attention. The usual practice is to do anything rather than pay attention, having made up their minds beforehand that it is useless.

We need more hymns—something in the form of a small Mission Hymn-Book. Many are used locally—send them in for publication.
I greatly prefer "wei yuan" for the "Amen," which is very variously rendered "o-men," "a-men," "ya men," etc. "Wei yuan" is readily understood by the first hearers, and is used heartily; and this never can be said of the phonetic translation of our "amen." The latter savours of "o-mee-to-fu" and kindred expressions in an unknown tongue.

It seems a great pity that we are teaching so many kinds of Romanized. Some are extremely puzzling to me. Names of tracts, and of some places, I have not yet been able to identify. Williams, Giles, and Stent are followed by a number of others, and ought to suffice.

I have been asked to send up an old tract of mine to the W.C.R.T.S. for publication. I am doing so now, having at length had a copy sent me by a kind friend, after I had searched in vain. It is called 詠道者請觀.

I am offering a very small prize—1st, ₤3; 2nd, ₤1—for competition, tract not to exceed 500 characters, subject 天國近了應當悔改, to be sent in to me not later than the 11th moon.

A notice of this offer will, I trust, appear in our Chinese Church Paper. But this in English will remind my fellow-countrymen, and bring the matter before the natives for prayerful consideration.

Lastly—though this was my first notion of taking up my pen—I know many will be asking, "Why have we heard nothing of the invitation to Dr. Li of Kiangsu?" "Was not a committee appointed by the Chentu Conference to correspond with him?" True, and I have written twice, once to Mrs. Fishe, and once to Mr. J. W. Stevenson.

To the latter I enclosed a note to Dr. Li, not knowing how otherwise to reach him. But I have had no reply, and I conclude the reason to be that both Mrs. Fishe and Mr. Stevenson are away in England.

I trust all fellow-workers in the West are not feeling so slack as I am, owing to endless heat and other causes. I feel as if I had been in China nine years rather than nine months, and the suffering of the last four months would be difficult to describe. Now I am in Kweifū for a week only. It is but seldom that I come home here. Yet this is the best place to address letters.

Yours very sincerely,

MONTAGU BEAUCHAMP.
P. S.—May I add to this long letter? In many of our out-stations are not our native leaders in great danger because of not having sufficient work to fill their time? Also, does not the House remain empty for many days of the week? Should we not make it our aim to have a school and a teacher-evangelist at each outstation?

Kweifu, Sept. 7th, 1908.

WEST CHINA TRACT SOCIETY.

There is one form of Mission work that goes on without holiday throughout the year, and that is the business of the above Society. Regularly during the hot summer months the Executive has held its monthly meeting. The work submitted to this Committee has so increased that it means an all-day sitting to get through it with anything like efficiency. During the last three meetings, steps have been taken to secure a font of Thibetan type, and the order for this is now placed with the Oxford University Press, England. A large quantity of Thibetan literature has been secured from the Missions in Western Thibet. It is thought that with slight alterations this will be usable on the eastern side. Mr. Amundsen has promised a catechism and a tract for printing, as soon as the type arrives.

The manuscript of a Hwa Miao Catechism has been received from Mr. Pollard, who though on furlough is still working for the people he loves. The Executive have promised a font of type for printing Hwa Miao, and this will be in the hands of the Canadian Press by the time this letter appears in the News. Already a hymn-book and primer (block-printed) are on sale at the Society's depôts.

In trying to carry out the suggestions of the West China Conference, the Committee has expended a considerable sum of money in purchasing books from Shanghai suitable for the spiritual help of our evangelists and older Christians; also a number of books issued by the Y.M.C.A., which are appropriate for our young men and the scholars of our schools.

A new catalogue has been prepared, and will be in the hands of all our friends by the New Year. This last issue will be a great advance on any previous list of books, and we ask our friends to see that they get a copy. A canvas has been made of all the lady missionaries in the West for suggestions re literature for women and girls. There has been a good response,
and their letters and suggestions are in the hands of a sub-committee to report as to what can be done to meet a very crying need.

Some 20 different kinds of sheet tracts are printed or on order. We have the permission of Dr. Case to print most of his "Broadcast" tracts. These are well adapted for scattering among the crowds at a market, or during the New Year festival. Such books as Dr. Torrey's "How to Pray," "The Secret of Victory over Sin," "Normal Lessons" in Bible study, and "How to Get Power," have been locally translated and are now being printed.

A good supply of new tracts and books, both translations and original, have been sent in to the Committee. In their desire to print the best only, they have rejected some seven or eight of these.

A change of constitution has been made in the case of the entrance fee, which will be from this time three dollars, and not three taels.

The Committee is attempting as far as possible to unite with other Tract Societies in China. The first step has been to ask permission to print tracts by other Societies, we ourselves being willing to grant a like privilege to them.

A small book entitled "Saved Through a Dream," will be found among the recent publications, an interesting and helpful story. Also another set of sermons for village congregations is now going through the press, and will be ready shortly.

The Committee rejoices that it has been able to make progress this last year, and to launch out into new paths of usefulness, relying on the goodness of Him whom we are trying to serve. The resources for such new endeavours we believe each of God's workers will do his and her best to help in supplying.

J. Parker,
Chungking, Sept. 15th, 1908.

CONFERENCE ON EDUCATIONAL MATTERS.

This Conference, the proposed program of which was published in the September issue, will be held in Chentu, on Friday and Saturday, October 23 and 24.

CHRISTIAN EDUCATIONAL UNION, ANNUAL MEETING.

The first session will open in Chentu on Monday, October 26th. A full attendance of delegates is looked for. All missionaries interested in education will be given a hearty welcome to both Conference and Annual Meeting.
The Church of S.S. Peter and Paul was dedicated and opened on 5th Sept. At 10 a.m. a handsome tablet bearing the name of the church, which, together with a set of eight lacquered tablets, engraved with the Apostles' Creed, Lord's Prayer, and Ten Commandments, was given by the Miendjuh and Hsiaotsuen Churches, was first paraded, and then presented in the usual style. Most of the guests having by then arrived from distant places, the Service of Dedication took place at 11 a.m., with a sermon from Psalm 84. 1. At 1 p.m. the headmen of the village and district presented a six-feet lacquered tablet, with blue characters on a vermilion ground, "Glory to God." Then came the presentation of scrolls, etc., by the Shihfang Church, and last of all, a similar present by the Miendjuh mandarin in person. The mandarin and the headmen were included in the twelve tables of guests who sat down to the feast at 3 p.m.

The church is not large, the seating accommodation being not much over 100; but there are real and effective compensations. The building is on raised foundations, and is in an advantageous location. It is end-on to the main street, but separated from it by the guest hall and entrance halls. These, when thrown open during service, allow of the chancel being plainly seen from the street, without any detriment to quiet or order.

The church is painted throughout in grass green, with vermilion panelling. The chancel has a boarded roof, but in the body of the church the alternation of the terracotta rafters with the whitened undertiles produces a pleasing effect to the eye. The communion table, a fine piece of local handicraft in Gothic pattern and rich varnish; the hexagonal stone font, with engraved representations of baptismal subjects on three sides; the four Glastonbury chairs in the chancel; the half-octagon Gothic panelled pulpit, with adjustable desk; the convex lacquer scrolls, a pair in the chancel and a pair at the entrance (given respectively by a church-warden and a medical student)—all combine to produce a gratifying effect.

The invitation of the mandarin and the headmen was boldly and successfully undertaken by the native Christians, who are
in high anticipation of its effects for good upon the general status of the Church in the district.

Both Holy Communion and Holy Baptism were celebrated next day in the church.

It is not stimulating to reflect that the cost of the church, between one and two hundred strings of cash, comes entirely from foreign sources; and one wonders whether it would not be better to leave the Chinese to worship in their ordinary shed-like native buildings, built according to their own means and ideas, rather than to stunt their natural spirit of self-support and independence by the supply of foreign funds.

W. S.

STATION NOTES.

CHUNGKING.

The heat of the summer is over, and all foreigners are busy with their winter's work. The bungalows have proved veritable havens of rest during this hot summer; which, in a word, has been a real old-fashioned season.

We have heard with consternation of the death of Dr. Stooke of Ichang. His death was due to cholera, of only a few hours' duration. We fear an outbreak here, since it has been reported at Wanhsien and Wang Kia Toh. This city is more crowded than ever, so it will mean a terrible time if the scourge gets within the city.

The summer school on the hills was pronounced by all a great success. As for recreation — tennis, cricket with the bluejackets on F.F.M.A. school playground, bathing, and an evening outdoor concert, have kept the community in the best of health and spirits.

H.M.S. "Widgeon" has gone on a trip up river, and now H.M.S. "Woodlark" is in harbor. Consuls of the five nationalities in our port come and go so quickly that it is a little difficult to keep up return calls. The Roman Catholics are building two very handsome belfries and clock-towers as facings to old-established places of worship. They look very well indeed.
We are still in the anti-opium movement. We have heard that now a prohibition has been put on the making and sale of pipes and opium-smoking adjuncts.

Our streets are much cleaner, and our street lamps are a great improvement. We have electric light installed in a few shops too. More soon, if time and strength allow.

R. W.

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BIRTH.

Manly.—At Chentu, on the 24th of September, to Rev. W. E. and Mrs. Manly, a son.

Whittlesey.—At Chungking, on the 25th of August, to Mr. and Mrs. R. B. Whittlesey, a son—Robert Taylor.

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Subscription, Ten 1.25, or Dollar 1.77 Per Annum, Postpaid.

All Business Communications to be addressed:

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

All other Communications to:

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West China Missionary News,
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Glycerine, 75 cents a lb; Colgate's, in original 8 oz. bottle, at 60 cents.
Castor Oil, 75 cents a lb. Zinc Oxide, 71 cents a lb. Olive Oil, 50 cents a lb. Boracic Acid, 35 cents a lb. Citric Acid Crystals, $1.85 per lb. Zinc Sulphate, $1.06 a lb. Santonin Lozenges, at $4.10 per lb. Soda Mint Tablets, 10 cents an oz., $1.25 per lb.
Elliman's Embrocation, at $1.65, and small size, 70 cents.
Shooing Soap: William's, at 46 cents; Colgate's, in nickel box, at 60 cents.
Glycerine, 75 cents a lb; Colgate's, in original 8 oz. bottle, at 60 cents.

Sewing Machine Oil, 15 cents a bottle, (Chesebrough). Lithia Citrate Tablets, bottle of 25 at $4.00. Chlorodyne Tablets, bottle of 100 at $1.20. Lime Water Tablets, at 87 cents per bottle. Normal Saline Tablets, bottle of 100 at 99 cents. Voice Tablets, bottle of 100 at 84 cents.

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Metol, 35 cents per drachm.

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RECEIPT OF ORDERS ACKNOWLEDGED AT ONCE AND GOODS SENT ON THE FIRST OPPORTUNITY.