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# OUR WEST CHINA MISSION

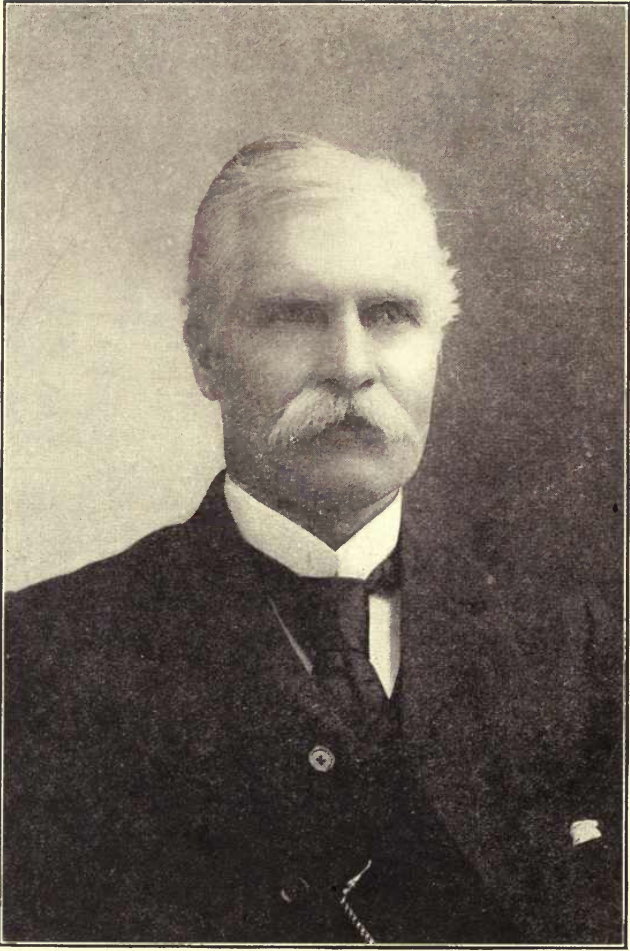








## OUR WEST CHINA MISSION



THE REV. VIRGIL C. HART, D.D.

Founder of the Canadian Methodist Mission, West China.

# OUR WEST CHINA MISSION

BEING A SOMEWHAT EXTENSIVE SUMMARY BY  
THE MISSIONARIES ON THE FIELD OF THE WORK  
DURING THE FIRST TWENTY-FIVE YEARS OF  
THE CANADIAN METHODIST MISSION IN THE  
PROVINCE OF SZECHWAN, WESTERN CHINA

TORONTO:

THE MISSIONARY SOCIETY OF THE METHODIST CHURCH  
THE YOUNG PEOPLE'S FORWARD MOVEMENT  
F. C. STEPHENSON, Secretary

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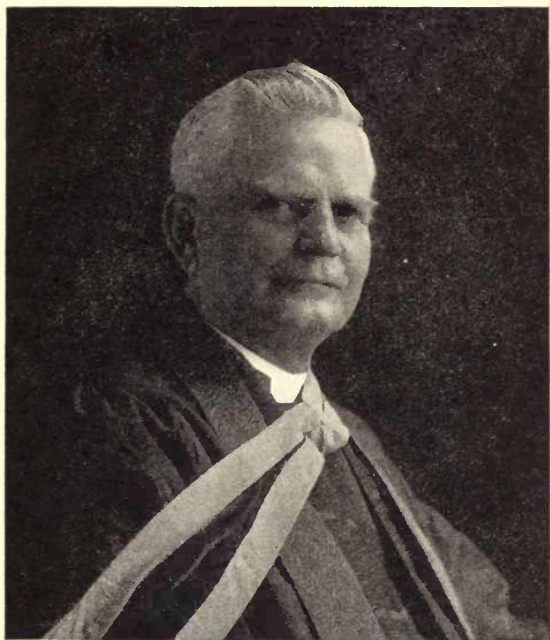


TO  
THE YOUNG PEOPLE  
OF CANADIAN METHODISM  
TO WHOM OUR WEST CHINA MISSION  
IS A TRUST AND A CHALLENGE

"God be merciful unto us, and bless us,  
And cause his face to shine upon us;  
That thy way may be known upon earth,  
Thy saving health among all nations.

"Let the people praise thee, O God,  
Let all the people praise thee.  
Oh, let the nations be glad and sing for joy;  
For thou shalt judge the people righteously,  
And govern the nations upon earth.

"Let the people praise thee, O God;  
Let all the people praise thee.  
Then shall the earth yield her increase:  
And God, even our own God, shall bless us.  
God shall bless us;  
And all the ends of the earth shall fear him."



THE REV. S. D. CHOWN, D.D., LL.D.,  
General Superintendent of the Methodist Church, Canada.  
President of the Missionary Society.



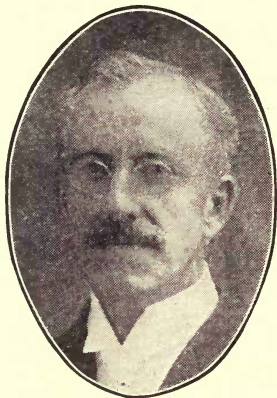


MISSIONARIES AND WIVES OF THE  
WEST CHINA MISSION.  
METHODIST CHURCH, CANADA.

(See page 465 for key to names.)

New missionaries, 1920, are numbers  
86-94 inclusive, and in addition Mr. and  
Mrs. Kitchen, whose photographs were  
not available when going to press, will  
sail for China in September.





THE REV. OMAR L. KILBORN.  
M.A., M.D., C.M., D.D.  
China, 1891-1920.  
Died at Toronto, May 18, 1920.



MRS. JAMES NEAVE, M.D.  
China, 1897-1920.  
Died at Chengtu, March 25, 1920.



MR. A. T. CRUTCHER.  
China, 1908-1920.  
Died at Chungking, Jan. 2, 1920.



THE REV. R. E. S. TAYLOR.  
China, 1909-1919.  
Died near Luchow, Dec. 24, 1919.

### CALLED TO HIGHER SERVICE

"And his servants shall serve him and shall see his face."—Rev. 22: 3-4.

"I heard the voice of the Lord saying, Whom shall I send and who will go for us? Then said I, Here am I; send me."—Isaiah 6: 8.



## INTRODUCTION

Canadian Methodism has been making history and writing on the venerable face of China for twenty-eight years. Brief as is this period in the life of that potentially great Empire, it is a much larger fraction in the days of our Church, but in both it has a spiritual and eternal significance beyond words.

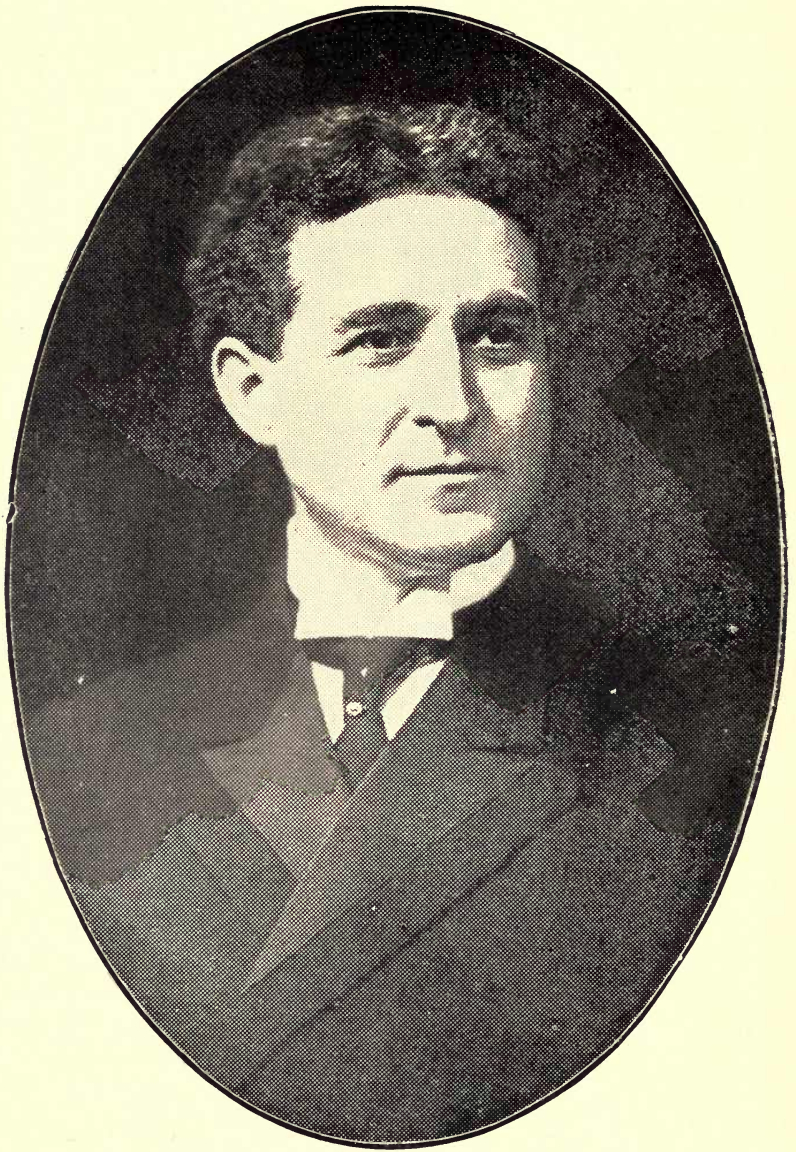
What a monument it is of vision, consecration, sacrifice, heroism, inventiveness, spiritual diplomacy and practical sagacity, in those who planted the banner of our Church and bore it 'mid thick fighting until it has been the beneficence of protection, and a symbol of healing for body and soul; a great light shining in and dispelling the deep darkness of an awakening nation!

The passing of Omar L. Kilborn so recently in itself demands a history of the first great period of our endeavors there, but by the glimpses of his greatness we are permitted to catch in this book, we are assured that time must pass before he and his fellow laborers are seen in their true perspective. This book, the precursor of many that must be written to reveal the activities and the successes of our Church through its devoted missionaries, is made luminous and appealing with appended illustrations, and is indispensable to the student who would visualize Chinese work and conditions at first hand to-day.

It should be in the hands of every intelligent Canadian Methodist, and be read as a means of entering into that world-citizenship, to which every Christian is called and should aspire.

S. D. CHOWN,  
*General Superintendent.*

Toronto,  
May, 1920.



THE REV. T. E. E. SHORE, D.D.,  
General Secretary of Foreign Missions (1910-1913).

## FOREWORD

"Our West China Mission," by our Missionaries is a good, plain title for this book. It might equally well be called Co-operation, Patience and Perseverance. Whether one thinks of the Mission or the book, both titles apply.

The patient, persevering co-operation which has enabled our missionaries, with God's help and blessing, to build up, during the past quarter of a century, a great Mission with many departments, has enabled them to tell the story in all its beauty and variety. It is a wonder that men, so busy making history, could take time to write so valuable a record. The co-operation, patience and perseverance of so many workers is the secret of how it was done and how it has been made so complete and interesting. No one man could have written so fully and so satisfactorily, even had he been available, but no man was available. The book is a work of loving sacrifice.

Every effort was made to have it ready for the celebration of the twenty-fifth anniversary of the founding of our West China Mission. This was impossible. Even if the manuscript could have been prepared for the press, our people, during the closing years of the war, were too agitated and excited to read and study.

During the great National Campaign for an Interchurch Forward Movement, short statements and brief reports regarding our mission work were in demand. Now we have come to a time when we can look back and study the past with the purpose of planning for a greater future.

The book is timely for our young people. It will assist them in celebrating the inauguration of the Young People's Forward Movement. The first circular letter, calling upon the young people to unite in a great forward movement of prayer, study and giving, was sent out on March 26th, 1895. The continued success and expansion of our West China Mission and the growth of the Young People's Forward

Movement have been concurrent. It was the appeal of a small band of workers in West China, facing a great need and opportunity, that impelled the students to become Volunteer Campaigners visiting our Epworth Leagues and Sunday Schools, forming bands for prayer, study and giving. Many of the first contributions to the departments of work in West China were made up of small gifts from great numbers of our young people. The Toronto West District gave the first \$500 for the new Press Building. The Stratford District made a special gift of \$2,000 when a call came for the Chengtu College, which has since developed into the West China Union University. The funds for the Chengtu Hospital came largely from our Sunday Schools, collected by the younger children. The support of the missionaries has been guaranteed and paid by the young people as fast as the General Board has ventured to send them out. There are at the present time seventy-five missionaries in China supported by our young people, nearly all of whom are from the ranks of our Epworth Leagues and Sunday Schools.

The missionaries who have written the book were stimulated to do so by a vision of the multitudes in the twelve Conferences, from Newfoundland to British Columbia, who were waiting for the wonderful story.

The textbooks, "The Heart of Szechwan" and "Our Share in China," and a continual stream of letters published in the *Missionary Bulletin* have all contributed to sustain and increase the interest in our West China Mission and assure for this book a welcome throughout Methodism.

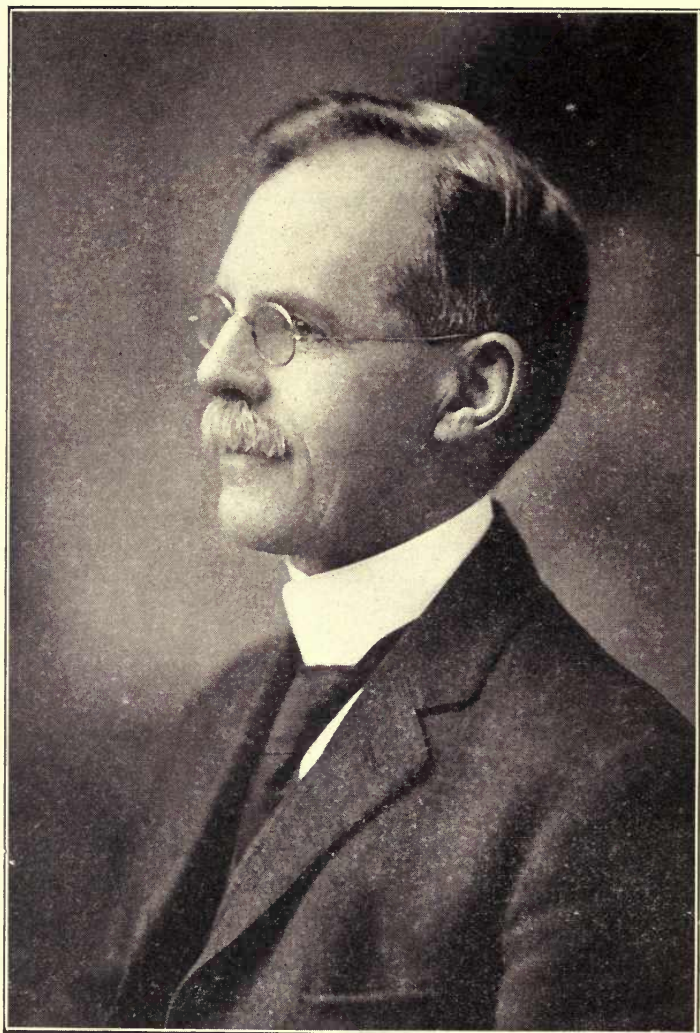
F. C. STEPHENSON.

Methodist Mission Rooms,  
May, 1920.



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THE REV. JAMES ENDICOTT, D.D.  
General Secretary of Foreign Missions.  
1913—



A QUARTER OF A CENTURY  
AND AFTER



⛦ = Total Protestant Christian Constituency 654,658  
(Communicants 312,970).

■ = One Million Persons

The Methodist Church, Canada, is responsible for the evangelization of 10,000,000 represented by 10 squares.

China's estimated population is 400,000,000, her future will be determined by the action of the Christian Church to-day.

## A QUARTER OF A CENTURY AND AFTER

O. L. KILBORN.

Nearly three years have elapsed since the time the manuscript for this book was intended to be ready for the press. The years 1917 and 1918 were years of storm and stress, not unlike some of the years immediately preceding. For the fighting between the opposing armies of Szechwan and Yunnan or Kweichow proceeded more or less continuously in Szechwan.

In April, and again in July, of 1917, fierce fighting took place within the city of Chengtu itself. There were many hundreds or even thousands of casualties among soldiers and civilians, and large sections of the city fell a prey to the torch of the incendiary, resulting in great loss of property as well as loss of life. Other sections of the province, including several of our stations, were also the scenes of fighting, with its inevitable accompaniment of looting and other forms of lawlessness. The fall and winter of 1918-1919 brought a measure of relief, especially from the widespread rule of the brigands, who had been holding certain main roads and waterways for many months.

Right in the midst of all this turmoil, the Mission was favored by a visit from the General Secretary of Foreign Missions, the Rev. Dr. Endicott. He arrived in West China early in December, 1917, visited each of our ten stations, inspected the work carefully in all its departments, attended all three Divisional Meetings and the Council, and left Chungking for down river immediately at the close of Council there in February, 1918. He spent all told something over two months in West China; he travelled through the lines of opposing armies, and through territory given over to outlaws, and on steamer on his way down river was

fired upon. But through it all he was mercifully protected from all harm or loss. His visit was stimulating and helpful, and the Mission hopes that his quadrennial visit may become regular practice.

During these three years all our missionaries have been wonderfully preserved from wounds or death by violence. We have lost a number of our workers by ill-health, resignation or death; we have not had so many reinforcements as we wished; yet the figures for the Mission as a whole have advanced. Instead of 177 workers as reported three years ago, we now number 155 men and women of the General Society and 32 women of the Woman's Missionary Society, a total of 187.

The Mission contributed a share of its force to active participation in the Great War in France. Two of our number crossed from Canada to France, and five others travelled directly from China to France in charge of Chinese labor corps. Some time in 1920 the last of these returning will be back on the field in West China.

As the result of the temporary loss of one doctor to France, the invaliding to Canada of another, and the lack of new missionary doctors as reinforcements, one hospital after another has had to be closed; so that this year, 1920, three of our ten stations are without medical work. These stations are Penghsien, Jenshow and Chungchow. In October, 1919, Dr. Kelly and family returned to the field, and Dr. Williams went as a new worker. Dr. Cox and family sailed in the beginning of 1920. On the other hand two doctors now on the field are due for furlough in the spring of 1920, so that these returning to the field will not do much more than keep present work going.

Our central stations and outstations remain exactly the same as three years ago, namely ten and eighty-one. But church members have shown a gratifying increase, from approximately 1,700 in 1916, to 2,082 on December 31st, 1918. We have now 244 baptized children, 1,584 catechumens preparing for baptism, 3,890 enquirers, and 2,534 others under



TEACHERS AND OFFICERS OF THE CHURCH SCHOOL (SUNDAY SCHOOL),  
JENSHOW.

Christian instruction. The total Christian constituency is therefore the sum of the above figures,—no less than 10,334. Instead of 80 Sunday Schools we have now 101 Schools with 8,956 scholars. These are in part in addition to the 10,334 given above. In 1916 we had no ordained Chinese ministers; now we have eight, six of whom were ordained in 1918 and two in 1919. Our unordained Chinese preachers have advanced from 61 to 105, and we now have 16 Biblewomen.

In 1916 we had a "Provisional Conference"; and now its name has been changed to a "Preparatory Conference," and its organization has been made to conform more closely with the Conference of Discipline. Upon this body a measure of real power has been conferred, and very considerable responsibility has been devolved. The effect upon the growing Church is excellent. Among laymen and ministers alike, the sense of responsibility is growing, and the determination to look well to the extension of the Kingdom of God in West China is taking firm hold of the people.

A Home Missionary Society of the Chinese Church was organized several years ago; but at the Conference of 1918 the Church felt itself strong enough to launch out in active work. A tried and trusted preacher who had been in the work for quite a number of years was engaged to be the first missionary to the aboriginal Tribes occupying the almost inaccessible territory away to the north-west of Chengtu. This missionary, Mr. Mao, was present at the Conference of 1919, to report his first year's work, and made a splendid impression. The infant Society is looking to the appointment in the near future of a second missionary to accompany Mr. Mao.

Day and boarding schools have advanced from 127 to 140, 118 of which are registered in the West China Christian Educational Union. Of the 15,000 students registered in the 330 schools of all West China Missions in the Educational Union, we have more than 5,500 in our 118 schools.

During these three years the Union University has acquired more land, bringing the total to 120 English acres. Three large permanent buildings are practically completed, and are partly or wholly in use. These are the Administration Building, the Baptist College and the Canadian Methodist College,—Hart Memorial. A course in religion has been organized, and is now offered by the University. A fifth Mission, the Church Missionary Society, has entered the Union. The total student body on the campus is now about 400. It has been finally decided that the medical building is to be contributed to the University by the Canadian Methodist Church, or at any rate by Canada, and steps are being taken to interest the whole body of doctors, dentists and nurses in Canada, from ocean to ocean, in the proposal. To this project Dr. C. W. Service, now home from China on furlough, is devoting much time, thought and work.

Annual expenditure for the West China Mission of the General Society has advanced so that for the year ending March 31st, 1919, the total spent on the field amounted to \$225,000. A very large proportion of this advance is due to





THE FIRST PREPARATORY CONFERENCE OF OUR WEST CHINA MISSION,

Held at Junghsien, May 27th, 1918. At this Conference the first native missionary was appointed and sent to the Hill Tribes. The personnel of the Conference included missionaries, evangelists, probationers and lay delegates.

unfavorable exchange from Canadian dollars to Chinese dollars. When the effects of the war have passed, it is expected that exchange will again become favorable, so that one dollar gold (Canadian) will purchase nearly or quite two silver dollars (Chinese), or thereabouts.

In the summer of 1918 the main or central portion of the new School for Missionaries' Children, located in its three-acre compound at the University, Chengtu, was completed and occupied. Early in September of that year the School was moved from the dwelling inside the city which had done duty as school building for some years, to the new building outside the city. During the winter of 1918-1919 the pupils numbered 29, of whom 19 were in residence. Late reports from China indicate that the new building in less than one year from its opening is going to be crowded to its utmost capacity, and at the present rate, will be altogether insufficient to accommodate the numbers seeking admission from our own and other Missions. Provision for an addition has already been made.

Building operations have not by any means ceased, although made difficult by the very unfavorable rate of exchange and by the disturbed state of the country. In addition to the two large buildings already referred to as having been brought to completion on the University campus, Chengtu, namely, the Hart Memorial and the School for Missionaries' Children or "Canadian School," two new dwellings and a fine new brick school building have been erected and brought to completion in the city of Kiating. One dwelling is inside the city, and the other outside the West Gate, close to the new school. All are most advantageously located in regard to light and air, and are therefore in sharp contrast to the dwellings formerly in use in that city. The Harris Memorial School is the gift of Mrs. William Harris (Mrs. Quentin's mother) and family, in memory of Mr. William Harris and daughter, Mrs. Annie Harris MacDonald. It is well built and well adapted for the purposes for which it is designed.



THE HARRIS MEMORIAL SCHOOL, KIATING.

At Jenshow a new brick school building after the same drawings has been built; as also a dwelling for the missionary educationist; both have been needed for years past.

At Luchow the doctor's house has been completed, amid labors abundant. Dr. and Mrs. Wolfendale have carried a great burden of work, attending to a very large number of wounded soldiers, while overseeing the finishing of their house. The Fowchow missionaries are only this year, 1919, seeing the completion of their first permanent dwelling; they have yet to add two or three more dwellings, and church and schools, etc. The Chungchow missionaries have completed their second dwelling, and also their dispensary, which like similar buildings at Fowchow and Luchow will likely serve all the purposes of a hospital for some years to come.

We are exceedingly grateful to be able to record even such a measure of progress as we have had in our West China Mission during these three years, in spite of many difficulties. One of the most encouraging conditions at the present time is the favorable attitude of the people of West China towards missionaries and towards the message we bring. This is evidenced by late occurrences in which we have all taken

part. Again and again on the approach of disturbances, or on the outbreak of actual fighting between opposing armies in or near our stations, the people have come to us seeking refuge. Men, women and children have come, asking to be allowed to stay within our compounds, and we have not refused them. They have lived in our churches, schools, hospitals and unfinished buildings; they have camped on our verandahs; they have tented in our compounds. They were with us in these ways for periods varying from two days to two or three weeks, and in some places they came four or five or six times. They knew that it is now the policy and practice of all parties in China (with a few exceptions), to respect the persons and property of the missionaries; and they took advantage of it.

On our part we were glad to have such opportunities for service thrust upon us. Bible classes and preaching services were held with the refugees, and constant friendly relations maintained.

During these three years missionaries have done much Red Cross work, and several of our hospitals have received and treated very large numbers of wounded soldiers, whether as inpatients or as outpatients.

Both of these forms of work, neither of which was of our own choosing, have reacted in a wonderful manner for the progress of the Kingdom. There has come about such an understanding of the missionaries and of our message as has never been known before. We have come into close contact with Chinese of all classes, but more especially with those of the higher classes, and the result is all for good.

## HISTORICAL SKETCH





CHENG TU, THE CAPITAL OF SZECHWAN, AND HEADQUARTERS OF THE CANADIAN METHODIST MISSION.

1. Woman's Missionary Society; 2. Property of the General Society; 3. Woman's Hospital; 4. Union Women's Normal School; 5. Sutherland Memorial Church; 6. Y.M.C.A.; 7. Street Chapel, East Gate; 8. West China Union University.

## HISTORICAL SKETCH

REV. O. L. KILBORN, M.A., M.D.

The West China Mission of the Methodist Church, Canada, has completed the first twenty-five years of its history. It is hard to realize it; changes have been so many, progress in growth and development has been so striking, and, what is doubtless of most importance, future prospects are so bright, that the time seems very short. The years have flown so rapidly, that the end of the first quarter century has glided in upon us almost unnoticed.

The Mission is not old. The Mission does not even feel old. Our thoughts and plans are all in the future. We have neither time nor inclination to worry over the mistakes of the past. We have very little time to rejoice over the brilliant future that awaits us; we are all so busy praying and planning and working for the realization of that future.

### NUMBER OF MISSIONARIES.

In 1891 a party of eight missionaries left their homes in Ontario to open a new Mission of our Church in China. These were Dr. and Mrs. V. C. Hart, Mr. and Mrs. G. E. Hartwell, Dr. and Mrs. D. W. Stevenson, my wife and myself. Dr. and Mrs. Hart's daughter brought the number up to nine. Mrs. Stevenson was at that time Miss Brown, the first missionary of the Woman's Missionary Society to be sent to China. She and Dr. Stevenson were married in Shanghai, before we left the coast for the interior. Compare this with our members at the Annual Council of the West China Mission held in January, 1917. Then there were one hundred and seventy-seven missionaries of the West China Mission, men and women, married and single, sent to China from our Church in Canada. This includes the workers of



the W.M.S., twenty-seven in number. Of the whole force of one hundred and seventy-seven, twenty-two only were at that time on furlough,  $12\frac{1}{2}\%$ . There are eight Missions at work in this province, having a total of four hundred and eighty-three missionaries. Our Mission numbers 36% of the whole.

DEATHS:—We have not been without loss, for many more than these 177 people have been appointed and sent to the field. The first to leave us was my wife, Mrs. Jennie Kilborn, who died of cholera on July 10th, 1892, after less than one year in the country. Dr. and Mrs. Hart left China in 1900, and Dr. Hart passed away in 1904 and Mrs. Hart in 1915. Typhus fever has claimed two, Mr. Carson in 1910 and Mr. Hockin in 1912. In 1913 there were no less than three lost from our Mission, Mrs. Hibbard from small-pox, and Dr. L. P. Jones from pyemia, and Mrs. Bateman after child-birth. Mrs. Stewart died in Chungking in 1909, just after arrival, and Mrs. Bayne in Chengtu, a month later. Mrs. Ricker died in 1916 in the United States, after a long illness.

LOSSES:—A still larger number have through ill-health or other causes been unable to return to our work in China. After the riots of 1895, Dr. and Mrs. Stevenson retired from the field, largely because of the breakdown in health of Mrs. Stevenson following the nervous strain accompanying the experiences during the riots. The others who have left the field are Dr. Stevens in 1900; Dr. and Mrs. Hare in 1901; Dr. and Mrs. Adams in 1906; Dr. and Mrs. Ewan in 1912; Mr. and Mrs. Henderson in 1912; Mr. and Mrs. Perley in 1913; and Mr. and Mrs. Brillinger in 1916. Dr. and Mrs. Endicott are now also home, Dr. Endicott, as is well known, being Secretary of the Foreign Department of the Missionary Society. As a general rule, however, it will be seen our West China Missionaries have been able to return promptly to their field and work after first, and, in a number of cases, second furloughs. Of the 1891 party, three are still on the field, Mr. and Mrs. Hartwell and myself. Of the first party of reinforcements, who arrived in 1893, my wife, Dr. Retta G. Kilborn, is the only one now remaining on the field. Dr. and



FIRST CANADIAN METHODIST MISSIONARIES TO WEST CHINA, SAILED, 1891.

Standing: Rev. G. E. Hartwell, Mrs. Hartwell, Rev. O. L. Kilborn, Mrs. Kilborn.  
Seated: Rev. V. C. Hart, Mrs. Hart, Dr. D. W. Stevenson.

Mrs. W. E. Smith are next in order of time, having arrived in China in 1896.

**GROWTH:**—In the first decade of the Mission's history, reinforcements were few and far between. In 1891 we were eight adults; in 1901, only twelve, or nineteen, including the Woman's Missionary Society. In the middle of the second decade, 1906, we were only twenty-four, not counting the W.M.S. Therefore the major portion of our workers have come to the field within the last decade, 1906-16, and naturally the large expansion of our work has been within these years.

The 177 missionaries are classified as follows:—Men, 75; married women, 67; single women, 35; therefore, 177, including all workers of both Societies. Of these, twenty-one are medical doctors, fifteen men and six women.

#### STATIONS.

We began with one station, Chengtu, where our first party arrived in the early spring of 1892. In 1894 we felt



#### A FIELD OF GREAT OPPORTUNITY AND NEED.

The first party of missionaries in charge of Dr. V. C. Hart reached Chengtu, which is now the headquarters of our Mission, on May 21st, 1892.

The central stations and districts in this part of our field, beginning with the most northerly, are: Penghsien, Chengtu, Jengshow, Kiating, Junghsien, Tzelutsing, Luchow. The dots indicate market towns.

able to extend by opening another station, Kiating, 100 miles to the south. But it was not until 1905 that we were strong enough to open another city. In that year we opened both Junghsien and Jenshow; that is to say, we appointed foreign missionaries to live in each of these two cities. In 1907 two more were added, Penghsien and Tzeliutsing, and in 1908 one more, Luchow. In 1910, after having completed negotiations with the London Mission by which we took over their work in this province, we were established in Chungking. In 1911 we opened Chungchow, and in 1913, Fowchow. We thus occupy ten cities, as named above, and are solely responsible for the evangelization of twelve millions of people. Three of our stations, Chengtu, Kiating and Chungking, are occupied in common with other Missions. The other seven cities or stations are occupied by us alone. The eight Missions in the province occupy a total of fifty-one stations.

OUTSTATIONS:—In addition to our ten central stations, we work through and in eighty-one other centres, which we call outstations. These are cities, towns, and villages without resident missionaries, but mostly with resident Chinese workers, and, like the seven cities mentioned above, are the exclusive responsibility of our Mission. Our Canadian Methodist Mission territory begins forty miles north of the provincial capital, Chengtu, and extends in an irregular strip through the centre of the province in a southerly direction until it reaches the Yangtse at Luchow. Thence the strip runs almost directly east past Chungking and Fowchow to Chungchow, our most easterly station. The last-named four cities are on the Yangtse. A large section of the province south of the Yangtse, in a south-easterly direction from Chungking, is included in our sphere. We speak of it as "our territory," because it is so acknowledged and recognized by the other Missions through the West China Missions Advisory Board. The population of our territory is estimated at from ten to fourteen millions, and for their evangelization our Mission is exclusively responsible.

## MEMBERS AND ADHERENTS.

Our first convert was baptized in 1896, after a little less than five years' work. The number has grown, now slowly and again more rapidly, until now at the end of the quarter century we have seventeen hundred (1,700) church members, forty-three (43) baptized children, seven hundred and forty-two (742) catechumens preparing for baptism, and fifteen hundred to two thousand enquirers. That is to say, we have a Christian constituency of three to four thousand. We have eighty (80) Sunday Schools with five thousand (5,000) scholars. We have sixty-one (61) preachers, unordained, but by January, 1918, it is expected that we shall have a formally organized Conference of our Church, and that at least seven men will be ordained. Others will follow from year to year, in twos and threes or half-dozens; for among our preachers are good men and true, men who are pastors, men who are teachers, men who are eloquent preachers,—from whom is being raised up a body of leadership not to be despised in the future development of the Christian Church in West China.

## SCHOOLS.

Immediately on arrival we began by opening a small school or two. But these were after the old-time Chinese methods. We hired a Chinese teacher who taught the children to read and write, and to learn pages and volumes of Confucian classics off by heart. The missionary led the children in daily morning worship, taught a portion of Scripture and a hymn or two, and the whole school was required to attend the Sunday services. The influences were good so far as they went. But for many years these, our only schools, were carried on as a "side line" by the busy pastor-missionary, whose work was essentially that of the church and street chapel and out-station. He was, therefore, often away from home itinerating through the country for a week or a fortnight at a time, and so could not give his school or schools continuous or proper attention. From





THE MISSION COMPOUND BEFORE THE RIOTS OF 1895.

time to time a few boarders were also received into the Mission compound, and these had better training. But again, for the reasons just mentioned, this work did not thrive, and the permanent results were meagre.

**SPECIAL EMPHASIS:**—It was not until 1904 that we rose to the conception of the appointment of a man solely to educational work, and Mr. J. L. Stewart was “set apart” to give his time wholly to schools. In 1907 we laid it down as our stated policy that we should have an educational missionary in each central station; to which policy we have been working since. Most of our ten central stations have such a missionary, but not all.

**EDUCATIONAL UNION:**—Perhaps the biggest step in the educational development of our Mission work was the organization in 1906 of the West China Christian Educational





REV. E. W. WALLACE, B.A., B.D.,  
General Secretary of the West China Christian Educational Union.

Union, with the definite appointment some years later of one of our own missionaries, Mr. E. W. Wallace, as Educational Secretary. The object and work of this organization are the "development in West China, under the direction of the Mission and Ecclesiastical Bodies, of a complete and properly co-ordinated system of Christian education, parallel to the system of the Chinese Government, but with such deviations from it as from time to time seem necessary." It includes the "preparation and general oversight of a uniform course of study for primary and secondary schools, the conduct of uniform examinations, the registration, certification and inspection of schools." These things have been actually realized during the last few years, and are being developed and perfected from year to year.

UNION UNIVERSITY:—At the same time a union university was projected, so that in 1910 there was launched, at Chengtu, the West China Union University, formed by the union in effort of four Missions, the Baptist of the U.S.A.; Methodist Episcopal, U.S.A.; Friends, England; and our own Canadian Methodist. The University now owns over one hundred acres of land, just outside the walls of the city of Chengtu; gives courses in arts, science, medicine, and religion, and has connected with it a Union Bible Training School, a Union Normal School, and a Union Missionaries' Training School. A Union Middle School is also under the management of the University Senate. Thus, including all grades, there are now upwards of three hundred students on the University campus.

TOTALS:—Our Mission alone has now 127 schools, of which 64 Lower Primary, 12 Higher Primary, and 2 Union Middle Schools, are registered in the West China Educational Union. In addition we have, under our Woman's Missionary Society, sixteen Lower Primary and five Higher Primary Schools, and one Middle School, for girls, a total of twenty-two, or a grand total of exactly one hundred schools



OUR FIRST HOSPITAL IN WEST CHINA.

carried on by the missionaries of our two Boards, which are registered in our Educational Union. Other twenty-seven are unregistered, and usually ungraded,—making up the one hundred and twenty-seven schools.

#### MEDICAL WORK.

DOCTORS AND HOSPITALS:—Our pioneer party of 1891 included four men, two of whom were doctors and two ministers. Thus emphasis was laid on medical mission work from the beginning. This proportion of medical men has not been maintained, but we have thus far been able to live up to our ideal of at least one medical doctor in each station. His duties include the care of the health of his fellow-missionaries. We have now twenty-one doctors, men and women, working in eleven hospitals in our ten central stations. Over 40,000 individual patients are attended to annually, including out-patients and in-patients and patients visited in their homes. This means a total of 110,000 to 120,000 attendances per annum. These figures give some indication of the steady, silent working of this arm of our service. The direct spiritual results of our medical work are impossible of tabulation. Every hospital is the scene of daily preaching of the Word, in both out-patient department and the wards. Among the in-patients especially is the seed sown faithfully by foreign missionary and Chinese evangelist, who read Scripture and talk and pray with the patients. Scripture portions and tracts are given to every patient as he leaves, and not a few confess Christ while still receiving treatment.

MEDICAL COLLEGE:—A great advance was made by the organization in 1914 of the Medical Faculty of the Union University, and the reception in September of that year of the first class of medical students. Many candidates were found to be insufficiently qualified. Others who were accepted soon became discouraged and dropped out. But we are well pleased that we have now twenty promising young men in attendance, covering the three school years

from the beginning. By means of this institution, we medical missionaries look forward to the "multiplication of ourselves," just as do the ministerial missionaries through their Bible Training Schools and Theological College. So our medical mission work in future will not depend wholly and solely upon the presence of the foreign missionary. We do not close our doors to the non-Christian student, though we favor the Christians. Fifteen of the twenty now in attendance are Christians, some of whom are among the most active, earnest workers in the University.

## ANNUAL EXPENDITURE.

The following table, showing the expenditure for the West China Mission of the General Society, is a valuable indication of our rate of growth:—

Year.	Members of the Mission.		General *Society.
	Gen. Society.	W. M. S.	Total Expenditure one year.
1892.....	8	.....	\$10,364 57
1895.....	11	2	6,372 01
1900.....	15	5	9,989 40
1905.....	22	8	16,311 60
1910.....	102	15	77,817 70
1915.....	149	27	144,306 97
			or including that of the W.M.S. for that year,—about \$175,000
1917.....	151	26	149,525 29

As our reinforcements have increased, so have our losses from time to time, through death or retirement from ill-health or other causes. In the not distant future we shall begin to lose more through death or retirement because of old age. Therefore our reinforcements should be annual, and should show a steady increase in number, rather than decrease. There is no manner of question in my mind as to the ability of our Church to double the present number of missionaries in our West China Mission within the next quarter century, thereby doubling the annual expenditure

or more, and much more than doubling the results of our work in the growth and development of our share of the Christian Church in West China.

#### LANGUAGE STUDY.

When our Mission was founded twenty-five years ago, we had no course of study in the language, nor was there such a profusion of books,—primers, readers, dictionaries, etc.,—as are to be had now, to aid one in the mastery of Chinese. Neither had we any definite notions as to the months or years which should be kept sacred to the study of the Chinese language, unhindered and unhampered by any other responsibility. On November 3rd, 1892, the anniversary of the day we first landed in China, Dr. Stevenson and I opened our first dispensary in Chengtu. In less than two months we were driven to the conclusion that we would be obliged to close it, in order to continue our study of the language. Medical work had already deprived us of all time for study. In less than three months we had closed our doors and begun to apply ourselves once more to Chinese. We never regretted this action.

**TWO YEARS NEEDED:**—At first we had the idea that the new missionary could safely begin at least partial work after one year in West China. In a few years' time this had been extended to a year and a half; but it was not until 1907 that we rose to the height of "two years clear for the language"! In 1908, Council adopted a prescribed course of study in the Chinese language, which was intended to cover at least four years, the first two of which should be wholly given to this work. The 1909 Council provided for the organization of a Language School, which should guide and assist new missionaries in this all-important work for the first twelve months of their life in West China. In 1914 the Union University adopted our Language School, and thereby made it a union institution, whose services have been and are henceforth for all new missionaries of whatever Mission in West China. Its name has been changed, in harmony with the



advice of the China Continuation Committee, to the "Missionaries' Training School," in recognition of the fact that its work is not by any means confined to the teaching of the language. The Senate of the University is responsible for the appointment of the staff of the School. The course is for one year only, although there is a union course of study, which may be followed by the missionaries of any Mission who so desire.

Other things being equal, the missionary who has best command of the language does work of the best quality, no matter whether he is minister, doctor, or teacher, or whether he is engaged in one of the specialties, as accountant, architect, builder, etc. It is our ardent hope that the standard of acquirement in the Chinese language will steadily advance as the years go by.

#### POST OFFICE FACILITIES.

For the first ten years of our Mission's experience, there was no Chinese Post. There was a "Local Post" in Shanghai, and another in Hankow; and later, other Yangtse ports established Local Posts. Letters for the first few years were mailed in any port without stamps, and were carried without charge from one port to another, by the accommodating steamship companies. For the whole of this decade, our Mission paid a small charge of a few dollars per annum to a local postmaster in Hankow, who once or twice a week wrapped all mail, letters and papers, in brown paper, and handed them, addressed in Chinese, to a Chinese forwarding firm who despatched couriers to Chungking and Chengtu. We paid for the brown paper parcel at so much per pound. All mail matter required from two and a half to four months from Canada to West China. In 1901 the recently established Chinese Post Office sent a young Chinese who spoke English, to Chengtu, to rent a building in which to open the first post office. Now we have 10,000 post offices in China, of which 870 are in Szechwan. Letters come to us from Canada in six to eight weeks, and papers in from two to three



months. The service in China is wonderfully good. Railways and steamers are used where these exist; but a very large proportion of all kinds of mail matter is of necessity carried by relays of messengers running night and day over the hills and the valleys, the mountains and the plains of this great land. The two big cities of Chengtu and Chungking in this province are separated by about 300 English miles, but letters pass from one place to the other in three days and a half. Each of these cities has no less than six deliveries of mail daily.

TELEGRAPH FACILITIES:—About thirty years ago the wooden posts were erected that carried the mysterious telegraph wire all the way up the Yangtse to Chungking and then across country to the provincial capital, Chengtu. There were probably only three telegraph stations in the whole province when we arrived, and the cost of telegraphing was prohibitive, except for the well-to-do. Now we have forty telegraph offices in the province of Szechwan, including seven of our ten stations; and the price per word for telegrams is less than half what it used to be. Not a few cablegrams are exchanged between Chengtu and the Mission Rooms, Toronto, every year. There is a fine new volume, the "Missions Code," which greatly facilitates and cheapens this method of communication.

#### RIOT, REBELLION, REVOLUTION.

Three times in the twenty-five years have the members of our Mission been compelled, by outbreaks more or less serious, to leave West China for the coast.

THE '95 RIOTS:—The first was in 1895, when riots broke out in Chengtu, lasting for about a day and a half, in which all our Mission property was entirely destroyed, and all missionaries of all Missions, Protestant and Roman Catholic alike, were thankful to escape with their lives. The causes of riots are always complicated. In this case there were ignorance and suspicion on the part of the common people, as to the character and motives of the mysterious

RUINS AFTER  
RIOTS OF  
1895.



IN LESS THAN A  
YEAR RE-BUILDING  
WAS BEGUN.

foreigners, coupled with carelessness, or, more likely, real connivance on the part of the officials. They ignored our requests for action to allay the unfounded suspicions of the people, and probably thought the occasion a good one to have the despised foreigner driven from their midst. And so we were driven out, taking with us the clothes in which we stood,—nothing else. But, to the chagrin of the officials, and the amazement of the common people, the former were obliged to pay in good money for our lost property, and the latter saw us return in less than a year, to replace and rebuild on a larger and better scale than before. The riots were a splendid lesson to all the Chinese, on the “way not to do it,” if they really wished to hinder the progress of the Gospel.

**THE BOXER UPHEAVAL.**—The second exodus was in 1900, when the Consuls ordered us all out and away to the coast, as the result of the Boxer upheaval in the northern provinces. Providentially, these disturbances did not extend to

Szechwan, at least not till two years later, although there was great danger of it in 1900. The decree from the old Empress Dowager in Peking, to massacre all foreigners in the province, reached the Viceroy in Chengtu three weeks before we left. We little knew at the time of the awful danger that hung just over our heads. There were only whispers, which were fortunately not allowed to reach the people. One day a young man called, to ask me to bring my wife and children to his father's yamen for refuge, in case of any disturbance. His father was a high provincial official. Better counsels prevailed among the high officials who advised the Viceroy, and he chose to take no action. Then the Consul's order arrived, and on July 26th, 1900, we all left the city, as did most missionaries their stations all over the province, and proceeded to the coast. Next year, 1901, all were back in their stations. There was again no loss of foreign life, nor, this time, was there the slightest loss of property. Official guard had been placed over all Mission property, and on our return all was found intact.

MASS MOVEMENT:—Needless to say, the prestige of the foreigner in general, and the standing of the foreign missionary in particular, were immensely raised as a result of the Boxer upheaval and its after effects. Foreigners were no longer despised; on the contrary we were respected and even feared. And from 1901 to 1903 and 1904, we had to deal with the so-called mass-movement towards Christianity. That movement was dealt with as wisely and as well as we knew; but afterwards it was made abundantly clear that a large number of the men who had crowded our chapels and churches, and even of those who had become members of our churches, were attracted not by the Gospel, but by their desire to secure such measure of protection as was possible thereby. They wished to share the increased prestige of the foreigner, rather than the blessings of the Christian experience. Therefore, it was not surprising that many fell away; and yet from among these we secured not a few who are now staunch, faithful, earnest Christian men. Their motives



REVOLUTIONARY DAYS OF 1911.

when they came were not right, but though they came to scoff, they remained to pray.

THE REVOLUTION:—The third and last general exodus was in 1911, because of the Revolutionary disturbances. The very first of these disturbances really began in Chengtu, quickly followed, however, by the armed outbreak in Wuchang, which led to the overthrow of the Empire and the establishment of the Republic of China. In September of 1911, all Chengtu missionaries were asked by the British Consul to gather in the compounds of our Mission on the Si Shen Tsī Street, inside the city. There we were crowded together for nearly three months, and our work much hindered or stopped, but we ourselves were quite unharmed. Early in December the city was looted by the troops and anarchy reigned for some days. As soon as the foreigners could leave, we did so, according to Consular order, almost all proceeding to the coast,—a very few remaining within the province. These were able to return to their stations in two

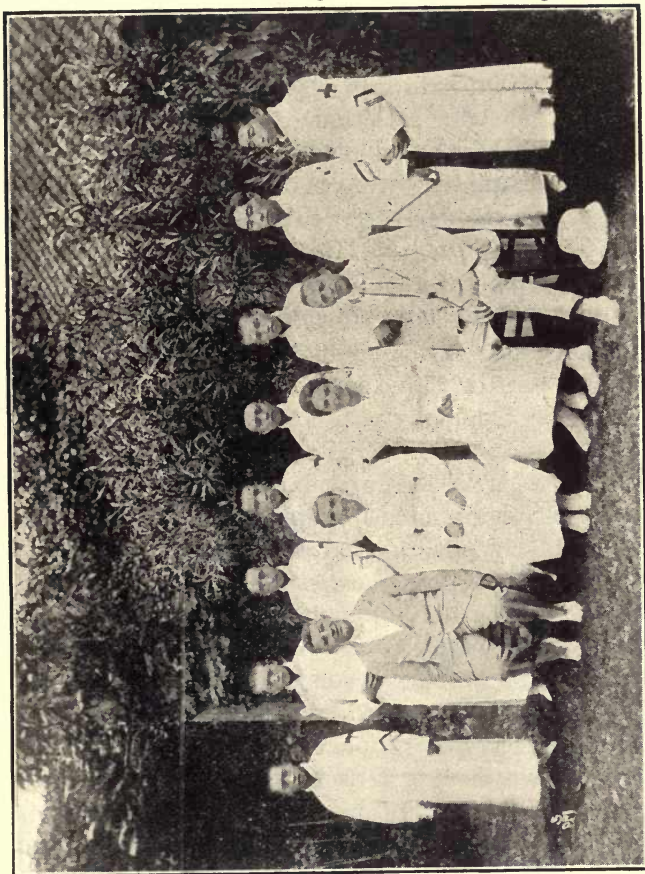
or three months, and late in 1912 almost all missionaries had returned, except those who had gone on furlough.

**PROTECTION:**—Again, notwithstanding all the travelling of missionaries at a time when troops belonging to both Government and rebels were on the move, and when brigands were in evidence on every road and river route, no missionary received bodily harm, nor were there more than insignificant losses of property. I am speaking of West China only. The new Government wherever established took extreme pains to protect foreign missionaries and their property, and to let it be widely known that this was their avowed policy. God was working through them in a marvellous way, for the upbuilding of His Kingdom.

**MINOR DISTURBANCES:**—During the quarter century these have been the three times of greatest disorder, but there have been minor risings or rebellions, often causing the loss of many Chinese lives, and great hindrance to the prosecution of our work. For instance there was the Yü Man Dži rising of 1898, when a French priest was captured and held for ransom for several months; the Boxer movement in our province in 1902, during which there was one irruption of these fanatics into the city of Chengtu, all of whom were killed or captured in a few hours; following the Revolution, there was the local rebellion of 1913, headed by Hsiung Keh Wu, with headquarters at Chungking; and finally the “second Revolution” of 1916, begun by Tsai Ngo in Yunnan, the province to the south of us. The last speedily spread into Szechwan, and the rebel leader soon became Governor of our province, after Yuan Shi Kai had died and the Republic had been reaffirmed. In the summer of 1916, Mr. Wallace while travelling from Chungking to Chengtu, was captured by brigands, and held at first for ransom, but soon released without ransom when Chinese official pressure was brought to bear.

**RED CROSS:**—During the years 1913-16 missionaries of our own and other Missions were able to give no small service in Red Cross work in this province; because the Chinese





GRADUATION DAY AT CHENG TU HOSPITAL.  
Graduate Nurses and Members of the Chengtu Red Cross Society.



provision for the wounded, though far superior to what it was ten or fifteen years ago, is yet altogether inadequate and inefficient. Medical doctors and non-medical missionaries went to the firing line, or as close to it as they were allowed by the military officers, collected the wounded, and sent them to dressing stations, and ultimately to the nearest Mission hospital. Here they were treated and cared for, for weeks and months; pain was eased and lives saved, and the sincere gratitude and affection of scores and hundreds of men,—yes, probably thousands,—were won for all time. Not a few Christian soldiers were met with in this way, among the troops from the northern provinces. There were even a few Christian military officials, and the remarkable thing was that they seemed glad to own their relationship to the Christian Church, and to publish it abroad.

PEACE MAKERS:—Another splendid service which missionaries in this part of China have been able to render during these last few troublous years has been that of mediator between opposing factions, between the attackers and the attacked, between besiegers and the besieged. In a large number of instances, a troop of disbanded soldiers, rightly denominated brigands, has attacked a walled city, their object being nothing more nor less than loot. Usually after they have fired a hail of bullets into the city, wounding some and killing others, leading citizens approach the missionary with the request that he act as go-between. They fear to attempt the hazardous task, and with good reason: they know of what their own people are capable! The missionary, with one or two leading citizens keeping close to his side, approaches the attacking party; succeeds in securing a cessation of fire while negotiations proceed, and in not a few instances has won the sincere gratitude of thousands or tens of thousands, for his unselfish and effective service in promoting peace, and in assisting to prevent disorder and save life. The missionary's qualification for these duties is that he is a foreigner, an outsider, whom all parties and all classes unite in respecting and protecting. He is a Christian man

and a gentleman, whom large numbers have learned to respect and trust because of their first-hand knowledge of his life and character. Further, he is known usually as one who is fearless in the face of danger, compassionate to the suffering, and utterly impervious to any attempt to bribe with money or favor,—should any indeed have the hardihood to propose such a course.

#### CHANGES IN THE CUSTOMS OF THE PEOPLE.

When we came in 1891 we were told that the fashions in China never changed! The sleeves of Chinese gowns were made large and long, so that they completely covered the hands, serving the purpose of mitts or muff in winter. Men wore their hair in a long plait or queue hanging down the back; but a fairly wide ring or circle was always kept shaved over the forehead, over the ears and at the back, leaving the hair growing long from the crown only. Only Buddhist priests shaved their heads completely. Unmarried girls did not shave their heads at all, but always wore their hair plaited and hanging down their backs. Married women did their hair in a knot at the back of the head, drawn tight, flat and smooth from the forehead backwards. All girls and women in West China had bound feet, the only exceptions being the slave girls, who were exempted so they could do hard work.

**QUEUES GONE:**—Now at the end of twenty-five years, the changes are many and startling. Some of these have come with an astounding suddenness, others have been gradual. Probably the most striking change is in the treatment of the hair by the men; for with the proclamation of the Republic in China came the mandate that all queues should be cut off. With the exception of only a comparatively few small sections of this populous land, all the two hundred millions of men have suddenly changed from long hair to short. Some of the poor persist in shaving the circle around the crown, and cutting the hair growing from the crown only once in several months. Many others again have adopted the cleanly

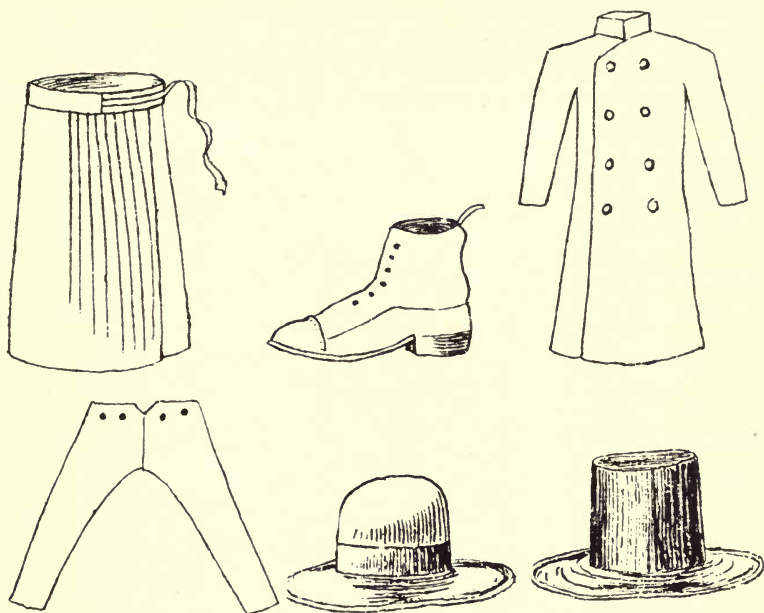
practice of shaving the head completely, once or twice a month. The students and upper classes generally now cut their hair after the most approved western fashion, parting and combing in the latest style.

Formerly no men under forty years presumed to grow beard or moustache; that was reserved as the mark of age and dignity. Now, many young men of twenty-five or thirty proudly nurse a jet-black moustache.

**HEAD COVERINGS:**—Until the Revolution the little black satin cap, with red knot on top, was the universal style. It had no peak or rim, and was of little use as a head covering, except perhaps to protect a bald head from a draft. Now, however, soft cloth caps with peaks are everywhere; while felt hats with projecting rims are worn by all classes, as the height of style. Elaborate sun helmets are imported, but many more are made and sold on the streets of Chengtu, and are worn freely in summer. On special occasions Chinese officials appear in frock coats and silk hats, as to the manner born. One can scarcely take a walk on the streets of this far interior city without meeting young men dressed in western fashion, everything being faultless from top to toe. While these are the exception, those who dress their *ends*—head and feet—in foreign style may be numbered by the thousands.

**FINGER NAILS:**—Formerly the “literary man”—which included pretty much all who could read and write—was fond of allowing his finger nails to grow long. It was the best possible indication that he did no work with his hands. Now, however, the long nails bid fair to go where the long hair has gone; this change is due in part at least to increasing knowledge of the requirements of personal hygiene.

Among women, the very wide sleeves of twenty or twenty-five years ago have gradually given place to very narrow sleeves. Their garments are not made so full and flowing generally, as formerly. The rule that the hair must not be done up on the head until after marriage is not so cast-iron now, so many girls in the girls’ school are seen with their hair done up.



FASHIONS FOR NEW CHINA AUTHORIZED BY THE GOVERNMENT OF THE  
REPUBLIC.

FOOT BINDING:—Best of all, is the beginning of the abolition of the horrid custom of foot-binding. For some years before the Revolution, the girls' schools in this city, whether Mission or Government, enforced the rule that no girl with bound feet should be allowed to enter, and large numbers of the best families ceased to bind the feet of their small daughters. Ladies, young and middle-aged, vied with one another in their efforts to restore their poor little crippled feet to something approaching natural size and shape. I am not sure that the Revolution has helped this movement materially. But it goes without saying that all Mission and Christian influences have always been strongly against the evil practice. The Christian community everywhere is proud of the absence from its midst of all such cripples. Thus the sentiment is growing, although at the present rate, it must take many years to thoroughly root out the custom. The

poor and the ignorant cling to it, largely in proportion to their ignorance.

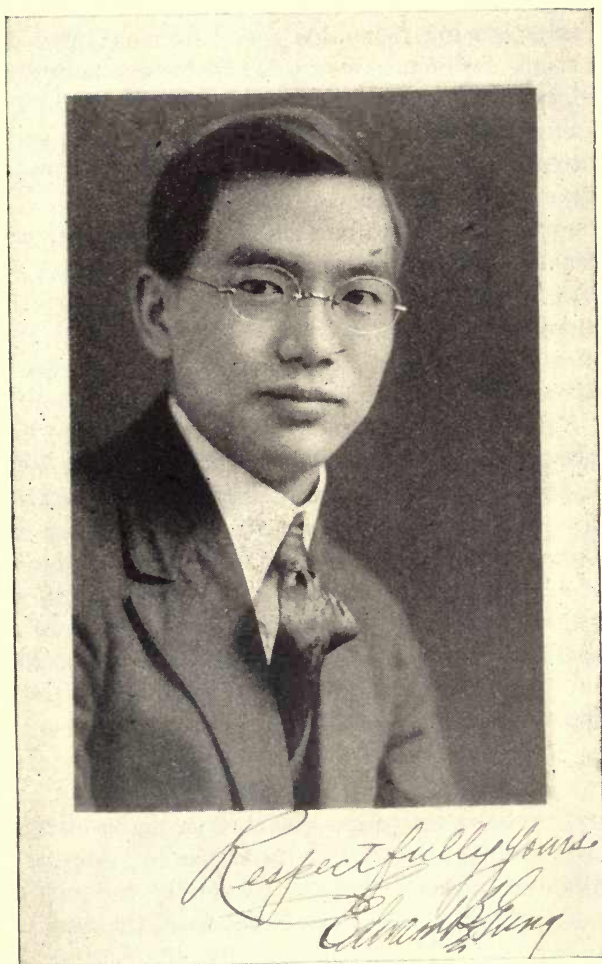
**SOCIAL INTERCOURSE:**—There is as yet not much approach to social intercourse between the sexes, after the fashion of western lands. And there cannot be, with safety, until the standard of moral character has risen. Under present conditions in Chinese society, there might be a much worse arrangement than that of the go-between to arrange matches between the young man and the young woman, always provided of course that the parents of the two young people are the ones who are ultimately responsible.

**GREETINGS:**—Under the old regime when men met on the street, or in the guest room, they placed their fists together, and bowed while they raised and lowered their hands. Since the Revolution that old-fashioned bow has been abandoned, and now men touch or raise their hats to one another. The better cultured shake hands freely, and doubtless it is only a matter of time till western forms of greeting are transferred generally to China.

**SPECTACLES:**—One very interesting and welcome change introduced only since the Revolution is that in connection with the treatment of one's spectacles. Rigid custom required that in greeting a guest or any one of higher rank or position, one should remove his spectacles from his face. This custom was as rigid as is the western custom of removing one's hat on greeting a lady; and it was often very inconvenient for those who were more than ordinarily short-sighted. For instance, it followed naturally that when the congregation stood up to pray, or knelt down, off came the spectacles, and perhaps the hat, very carefully, in order to prevent accidents. Now, however, western custom prevails, and we bespectacled people are happy.

**OFFICIAL CALLS:**—Under the old regime it was essential that one should ride in a sedan chair when calling upon an official, or upon any one of high position. The Revolution changed all that, and now foreigners or Chinese walk or ride a horse, or even a bicycle, when calling upon any one, even the highest provincial officer.





EDWARD GUNG, A REPRESENTATIVE OF NEW CHINA.

WISE RESTRAINT:—It is evident that the Revolution is responsible for many innovations. Many restrictions were cleared away, and a large degree of freedom assured. These restrictions were not so much those of the passing dynasty as of long-established custom. The established custom or practice of society in China is exceedingly difficult to break



through; yet with all the inconveniences, there are many good results flowing from this fact. Convention is for the most part an excellent safeguard, and cannot be lightly disregarded without inviting disaster. Especially is this the case in a society such a large proportion of the members of which are illiterate, and have such a low standard of morality.

**TURMOIL:**—It is five years since the Revolution, and still we are in the midst of turmoil. There is jealousy between the North and the South; there is strife for position and power; there are inter-provincial suspicions and enmities, followed all too often by armed outbreaks, with the loss of many lives. Every such miniature war is the signal for the rising of the numerous bands of brigands with which the country swarms. These outlaws, who are often disbanded soldiers, and who have carried off with them their rifles and quantities of ammunition, sometimes get together in sufficient numbers to not only terrorize the countryside, but to actually accomplish the capture and looting of cities. One realizes that much of the glamour of the new form of government has already given place in the minds of the masses to a great longing for even the degree of law and order enjoyed under the rule of the despised Manchus.

#### THE ATTITUDE OF THE PEOPLE.

No other change is quite so marked as that which we have witnessed in the attitude of the Chinese people towards foreigners and towards Christianity during the past twenty-five years. When we first came we were despised, even by the lowest classes. To the literati and the gentry, we were beneath contempt, fit only to be mobbed and driven out as opportunity offered. It was commonly supposed by many that we must have committed some crime in our own country, and that we were trying to escape the consequences by fleeing to this far interior province of their country. Our personal teachers were usually literary men, sometimes men of degree. They taught their language to us because they were in need

of the few dollars we paid them per month; but no one of them cared to be seen in the company of a foreigner on the street. I remember well how, when I persuaded my teacher to go with me through the streets on one occasion, he was careful to walk well in advance, so that he might not seem to be in my company; or if thought to be with me, then it would be evident that he was my teacher, and therefore the superior of his *pupil* who walked meekly behind. Fun was freely poked at us by the bystanders whenever we appeared on the streets. To help along our respectability, we not infrequently hired a sedan chair, which we had follow along behind. This gave us a little standing before the lookers-on which we would not have had, if afoot and unattended. An excellent bit of humor was that of a man on the street one day, who remarked as I passed: "Dwan dy lai liao," "The shortened man has come." It referred to my short hair, in the first place, which was in such marked contrast with the Chinese queue, and in the second place, to my short coat, which was in such contrast with the long gown of the Chinese. Everybody laughed freely, and I passed along discomfited and annoyed, but having insufficient language to attempt a reply of any sort.

MAKING FRIENDS:—Our medical work made friends for us, a few; and through our preaching services we gradually became known to a wider circle. But in 1896, on our return from the coast after the riots, we were shown such marked attentions by the magistrates and other officials, who were now anxious to give us their protection, that our position was markedly altered. The most gratifying result was the large increase in the crowds who now flocked to our preaching services, and in the number who manifested their willingness to study the Scriptures, and to learn of Jesus.

"FOREIGN BABY":—We have never been subjected to the vile epithets which are so commonly used even yet by Chinese crowds in Central China, in venting their ill-will towards foreigners there. About the worst we have ever heard is "Foreign Dog," "Foreign Baby," etc. The well-known

term, "Foreign Devil," so often heard at Hankow, for instance, is all but unknown in West China. Latterly all disrespectful terms of whatever description have disappeared from the vocabulary of all classes in our part of China. One may walk the big city of Chengtu from end to end and never hear a word of the least disrespect.

**PURCHASING PROPERTY:**—Previous to 1896 we found extreme difficulty in buying property. The officials put many obstacles in our way, or prevented such a transaction altogether. From 1896 onwards all was made easy. And yet the great Boxer upheaval in the north much more profoundly affected the attitude of the whole Chinese people towards foreigners of all classes, whether missionaries, merchants, or consuls. Undoubtedly this was due primarily to the discovery of the power of foreign nations, and at the same time the weakness of their own country. Peking had been occupied by the armies of the Powers, the Empress Dowager driven out and the Court scattered. Nor was China allowed to escape a heavy indemnity, in return for her unprovoked attack on the ministers of all the nations.

**SEEKING THE MISSIONARY:**—From 1901 onwards, then, we were inundated with requests to send a missionary or a Chinese preacher here or there, to "open a chapel," or to "start a school." "Large numbers of men," we were told, "were meeting together in a certain city or town, but found it extremely difficult to understand the Gospel without a teacher. Would we not send one?" To some of these requests we were able to respond, though not by any means to all. Our membership increased in a very gratifying way; and although, during the decade following, many proved unstable, yet a goodly number remained steadfast, and grew in the knowledge of our Lord Jesus Christ.

**THE REVOLUTION, 1911:**—The next epoch-making, as well as epoch-marking, event was the Revolution of 1911. From that year onwards, we have the most complete reversal of the earlier anti-foreign attitude that has been known, I suppose, in the world's history. During all the fighting, some

of it very fierce and sanguinary, in 1911-12, both Imperialists and Republicans were at great pains to give every possible protection to foreigners of every nationality, and to all foreign property. And they succeeded.

**HAVENS OF REFUGE:**—Now what a change from twenty-five years ago! A single illustration will suffice: in 1916 when disorder broke out in several parts of our province, Chinese of all classes, including the official and literary classes, fled to our Mission compounds for protection. They seemed to have confidence in the trustworthiness of the missionary, and also in his power to protect. In station after station was this the case. To mention only one or two,—our Luchow church was occupied by a host of women and girls, who took refuge there from possible maltreatment by the lawless soldiery. There were so many that the usual services could not be held on Sunday; and many men were allowed to camp down in the dwelling compound. In Tzeliutsing, large numbers found refuge with our missionaries, including gentry and officials. In Chengtu, hundreds of refugees, women and girls, filled our W.M.S. hospital and other compounds; and many men were entertained in our men's hospital. In Chungking our new Guild building proved a haven of refuge at the same time.

**UNPRECEDENTED OPPORTUNITIES:**—Under all circumstances, our churches, schools, and hospitals are filled with listeners, students, and patients. All opposition to the propagation of the Gospel has disappeared; men in all walks of life seem open to conviction. There is a very perceptible spirit of enquiry, which welcomes conversation on the nature of the claims of Christianity. Special meetings among students result in the pledging of scores, of hundreds, and even of thousands, to begin systematic study of the Bible, and to practise daily prayer. Assuredly the attitude of the Chinese people has changed, towards the foreign missionary, and towards the Gospel he preaches. This does not mean that everybody is rushing to enter the Church or to become a Christian. But it does mean that the present opportunity

confronting the Christian Church in China is absolutely unprecedented. The situation demands the entire consecration of the missionaries and Chinese Christians; it demands the sanctified wisdom and devoted earnestness of every Mission and Church organization at work in this great country, so that full advantage may be taken of our opportunities and our privileges, for the hastening of the coming of the Kingdom of our Lord.

#### THE MISSION OF THE WOMAN'S MISSIONARY SOCIETY.

In 1891 Miss Brown sailed with the first party for China, as the first missionary of our Woman's Missionary Society. Her marriage with Dr. D. W. Stevenson at Shanghai before proceeding into the interior was regarded, however, as severing her relations with her Society. The next missionaries sent by the Woman's Missionary Society to China were Miss S. C. Brackbill and Dr. Retta Gifford. They reached Shanghai in February, 1893, but because of the exigencies of travel did not reach their destination in West China till a year later, the beginning of 1894. In a few months' time, Dr. Retta Gifford became Dr. Retta Gifford Kilborn, and this process of attrition has (happily or unhappily,—depending upon the point of view!) continued until this day. Not a few of the strong workers among our married women came to China under our Woman's Missionary Society. So whether in the one Society or the other, their faithful, effective work for the Kingdom goes on.

LOSSES:—Other W.M.S. workers have been lost to our Mission by marriage with members of sister Missions. On the other hand we have captured from others nearly as many as we have lost. Several workers have been lost by death or retirement through ill-health. Hence the small number of missionaries under our Woman's Missionary Society at the present time, in comparison with the total number sent out.

PRESENT STAFF:—The twenty-six workers are stationed in seven of our ten central stations, and are doing evangel-





MISSIONARIES OF THE WOMAN'S MISSIONARY SOCIETY, WEST CHINA.

istic, medical, and educational work,—always for women and girls only. Their one hospital is located in Chengtu, one block from our General Society's hospital. It is a fine new building just completed in 1916, with a capacity of about sixty beds. Drs. Henry and Speers are in charge, with Misses Wellwood and Asson in charge of the nursing. There is a fine class of Chinese girls as student nurses. A large, three-story brick building is nearing completion as a home for these nurses.

**SCHOOLS:**—There is a splendid, large brick building, at least three stories high, used as a boarding school for girls in each of the three centres, Chengtu, Jenshow, and Tzeliut-sing. In each one are housed several scores of bright girl students, the majority of whom are Christians, and more being added all the time. These all go to the establishment of the strongest bulwark of Christianity anywhere,—the Christian home.

**EVANGELISTS:**—The Woman's Missionary Society evangelistic workers gather Chinese women in classes for teaching, giving them simple Bible truths at the beginning, or, as often happens, having to first teach them to read their own language. Some itinerate through the villages, teaching and

preaching to the women and girls. This work is necessarily closely related to that of the church, and this worker's activities are more especially co-ordinated with those of the pastor-missionary.

**THE ORPHANAGE:**—In addition to the forms of work already mentioned, there is an orphanage in Chengtu, which was founded in 1897 in memory of Miss Ford, a missionary of our Woman's Missionary Society who died that year. Within its walls many little girls who have been cast away or forsaken by their parents have been reared, trained, loved and cared for, until they too have gone out to help swell the number of Christian homes in the community.

Within recent years our W.M.S. workers have established several Women's Schools, which have done, and are now doing a most useful and helpful work.

**NEEDED REINFORCEMENTS:**—Like the work of the missionaries of the General Society, that of the Woman's Missionary Society is capable of indefinite expansion, limited only by the number of workers and by the funds at their disposal. The Mission Council of the General Society continues to urge year by year that the Woman's Missionary Society send workers at the earliest possible moment to each of the three central stations where they have not yet opened work, Chungking, Fowchow, and Chungchow. The W.M.S. Council agrees to do so, just as soon as their home authorities provide them with the necessary women. At the same time, it is matter of common knowledge that their work in every one of the seven stations now occupied is seriously undermanned; so that a steady, large reinforcement is needed year by year, in order to adequately cope with the situation.

#### PROSPECTS FOR THE FUTURE.

"The future is as bright as are the promises of God." And these look particularly bright to us in China at the present time. The work of seed-sowing goes on and increases; but this part of the work tends to pass more and more from the missionary to the Chinese workers and mem-

bers. The missionary is drawn to give himself more largely to intensive work, the cultivation of our Christian community, the training of leaders, whether ministers, teachers, doctors, or other men and women who will by force of character and of brain power fill prominent places in society. This training is done by both precept and example; we shall not soon get away from the immense value, the indispensable character, of the life and work of the missionary, as something tangible for the Chinese to follow.

WANTED: WORKERS:—How we need more workers! Both men and women are needed, of the highest possible qualifications; the very best and highest are not too good. We want men and women of character, first of all *good*, then adaptable, ready to *give themselves*, eager to serve, even as was Jesus Christ; and yet they must be men and women of good sound common sense, apt to learn, willing to be guided by the judgment of their brethren.

PLANTS:—We need land, as sites for churches, schools, and hospitals; and then we need these buildings. We are still a long way from being properly equipped for the most efficient work. And we need funds for the carrying on of these institutions; for the support of our Chinese preachers and teachers,—at least partial support. Self-support is being inculcated, and will be reached in time; but it must be gradual.

INVESTMENT OF FUNDS:—Here is opportunity for *investment of funds* that will never cease to bear the highest rate of interest,—in Christian manhood and womanhood, in Christian homes, in the transformation of society, and in the reorganization of the state,—in a word, in the hastening of the growth of the Kingdom of God.

INVESTMENT OF LIFE:—Here is opportunity for the *investment of lives*, utterly unsurpassed on this round earth. Young men and young women who will put their lives into this great work of bringing Christ to the Chinese and of bringing the Chinese to Christ will read a glorious reward, both in this life and in that to come.

AND PRAYER:—Here is opportunity for the *investment of prayer*, which after all is the first and most important need of our West China Mission. We missionaries pray, and our Chinese Christians pray, and we are very conscious that many, many prayers ascend in Canada for us and our work. But all of us who pray are a very small number as compared with the whole. There is a mighty host in the Homeland whose prayers we claim, who have not yet begun to pray as they might, for this work. The future of the West China Mission is with those who pray.

THE GOLDEN JUBILEE:—The first quarter century has gone; what has the second quarter century in store for us? We should have three hundred and fifty missionaries, men and women, married and single. We should have fifteen central stations and one hundred and twenty outstations. We should have a force of fifty ordained ministers among the Chinese. We should have at least fifty University graduates as teachers, and a similar number of doctors, besides many others who will reckon as leaders, Christian leaders, among their people. We should have a membership in our West China Church of ten thousand, besides many thousands of adherents, many of whom will be real Christians in heart and life. Who is sufficient for these things? Thanks be to God who giveth us the victory through our Lord Jesus Christ.

## THE FIELD



## CENTRAL MISSION STATIONS

PENGHSIEN.

CHENG TU.

JENSHOW.

KIATING.

JUNGHSIEN.

TZELIUTSING.

LUCHOW.

CHUNGKING.

FOWCHOW.

CHUNGCHOW.

## THE FIELD

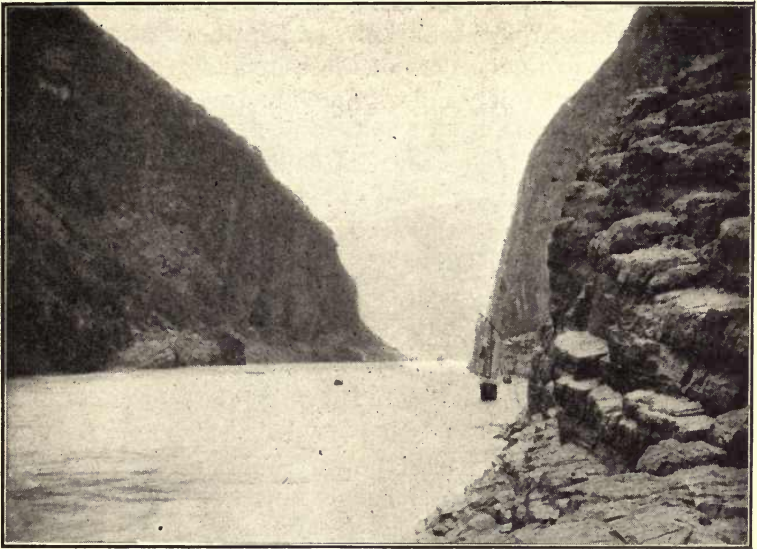
THE REV. R. O. JOLLIFFE, B.A.

If a sheet of cloth were laid out on the table and then pinched up in the centre, it would represent fairly accurately the physiographical formation of Central Asia. The higher part would represent the curving mountain ranges that in succession parallel one another from Northern India through Tibet to the North of China. The creases and crinkles would be the endless valleys and river basins, while the level edges would represent the irregular plains on the confines of the continent bounded by seas and oceans. From everlasting storehouses mid ice-bound hills on this the roof of the world are released the waters that, flowing north, south, east, west, form in their courses several of the greatest rivers of Asia.

THE YANGTSE:—Toward the east flows the longest and most important of all—the Yangtse; a river linked with the destinies of more of mankind than are the combined waters of all North America. It waters the fields, it fills the cisterns, it turns ten thousand water wheels, it carries a countless fleet, it brings fish to its shores and gold in its sands, and after winding its tortuous path through six provinces and gathering the trade of all central China, it opens majestically into the sea. Here at last, three thousand miles from its source, grown itself to sea-like dimensions, and carrying the commerce of the nations upon its broad bosom, it flings back the intrusion of the salty tide, and for three hundred miles from land continues in uneven contest to battle for its yellow identity. Just midway in its long course, but quite near its navigable source, this mighty river enters the territory,—ecclesiastically speaking,—of the Canadian Methodist Mission. So much does this part of China depend upon the Yangtse that the story of the river



CHINA'S GREAT WEST.



THE HIGHWAY TO SZECHWAN IS THE YANGTSE, WITH ITS  
MAGNIFICENT SCENERY.

is the history of the land, and a glance at its windings through our Mission district may not be out of place in a description of this West China field.

HUNDREDS OF MILES OF RIVER STATIONS:—Of the innumerable sources of this venerable river, those which come to light in the hills far to the north of Penghsien are perhaps of most interest to us. Two branches scatter themselves over the plain in countless irrigation streams, then pull in their tentacles like an octopus to join the main stream again. The largest, passing Chengtu, joins the main river, the Min, at Kiang-keo, ready to labor down the rough path through the hills to Kiating. Here the river is joined by the streams locally called Tung and Ya, their waters still foaming from a break-neck plunge through the mountains of Omei and beyond. At Kiating it leaves our Mission territory and runs south to Suifu, where it merges its clear, pure waters in the muddy Yangtse, to be cleansed again only in the

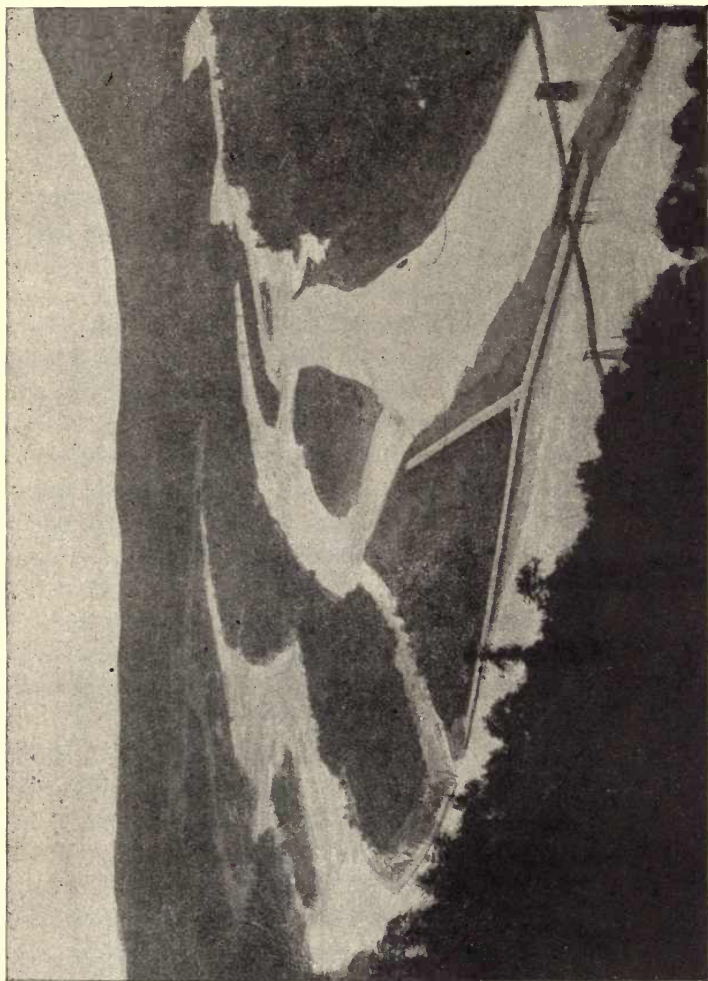
infinite ocean. The Yangtse first touches a Canadian Methodist Mission station at Luchow, and its out-stations flank the banks up to the borders of the Chungking prefecture, a distance of about thirty miles. One hundred and fifty miles farther down, the Yangtse sweeps past Chungking's lofty buildings perched high above its banks, and commences a journey of two hundred miles through the district taken over by our Mission from the L.M.S. in 1910. This is, indeed, the largest part of our field.

**GEOGRAPHICAL POSITIONS:—**The position of our Mission geographically is between 103 degrees, 40 minutes, and 108 degrees, 20 minutes, east longitude. The 104th degree passes near Penghsien and Kiating, the two stations farthest west in our mission field. This line, if projected through the north pole, would pass over into Saskatchewan, somewhere near Regina, while the eastern limit would cross to the west, and pass somewhere in the vicinity of Maple Creek, Sask. The distance represented by these points is of course much greater in Szechwan than in Canada, because so much nearer the equator. The most northern point—apart from the Tribes district—is about 31 degrees north of the equator, while the most southern boundary is a little north of 28. Luchow, our most southern station, is less than 29 degrees from the equator. If our field were transferred to its antipodal position, it would lie in the northern corner of Mexico, along the gulf of California. Its total is 20,000 square miles, or almost the area of the province of Nova Scotia. In each of these districts are certain cities centrally located for all of West China, and as these must be used by all missions alike, they are made common territory for all missions. Such cities are Chengtu, Kiating, Tzeliutsing, Luchow, and Chungking.

**OUR RESPONSIBILITY: OVER TEN MILLIONS:—**Szechwan, (literally, "four streams") is the largest and wealthiest province in China. It has an area of about 167,000 square miles, but the western half, forming part of the mountain land of Central Asia—much of it over ten thousand feet



high, and in some places sixteen to nineteen thousand feet in height—is very sparsely settled. The east-central portion of the province, that in which our Mission is located, consists



THE HEAD OF THE GREAT IRRIGATION SYSTEM OF THE CHENG TU PLAIN.

of a vast red sandstone table-land of about sixteen hundred feet elevation. This is generally known as the "Red Basin." Owing to the friability of this sandstone, the humidity of the atmosphere, and the economic system of agriculture, the land

is exceedingly fertile and can support a dense population. The estimates of the population of Szechwan vary from thirty to over sixty-eight millions, but it must be confessed that all estimates are lacking those data which would make them very dependable. Perhaps sixty millions would be the general estimate. Considering the sparsity—comparatively speaking—of the western and northern portions of the province, and the density of population of those portions of the province where our Mission field lies, it is certainly not an over-estimate to conclude that our Mission is responsible for the evangelization of at least ten million souls in Szechwan.

ANNIHILATION OF THE INHABITANTS:—It is really disappointing that there is no history of Szechwan, in the sense of data explaining the characteristics of the people of the present time. On account of the massacres of Chang Hsien Chong, about 1640 A.D., the ancient history of the land throws little more light on the development of the modern Szechwanese than the history of the Indians would throw on the life and character of Canadians. With the exception of three counties, and some isolated families, the whole province of ancient Chinese was exterminated; the land became a wilderness, and so unfrequented the great highways that silver would lie scattered along the road for days because there was no traveller to pick it up. This was as recently as the time of the fall of the Ming and the rise of the Manchu Dynasty in the 17th century.

POPULATION:—As soon as order was restored a Great Trek for Szechwan began. Canada is said to have the best immigration system in the world, but it is probably not nearly so effective as that of the early kings of this, so-called, "Great Pure" Dynasty. In the more thickly populated districts of Eastern China, the people were simply taken from their homes, and with their hands tied behind their backs were driven to the vacant lands of Szechwan. They came from a number of the provinces, but principally from Fu-Kwang, as they call it, meaning Hu-Peh and Hu-Nan (north-of-the-lake, and south-of-the-lake province), Kwang-Tung (Canton,

or Eastern Kwang) and Kwang-Hsi (Western Kwang). Almost every city, town, and village has its "five-spirit-temple" in which are idols sacred to the above four provinces and Szechwan.

**PSYCHOLOGICAL SOURCES:**—While some light on the character of this race, and some trace of the hidden forces which direct their present life, may be found in the history of the various provinces, by far the strongest influence exerted on a people bodily transported, like Israel of old, to absolutely new surroundings, comes, not from the past, but from the new circumstances which meet them, and the new environment which conditions them. Particularly is this so in a mixture of people drawn from many sources. Hence, in a peculiar sense the physical characteristics of this province bear an intimate relation to the personal characteristics of the people, and a special significance applies to the description of our mission field as such. As a matter of fact, also, the people of this old land (as old as Canada) are really young (as young as Canadians) for when they were trudging west to their home in far-off Szechwan, the bold French and English were haling toward the setting sun in new America. Less than three hundred years has absolutely unified this people—rejuvenated so arbitrarily by migration—and the resultant is a race, virile, enterprising and hopeful. In disposition they are pleasant, but still retaining some of those unpleasant "sharper" qualities, so common among primitive races. It is perhaps accounted for by their recent experience with primitive conditions, and also by the fact that there has been constant assimilation, through the years, of the Tribes people on the borders.

**INDEPENDENT TEMPERAMENT:**—Whether because of climate and physical conditions, or because of some psychological disturbance following a forced migration, in any case the Szechwanese are anything but the most submissive people in China. An ancient book says, "When there is trouble in the Empire, it is in Szechwan that order is first

disturbed and last restored, where peaceful days are few and days of confusion many." The last fifty years have been no exception. From the Taiping Rebellion to the present year, except in 1900 (when Szechwan honored herself forever by remaining in comparative quietude while most of the Empire was seething in fanatical upheaval), Szechwan had been to the fore in nearly every uprising. It was Szechwan that raised the disturbance which ended in the Revolution; it was Szechwan that strongly opposed Yuan Shih Kai when he became autocratic in 1913; and it was Szechwan that was the deciding factor against the monarchy in 1916. It is said in this connection that Yuan Shih Kai was absolutely sure of the loyal support of his trusted friend Ch'eng Er Ngan—the governor of the province—and that the latter's decision to abandon the monarchical party came as a bolt from the blue to poor Yuan, and was the blow which killed him. To bring history up to within the last few days, it is only necessary to note that Szechwan is still looking for trouble.

#### NATURAL RESOURCES.

The climate within the area covered by our Mission, speaking generally, is very even, whether one judges it in relation to seasons or in relation to space. The one marked feature is its humidity; this marvellously assists growth, but it makes 40 degrees above zero seem piercingly cold, and 95 degrees unbearably hot. Sunshine is supposed to be so rare (particularly in winter) that, tradition says, the dogs bark at the sun when they do see it. During the cold weather the temperature often falls below freezing, and sometimes there is a fall of snow. Ninety-five degrees is said to be an average maximum heat in summer. There are supposed to be light rains in the winter and in spring, interspaced with blinks of sunshine, leaving the heavy rains for the hot weather. Fogs in winter and mists in summer are of very frequent occurrence. As a matter of fact, however, these "mysterious" and "sundry" regulations for the guidance of the climate are systematically disregarded by the weather.

OUR FIELD RICH IN MINERALS:—A number of places within the confines of our Mission are more or less rich in minerals.

*Lan-Chwan* in the south is exceptionally so. *Iron*, *salt* and *sulphur* are found in abundant quantities. In fact, a large part of the province's supply of sulphur comes from *Lan-Chwan*; which mineral, by the way, is a kind of government monopoly.

*Penghsien*—or rather 90 li from the city of *Penghsien*—has a *copper* mine, the metal being taken to *Chengtu* for use in the arsenal and mint there.

*Junghsien*, *Weiyuan*, and *Tzeliutsing*:—A range of hills crosses from *Suifu* toward *Tzechow*, passing through the counties of *Junghsien* and *Weiyuan*. The lower hills of this range are extremely rich in minerals, and particularly so in *Weiyuan* county. *Tzeliutsing* is mineralogically included in this area. Exceedingly interesting is a journey through *Hsin-Chang* to *Lien-Chiai-Chang* (two of our outstations in *Weiyuan* county). After descending from the hills to the river one travels six or seven miles along the bank of a strange stream. It is everywhere bubbling with *gas*, just as if it were boiling. There are places by the roadside where the gas can be lighted with a match as it issues from the ground, while up on the hills above the farmers use it in their kitchens. The bed of the river is covered in some places with a white precipitate, in other places it is as green as copperas, while the whole valley is filled with the aroma of sulphuretted hydrogen. Farther down the bank of the stream, as well as in the hills above, numerous punctures are seen in the banks. These are the entrances to *coal* mines, and as you go along the mountain path you may be startled to see a naked boy suddenly crawl out of a hole in the bank followed by a sled loaded with coal. These coal mines are very frequently drowned out. *Salt* is found here also. Near *Lien-Chiai-Chang* one may see shallow excavations where *iron* has been mined. This is first burned in the old-fashioned lime-kiln style, and later smelted in a furnace. *Charcoal* is





COAL MINING.

Wanted, mining machinery instead of boy power.

used exclusively, as they claim that the coal at hand could not be used successfully. That there is *petroleum* in this section of the country would seem to be proved by the fact that small quantities are being brought up along with the brine in several of the Tzeliutsing salt wells. *Coal*, however, as well as *salt* and *saltpetre*, can be secured within reasonable distance of almost any place in our mission field. Tsingyuanhsien produces considerable salt.

**FOOD SUPPLY:**—A question of vast importance in the daily thought of the people of the district in which we work is, "What shall we eat and what shall we drink?" particularly the former, though, thanks to a favorable climate, a fertile soil, and an enterprising turn of mind, the people living in our Mission field are not constantly on the ragged edge of famine as they are in some parts of China. What do they eat? Most valued of all is meat. The rich eat it when they like, the ordinary working class two or three times a month (perhaps), and the poor when they can get it. *Pork* at 5 or 6c., *mutton* at 3 or 4c., and *beef* at 2 or 3c. a pound represent not only the prices of the various kinds of meats, but the difference in wages between the different classes of workmen—skilled or unskilled, etc. In the case of beef, even in Mohammedan districts, only a small proportion of the

cattle used for food die a violent death. In some cases the killing of healthy cattle is restricted by law. The staple food is, of course, *rice*, and of this there are more than *ten very common varieties*. At present its value is about one cent per lb. This is much dearer than it was two years ago. The people of this district have with their rice a choice during the year of over *fifty-five kinds of vegetables*, besides a lot of browsing and nibbling at plants we would never think of using in Canada. Of *fruits* there are *more than forty varieties*, and fresh fruit is procurable almost the whole year round. *Flour* is used in many ways, but particularly in the preparations for food, in the way of "snacks" out of hours. A peculiar thing is that a number of things common to both Occident and Orient are used as food by the one people and



MARKET DAY IS PREACHING DAY FOR THE MISSIONARIES,

not by the other. *Pumpkins* are quite common, but in this place are considered inedible by the Chinese and some even claim that they are poisonous; on the other hand *sunflower seeds* and the *petals* of certain flowers are considered quite a delicacy. *Dog meat* is by no means tabooed and *horse meat* is scarce only because horses are comparatively few. The deficiencies in the meat diet of the Chinese of this part of China are not so serious as one might imagine. To begin with, the climate is so warm that meat is not needed as a heat producer. Then there are a number of *oil-producing plants* that help to make up for the lack of meat,—oil of the *sesamum*, oil of two varieties of *peanuts*, and *vegetable oil* made from a plant that looks like *rape*. There are, too, all kinds of savors, both natural and manufactured: any flavoring you wish from *Cayenne pepper* to pea leaves.

IMPORTED FOODS:—In addition to the local products many foods are imported from other provinces—*pork* and *pears* from Yunnan, *dried figs* from Shensi, and many other commodities too numerous to mention. Farther away still, the fancy *seaweed* and *fish fins* come from the far-off ocean to grace the feasts of the rich, while *bottles of candies* and *tins of biscuits* whose labels are familiar in every confectionery in Canada can be secured in almost any city.

OPIUM, ALCOHOL AND TOBACCO:—Nature has by no means denied the Chinese of this district opportunity to indulge the appetites. *Opium*, since its growth in Szechwan has been prohibited, has been imported from Yunnan province. This drug still has a tremendous hold on the people, although its use has been very much curtailed, and particularly among the young. As the source itself seems to be gradually drying up, it cannot be long before the evil will automatically stop. Alcohol made from rice, and spirits made from a mixture of barley, millet and Indian corn, are sold very cheaply, but strange to say we do not see the drunkenness that one would in a “wet” district in Western lands.

*Tobacco* is grown all through the district, and is almost universally used. The most important centre in the province

for the production of the weed is Pih sien, where the best quality is grown.

TEA AND SUGAR:—Szechwan produces a great deal of *tea* in the hills to the west and north. Some tea is grown in the hilly districts within the territory worked by our mission, but so far as I have tasted the local product it is abominable stuff. Good tea and cheap, however, can be bought on the street of almost any city. Parts of our district are noted for their *sugar* production, particularly Weiyuan. The best class of the local article is very little cheaper than the better refined sugar from eastern China.

CLOTHING:—"Wherewithal shall we be clothed?" is a question that here has to be answered in no uncertain sound, notwithstanding the mild reading of the thermometer. The damp atmosphere makes the wearing of thick garments in winter an absolute necessity, and some foreigners wear more winter clothing in China than they found necessary in Saskatchewan. *Wool, cotton, leather* and *furs* form the barrier against the winter's chill. Gauntlets are dispensed with by carrying in the hands a little basket of live charcoal. *Cotton*, the chief protection against cold, as well as the great all-round clothing material, is planted in spring and gathered in the early autumn. The cotton gin of foreign pattern is an innovation of recent years: a cheaper machine in the form of womankind spins and weaves the cotton. In a good weaving district every few houses will have one or more rough wooden looms, costing a dollar or two to build, and capable of weaving eight or ten yards (about half a yard in width) a day,—not very fast, but it aggregates sufficient to clothe the millions of this land. The winter clothing is padded with cotton batting, making a light, warm, dry covering, much more suitable, apparently, for the damp climate of the land than woollen garments would be, although more recently knitted woollen garments are becoming fashionable. *Furs*, in the case of the farmer or workman, consist of goat or sheep-skin made into clothes, with the fur inside, and the other side outside, and usually covered with cloth. The rich



wear furs imported from outside provinces and Tibet. Both *wool* and *leather* are used for foot wear, the former being made into felt pads to make soles for the cloth shoes. *Bamboo hats*, *straw sandals*, *palm-leaf mackintoshes*, and innumerable other articles display the ingenuity of the people in compelling Mother Nature to clothe them.

*Silk*, of course, is a thing of beauty and a joy forever; and, indeed, one does not need to be excessively wealthy in this home of the silkworm before one can support sufficient silk to "put on style."

#### GREAT INDUSTRIES.

It is impossible to study the field in which our Mission work is carried on without being struck by the fact that certain industries, which, strictly speaking, would not be considered, perhaps, under the heading of "the field," are essentially linked up with both field and people, so that it is almost impossible to overlook them. The people, moreover, constitute the *real* "field" of work, and anything that has reference to *the people* may well be discussed. While it is impossible to refer to all the various activities of the Chinese among whom we labor, we can say a few words about the four most important, or rather the four which will best show forth the characteristics of our Chinese, as they deal with their physical problems. These activities are seen in connection with the silk industry, the salt industry, the irrigation system, and the river traffic.

I. SILK INDUSTRY. The inauguration of the silk industry, the commencement of agriculture, the beginning of architecture, and the invention of writing are some of the things that the Chinese relegate to the time of the three kings, in the early dawn of their political history. The silk industry had been in China three thousand years before it was brought from there to Europe (in 550 A.D.). Silk was one of the first commodities shipped from China to Europe when trade was opened up about the time of Edward III. The originator of the silk industry was Hsi-Ling, the wife

of Hwang-Ti, the third of the three kings. It was quite appropriate that a woman should be the first to lay her hand to this work, for a most generous share of all the worry and endless care, as well as difficult labor, falls to the lot of the women. It is as a rule the women who, for a week or so, wear on their persons, the tiny eggs of the silkworm, until they hatch them out; it is the women who gather and cut up the leaves of the mulberry or other tree for the infant worms, who change their feeding place, who keep them clean, who watch them and sort them and place them in the twigs when once they start to spin their webs, who look after the cocoons, and who, after the process of spinning and weaving the silk is reached, take a great part of the work; until, in fact, the finished product is ready to be worn. Then the male members of the family at last come bravely forward, and with masculine liberality take decidedly the lion's share of the performance. The grace with which silks can be worn on men will probably aid materially in preserving their present style of dress. After the worms have spun their thread, and before the moths have left the cocoons, the latter are thrown into hot water and the thread drawn off in skeins, the shell that is left being made into an excellent wadding for light garments.

INGENUITY INVOLVED:—There is a great deal of real ingenuity in the crude machines manufactured from rough sticks and bamboo poles which they use in putting the silk through the process of winding and weaving. In fact, they are not unlike the old-fashioned machinery in Western lands. But the perfection of the product is, as in so many other lines of industry, beyond all comparison with the crudity of the tools used. The delicacy of the design, the softness of the texture, and the harmony of the shading, make a piece of good Chinese silk seem more fit to be a picture than a material to be worn. Twenty-seven per cent. of the raw silk of the world comes from China, and Szechwan certainly does her part in export, though a very large proportion of her silk must be used locally.



INCREASED POPULATION:—This industry has probably added some millions of people to this already over-crowded district and has also to some extent raised the scale of living. In turn, this dense population means that in millions of homes the silkworm is bred and the cocoon spun, receiving that personal care and attention which seems to be necessary to the successful culture of the fastidious little caterpillar. Hence it also makes possible the carrying on of this industry on a tremendous scale and in a way that would be absolutely impossible for economic reasons in any Western land.

Kiating and Jenshow are perhaps the chief silk producing centres in our mission field, though almost every place does something towards the production of this fabric.

II. THE SALT INDUSTRY. A year or two ago the income from the salt revenue nearly equalled that received from the Chinese Customs, a fact of no ordinary importance to the Chinese Government, and an indication of the extent of the salt industry. The securing of the salt varies somewhat in its methods in different places, but a description of a typical process at one of the salt centres may suffice to make clear the general line which the Chinese follow in attacking this problem of nature. The process of sinking a well begins with building a tower for the drill, not above, but below the earth. This is done by quarrying a hole a few feet wide down into the earth, a distance of two hundred feet or so. Pine logs split in half and grooved out in the centre are then placed together and built into position, one above the other, thus making a pine log tube, 200 ft. deep, with a bore a few inches wide. The space between the logs and the circumference of the well is built in with solid masonry. To drill the well, a lever like a pump-handle is placed protruding over the edge of a wooden frame, and a drill hung on the short end. Relays of five or seven men work the heavy handle up and down by stepping simultaneously first on and then off the long end of it. By means of this frightful exercise the drill on the short end is raised and let drop. The



THE SALT MARKET, TZELIUTSING.

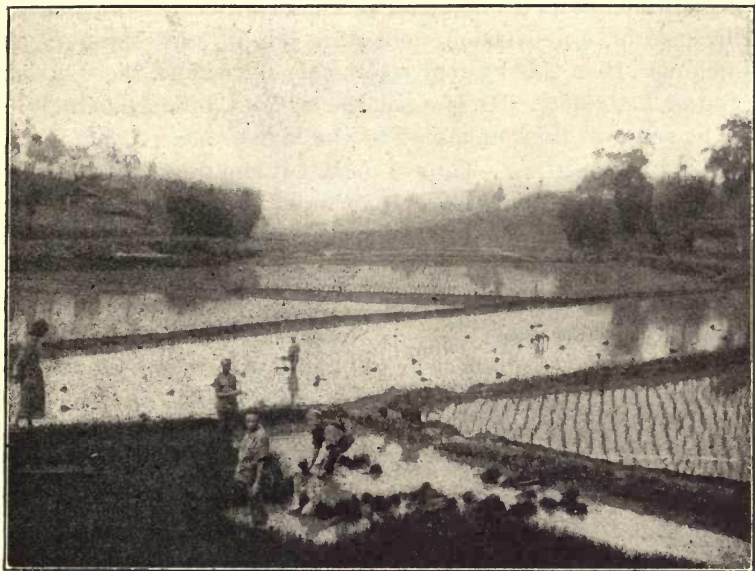
simple plan of repeating this action for five, ten, or more years means that a very deep hole is at length punched into the ground, the deepest sometimes going four-fifths of a mile. By that time, if things are favorable, brine, gas, or both may be struck.

**PROCESS OF PRODUCTION :—**The brine is raised with a long, thin, bamboo tube containing a simple leather valve in the lower end, which opens with pressure on reaching the water, and closes again when raised. A derrick, thirty to a hundred feet in height, according to the length of the tube (which in turn is as a rule just as long as the salt water is deep) is erected above the mouth of the well. A bamboo rope passing over this to a large windlass, driven by buffalo, completes the act by bringing the tube to the surface of the ground. Transportation of the brine to the evaporating centres is

done in many ingenious ways: by bamboo piping, by carrier, and by boat. In boiling the brine down, both coal and gas are used, the latter of course in those places where natural gas has been struck. The salt is boiled down into either granulated or hard salt. The latter is like rock-salt and is made that way whenever it is necessary to transport it over mountain by pack. Salt produced in Western China is sold in the provinces of Kweichow and Yunnan, and as far east as Hankow. Of the salt produced in West China a large share comes from the territory in which our Mission works, particularly in Lanchwan, Jenshow, Junghsien, Tsingyuanhsien and Tzeliutsing. In addition to supplying scores of millions of people within and without Szechwan with this necessity of life, the industry has the economic effect of raising wages and promoting industry of all kinds.

III. IRRIGATION SYSTEM. The marvellous ingenuity of the Chinese of this part of Szechwan in compelling an already over-worked soil to produce as much again as it would under ordinary conditions, and in compelling it to keep the process up for centuries, is one of the continuous wonders of the world. An excellent soil to begin with, a splendid system of fertilization, and more than sufficient well-trained labor, is to some extent responsible for the fertility of the ground, but these would scarcely begin to support the dense population, and famines would be as frequent here as in the provinces of Anhui and Kiangsu, were it not for the supreme methods of irrigation, whereby the waters are stored up in rice paddies and in cisterns against a day of drought.

THE CHENG TU PLAIN:—The crowning achievement in irrigation is on the Chengtu plain, where by intelligent defiance of the original plans of nature, a population of about five million people is supported on a strip of land of less than five thousand square miles. In fact the population is in some parts 1,700 people to the square mile. There are walled cities every fifteen miles and villages from three to six miles apart. The plain slopes gently from north-west to



RICE CULTURE, SZECHWAN.

south-east, thus ideally adapted by nature for a splendid irrigation system.

**Two SYSTEMS:**—There are really two systems of irrigation. The larger commences just outside of Kwanhsien, a city 40 miles to the north-west of Chengtu. A gateway has been knocked through the solid rock at the precise spot to make possible the diverting, under the best conditions, of a large section of the stream. This artificial channel, led out over the plain, is divided, subdivided, and re-subdivided into innumerable streams, creeks, ditches, and water-courses, until the whole plain drinks of its bounty. When the land has drunk to the full of the vivifying beverage it returns the waters into the main irrigation stream again, at the lower end of the plain. The main river, the Min, is joined again only at Kiang-keo, a distance, by river, of one hundred miles from the point where the waters parted company. *Another system* commencing more to the north is connected, by some

of its branches at least, with the Toh river, a river flowing to the east of our Mission field and joining the Yangtse at Luchow. It is this system which largely waters the district around Penghsien. It is a smaller system, but the principle is the same as that embodied in the larger one.

**SPLENDID SKILL:**—Thus stated, if it should appear a very simple exploit to lead rivers of waters, subject to the rising and falling of mountain streams, over every foot of several thousand square miles, arranging it so that there shall be sufficient, but not too much, supply of water (for, as a matter of fact, some of the worst famines in China are because of, not too little, but too much water),—then a false impression has been given. Not only was the most sagacious discernment necessary (some claim a knowledge of the principles of civil engineering is evidenced) in the preparation and carrying out of the scheme in the first place, but ever since that time, for fifteen hundred years, eternal vigilance has been the price of victory. Every year there must be dredging and repairing. The ancients wisely left a great bar of iron in the bottom of the irrigation canal at one of the critical places and the work of each year has ever since been to dredge out the deposits of flood time until that bar was reached. In addition to all this is, of course, the infinite care necessary to properly control and regulate the streams as they come to the different levels and as they reach each individual field. “This irrigation scheme was initiated and partly carried out by Li-Ping, a Prefect of Chengtu, during the Tsin Dynasty. He was a Shensi man, who, apart from his engineering skill, was an astronomer and versed in the science of the earth. He also built bridges on the plain, one of which was called the Seven Stars Bridge, another the Pleiades Bridge.”

**IV. BOAT TRAFFIC.** The whole of West China depends on its “master-servant,” the Yangtse and its tributaries. This river, and many of its tributaries, are for most of their courses such a continuation of tearing rapids, treacherous back waters, seething whirlpools, cross-currents, under-



currents, over-currents and other kinds of wild waters as to make transportation on a large scale look almost an impossibility. Yet it is not an impossibility for these Chinese. They have not blown the rocks to bits with dynamite; they have not defied the strength of the torrents with the power of steam engines; they have not mastered the dragon of the boiling waters; nor have they even tamed him; but they have learned his moods. This has meant a battle, fierce and never-ending, with the forces of nature, and every year, in spite of stoic bravery and boatman's cunning, of the army of tens of thousands who ply their craft upon the rivers, thousands fall a prey to the relentless waters. These are the men who fight the battles of this mountain-girded land, giving it wealth and supplying the sources of its very life. Day after day and year after year, up and down they work their way, hand in hand with danger and with death, yet with infinite faith in the fate that rules their lives. Were it not for them and their daring, the great industries of West China would languish, its population decrease, and the province, cut off from the rest of the Empire and bereft of its enterprise and daring, would become another hermit, little better than Tibet. Indeed, notwithstanding the introduction of high speed steamers in the last few years, West China still depends upon its boatmen.

BOATS AND BOATMEN:—The success of the river men consists in their knowledge of two things: first, in a knowledge of their boats, and, second, in a knowledge of the river. It seems strange to see thousands of boats, all of the same pattern, and in each class (each class has its own peculiar design) all of the same size, even different classes having the same general lines. This is not because some other pattern would not do, nor because it is necessarily the best pattern, but simply because the sailor knows this style and has learned to make it face the torrents and the whirlpools. Ten thousand wrecks and ten thousand wrecks narrowly averted have taught the builder where buffer logs must be extended, how the keel should be protected, the proper length to give



mast and sail, where to brace and how to bind and caulk his flatbottomed craft. He knows his boat, until under his charge the rude structure and the heaving waters seem harmoniously working together to obey the will of the intrepid master; for he knows the river as he knows the boat. Each jagged edge and treacherous rock that lies slyly hidden beneath the ever-inconstant water is clearly marked in his mental chart. Just where to swerve and where to face the current; where to hug the shore and where to make for the open stream; when to plunge into the whirlpool and when to take advantage of a crossing wave; when to dodge the treacherous under-current and when to save the desperate situation by boldly charging head-on straight to apparent destruction into the boiling cauldron and the rocky shore; when to cease rowing and give up the fight; also where to anchor so as to avail himself of the cheapest opium and the fewest creditors:—this is knowledge that has become the boatman's second nature.

A CONQUERING PEOPLE:—The four activities above noted have tended in each case to increase the population and to raise the standard of living, but to us their chief significance is that they indicate the character of the people among whom we work. Each of these represents the human conquest of the physical forces of Nature on such a huge scale that it makes the energy and enterprise of the people themselves largely responsible for the economic conditions, so that when you read of West China's dense population and wonderful prosperity, please remember that it is because the people themselves have been capable of ruling the economic situation. In each of these lines they were not compelled by force of circumstances; the land naturally was exceedingly rich, but these and similar works were works of supererogation, as it were, and hence more clearly display those traits of endurance and indomitable enterprise so strong in this people. Do we not judge the quality of a people largely by the ability they have shown in the conquest of Nature? Considering, then, that without the advantages which we

have in the applied sciences, but with sheer effort and persistency they have grasped the power of the physical forces of this land and turned it to use for their own benefit, what will be beyond them when the Gospel has cleared their spiritual vision, and knowledge has given new powers of conquest?

KEYS TO THE COMING KINGDOM:—All the natural features of the land, as well as the personal characteristics of the people, are real and determining factors in the economic, the social, and the political life of the race, and the question arises: Have heat, cold, rivers, mountains, minerals, enterprise, perseverance, energy, any place, by help or by hindrance, in the bringing in of the Kingdom of God? Can these things be interpreted by any intelligible terms in so intangible a work as missionary effort? Yes! We believe that these things are anything but dead formations of earth's crust or human mind. They are vital determining forces for salvation if rightly used and interpreted. If, then, we look still more carefully at some of the important features of the different places in our Mission field, it will be with the hope that it may supply some explanation of the history of the past in our work, and still more supply us with large promise for the future development.

#### PENGHSIEN.

Penghsien is the most northerly and, according to the local missionaries, the most delightful residential city in the Mission. The county of the same name lies somewhat north of the centre of the Chengtu plain, and has an area of about one thousand square miles, with a population of between one and two millions, or about half that of Ontario. The city is twenty-five English miles,—a short day's journey,—north-west of Chengtu. From Penghsien our Mission also works two other large counties and their county towns and villages. These are Tsong-Lin to the west and Hsinfan to the south.



OUR SOCIAL CLUB, PENGHSIEN.

**BUSY AND BEAUTIFUL:**—The streets of Penghsien are clean and well paved, while within and without the walls are beautiful groves of ancient trees. These latter also line the roads, edge the watercourses, and crown the hillocks. The aspect of the trees combined in summer with the verdure of the growing rice stretching in even rows and uneven fields as far as eye can see furnishes a scene of remarkable beauty, with a fascination not unlike that left in looking over miles of waving grain in the Canadian West. Within the walls of the compact city are busy shops and crowded marts. Here the tribesman, the Tibetan, and the Chinese meet together to drink, to smoke, and to barter.

**A GATEWAY TO THE TRIBES COUNTRY:**—Our mission plant has had the good fortune to secure a property well adapted for the residence of the missionaries and well located for the erection of the plant to serve the Chinese. Penghsien was chosen as a mission station because its position in this populous district is almost ideal for economic mission work. With the minimum expense of time and money, the maximum number of towns and villages may be reached. Lying, moreover, adjacent to the Tribes district, it forms the natural

gateway to the Tribes work, whether such effort be carried on by the foreign missionaries, or by natural expansion of the Chinese Church itself in the future.

#### CHENG TU.

It is impossible within the bounds of this paper to give any adequate description of Chengtu. The capital of this province is one of the finest cities in China. It has a population of probably half a million within its walls, not to speak of the dense suburban population. The walls of the city measure twelve miles in circumference and are about thirty-six feet wide and forty feet in height.

**HISTORICAL:**—Chengtu has a regal history. As recently as the 3rd century A.D. it was the capital of the Kingdom of Shuh. Here, at a time when two usurpers held sway over the rest of China, the real royalty in the person of Heo Chu ruled at least a part of West China. This king, however, by his absolute worthlessness and dissolute life proved his right to provide the usual ending to a dynasty of illustrious emperors. His captor, the king of Wei, displayed his contempt for the man by giving the last king of the Han Dynasty the title of “Duke of Pleasure.”

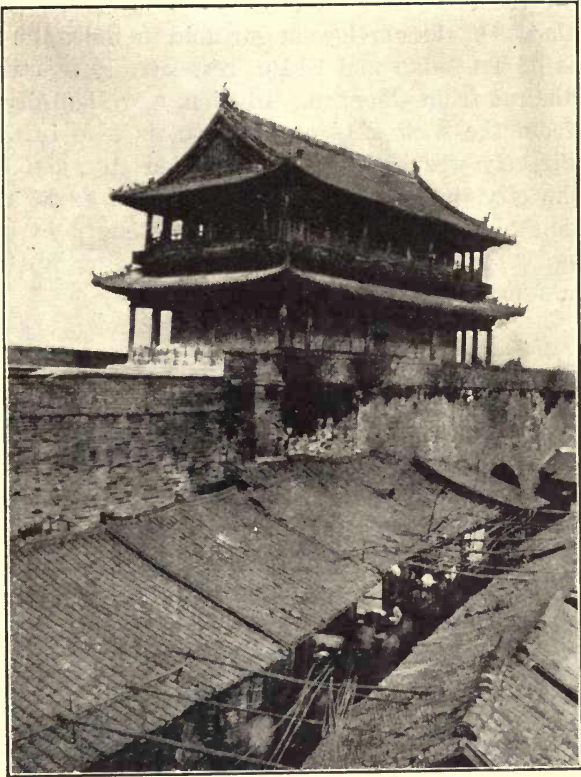
**STRATEGIC:**—Chengtu is the heart of the great fertile plain previously mentioned, and throws out pulsating arteries of commerce in every direction. To describe the commerce of Chengtu, the wide streets busy from morning till night, the numerous enterprises which engage this enterprising people, and the evidences of progress alone, would fill books. Chengtu is the centre of Szechwan, not only politically, but educationally and socially, and holds a strong influence over the bordering provinces. Chengtu's paramount relationship with Tibet, both politically and commercially, has long been established.

**OCCUPIED:**—It is natural that this city should be an attractive centre for Missions, and particularly to those who look to extend their work through influential centres. There are in Chengtu the following missionary organizations:—The

Methodist Episcopal, the China Inland (Western Branch), the Society of Friends, the American Baptists, the Canadian Methodists, the Y.M.C.A., the British and Foreign Bible Society, the American Bible Society, and a Hostel carried on by the Church Missionary Society.

OPPORTUNITY:—It would perhaps be difficult to find in all the world a more ideal mission centre than that presented in the city of Chengtu. A people, at any time cosmopolitan in outlook, open-minded and ready to accept the Gospel on its merits naturally make an enticing field in which to labor for the establishment of the Christian Church, even if its influence were always to be local. But Chengtu throngs with students, with prospective officials, with merchant princes, and with leading gentry, who come from all parts of the province, and will carry back to their native places, and scatter with the strength of their influence, the impressions they have received at the capital. Naturally, then, many forms of special missionary work should be undertaken at Chengtu. The most comprehensive of the special efforts is the West China Union University, just outside the south gate of the city. The Press of our own Mission is another of these broader schemes which minister to the province at large. The Y.M.C.A. and similar Young Men's Guilds, together with numerous smaller groups in connection with mission work in street chapels, in dispensaries, and even in private houses, testify to the fact that no one can be long in Chengtu without becoming conscious of the strategic opportunities offered them through this throbbing centre. Even in ordinary church work and small schools the arrangements are tinged with the consciousness of their relationship to the province at large. The Chinese Church throughout the province is not less sensitive to the church work at Chengtu than are the people throughout the province in matters of commerce or of politics. In regard to our own works, probably no other feature of our mission field has so strongly influenced the policy of our Mission as has what is considered to be the strategic importance of the Capital City.





THE EAST GATE, CHENG TU, WITHOUT THE WALL.

Note the narrow street with poles for awning.

**OUR RESPONSIBILITY:—**Our distinct field in and around Chengtu, for which we are as a Mission responsible, is as follows:—

1. Within the city, work in the eastern and north-eastern section of the city, and without the city a large share of the great East gate suburb.

2. A share in the property and work outside the south gate. This work is all institutional, and with few exceptions all union.

3. The outstation field. This stretches eight miles (Eng.)



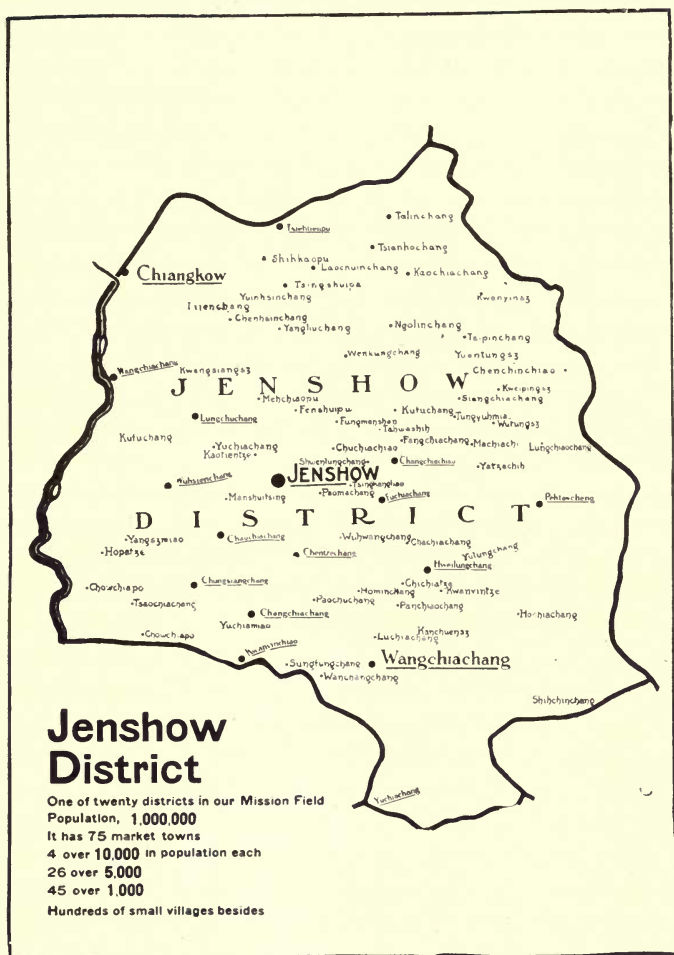
north of the city, and includes the large town of Tsung-Nyi-Chiao. On the north-west our field includes the two out-stations of Tu-Chiao and Si-Pu, respectively five and eight miles distant from Chengtu. Pihsien, a walled city sixteen miles from the west gate of Chengtu, is also in our field, while directly west, Wenkiang, a walled city, sixteen miles from the city, is opened as an outstation, as is also Wu-Chia-Chang, twenty-three miles from Chengtu in the same direction. To the south our out-stations link up with our work in Jenshow.

### JENSHOW.

The county town of Jenshow is not necessarily the largest city in the county, but it is geographically the official centre. Very few families but periodically visit the county town, for there it is that they get into law scrapes and get out again, meet their friends and their enemies, pay their debts and defraud their creditors, transact business and scatter scandal. It is at the county town that justice (or injustice) is dispensed, protection is given, and customs are set, so that whatever is done at the county town has a decided and lasting effect throughout the whole district.

OUR PLANT:—Our mission plant in this important city is not all placed in one district. The W.M.S. buildings, together with our three dwellings and the dispensary are on the southern outskirts of the city. All the buildings except the dispensary stand on a lofty and beautiful situation on the side of a mountain looking out over the valley and almost straight up from the level of the street, a distance of two hundred tiresome stone steps. The School and the Educational plant in general are more modestly placed at the eastern suburb of the city, where they form one of the choicest properties in our Mission with which to carry on the work.

THE DISTRICT:—While some of the roads adjacent to Jenshow city are unspeakably bad in wet weather, good stone roads run from market to market throughout the great



part of the county. Taking the city as the centre, the extreme limits of the county are found twenty-eight miles north and twenty-eight miles south of the county town, while the western boundary would be about fifteen and the eastern boundary thirty miles from this centre. This large county runs to points at the extremities, so that its area totals a

little over two thousand square miles. Ecclesiastically, however, our field runs to the river on the west, and is thus slightly larger than the county itself.

A range of high hills crosses Jenshow county just west of the city and another range crosses the south-eastern section, where the county is bordered by Weiyuan and Junghsien.

DIFFICULTIES:—Jenshow as a mission station presents its difficulties in generous quantities. There are seventy-two market towns, and the roads are long, hilly, and tortuous, while long roads, distant marts, and scattered villages find their spiritual counterpart in spiritual mountains of unbelief and treacherous valleys of superstition. A people keen, resourceful, and of boundless enthusiasm, they are perhaps more than ordinarily difficult to lead, and present their own special problem for our workers and the church at Jenshow.

#### KIATING.

Kiating lies in the same parallel of latitude as Chungking, viz.,  $29^{\circ} 34''$ . Beautiful and conservative are the two terms that best describe the city of Kiating. Situated at the junction of three rivers—the Min, the Ya, and the Tung, it has the advantage of standing in one of the most picturesque spots in China or out of China. I wish that I were able to picture the view which meets the eye as one stands upon the city wall behind our mission compound on a bright spring morning and watches the crystal ribbon of water wind swiftly past the city and disappear among the trees and green fields far in the distance; or, as one looks upon the hills across the river to the left, standing ranged there like an inverted saw, each tooth capped with lofty evergreens, and ending below the city in an abrupt precipice of blood-red sandstone—the latter redder still in contrast with the wealth of verdure that caps the hilltop and hangs from its frowning brow over the boiling waters below; or, as one lifts his eyes unto the hills on the right hand, where Mount

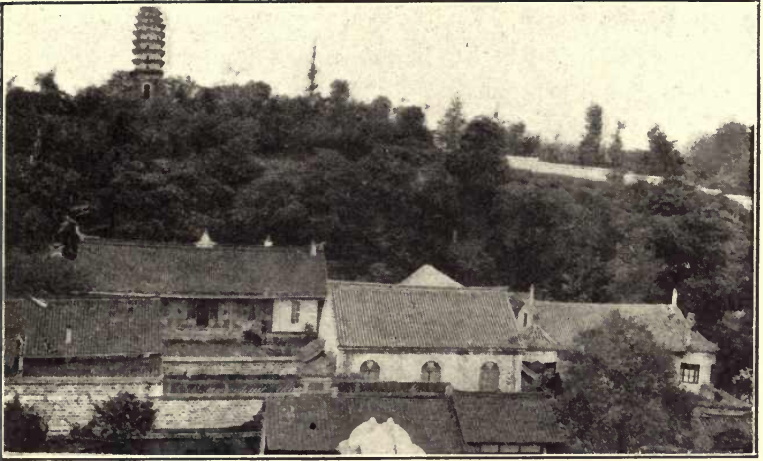
Omei, covered with recent snow and glistening in the sunshine, towers from the earth like the battlements of the unseen world suddenly projected into this mundane sphere. But the beauty is indeed indescribable, so we shall pass on to the next item, the conservatism of Kiating.

CONSERVATISM:—The background of Kiating's conservatism is the background of its physical beauty, the sacred mountain of Omei. This mountain, twenty-five miles to the west of the city, is the Buddhist stronghold of West China, with an influence that is felt throughout the whole nation. To trace the development of idolatry in this district would be an interesting inquiry, but a far more important question is, "What is the situation in this regard at the present time?" Like the river with its backward as well as forward currents, so is the tide of superstition. Notwithstanding the fact that during the Revolution many idols from Kiating temples were hurled into the river, idolatry was very far from being destroyed. On an island in the Min river is a temple with five hundred and fifty-five idols, representing disciples of Buddha, each image costing ten to thirty taels (about \$7 to \$25 Canadian money). The building of this temple was commenced before the Revolution, but the completion of the structure has been *since* that time. One of the largest images of Buddha to be found in China is carved in the rocky precipice across the river from the city; it is said to be three hundred and seventy feet in height. The priest in charge of the temple to the rear of the idol belongs to a very wealthy family in the province of Chekiang. Almost every summer he visits his native province and returns with thousands of dollars for his temple. This priest, previous to his coming to Szechwan, had spent eight years travelling in foreign lands. He spent a year in England, and was greatly impressed with the city of London. His wide experience and superior knowledge have placed him, in appearance, in manners, and in ability, far above the ordinary Buddhist priest, but it means also that superior talents and influence are devoted to a cause which breeds conservatism, and fosters ignorance.

FENG-SHUI:—For many years a white pagoda stood on the hill in the rear of our mission premises. In this pagoda was a carrying pole stuck there by Chang San Fung, the famous immortal of former years, so it was claimed; and also that such was the influence of the pagoda that no son had ever been born under its shadow. Recently this structure was taken down. It indicates something of the present state of mind of the people when some claimed that it was because the city was ceasing to believe in “feng-shui,” others that it came down because it was unlucky. As is so often the case a little money was at the root of the matter, the owner of the land, a violent Revolutionist, wanting to get it out of the way. There was very strong opposition to its removal, and only when the landlord claimed the thing was leaning, and would probably fall down on the foreigners and cost the city an indemnity, was permission given to pull it down. Mr. Quentin, by the way, secured 1,000 of the brick, and is willing to sell them for the small consideration of ten thousand dollars—ten dollars a brick; the proceeds to be used in the self help department of the boys’ school. To break through this stone wall of superstition and conservatism in Kiating, three missions, the China Inland, the American Baptist, and the Canadian Methodist, have worked for a quarter of a century. It is a satisfaction to know that the years of Gospel bombardment in street chapel, book-stall, and school; the witness of three Chinese churches; the evangelistic campaigns, and the establishment of the Young Men’s Guild,—have all played their part in breaking down open hostility and creating a spirit of friendliness on all hands toward the missionary and his message.

CAVES AND COMMERCE:—Some evidence that Kiating is breaking from the old, in material things at least, is seen in the new commercial schemes. Kiating is now the head of steam navigation and has a large modern silk factory equipped with steam engines and electric light. Two interesting features of Kiating not mentioned above, are its relation to the inland districts including the Tribes country on





OUR FIRST MISSION PROPERTY IN KIATING.

The pagoda has been taken down.

the West, and its famous caves. The former helps its commerce in making Kiating the gateway for vast quantities of timber, white wax, furs, musks, medicines, etc., and may also have some significance in the future development of our mission work. The remarkable caves about Kiating are claimed by some to be aboriginal caves, by others to be ancient sepulchres, and hiding places in warfare. Many of these caves are occupied now by wild animals, making it unwise to enter them without firearms and lanterns, and many caves, which have been sealed for centuries are still unopened.

#### JUNGHSIEN.

The county of Junghsien has an area of over two thousand square miles, and has forty-eight places large enough to be opened as market towns. The county as a whole is hilly, but extremely fertile. A beautiful stream from the hills winds through the length of the county, and supplies vast areas of the land with irrigation waters. The less elevated districts of Junghsien county are characterized by

kopjes. Each one is separate from the other, and is corkscrewed with rice and vegetable fields to the very peak, where it is capped with a banyan tree. Some of the hillocks have by some error lost the banyan tree on top, and as a consequence look out of place. The more elevated districts, both to the south-west and north are well wooded, and very productive of good coal and bad robbers. The county town of Junghsien has a population of about twenty-five thousand, and is situated somewhat toward the eastern part of the county. It is a clean (Chinese cleanliness, of course), enterprising, and compact city.

INDUSTRIES:—The most important industries of Junghsien, apart from farming, are the production of silk and salt. The former is carried on largely in the city, the latter in the district bordering on Fushuen county to the south-east, and particularly at Lai-Chia-Tan and Kungtsing, two places attached to the Tzeliutsing work.

THE PEOPLE:—Like the rest of the province, this county was swept clean by the massacres at the time of the troubles with Chang-Hsien-Chung in the 17th century, and immigrants were forcibly brought in from other provinces to fill up the vacant land. A large proportion of those who came to Junghsien were from the province of Canton, and are one of the most progressive and energetic classes of people in Szechwan, though to this day they retain an atrocious dialect, probably as a souvenir of their ancient home. The women particularly are noted for their independence and resourcefulness, frequently taking the foremost place both in home and in business. The people of this county are noted for their scholarship, and the city of Junghsien is an educational centre.

OUR PLANT:—Our mission plant, both of the General Board and W.M.S., is placed on the highest piece of ground in the city, near the north gate, and commands a splendid view. The General Board plant at Junghsien is practically completed,—the only one so far in our Mission. Junghsien was opened as a station in 1905, and in the last ten years the



A BIBLE SCHOOL AT JUNGHSIEN.

rather strong force of missionaries has been enabled to make a profound impression both on city and country.

#### TZELIUTSING.

The name Tzeliutsing literally means, "self-flowing wells." In its looser use, it refers to the whole salt-well district, stretching east and west a distance of twenty-five miles, and about six miles in width. This area embraces the towns previously mentioned, Lai-Chia-Tan and Kung-tsing in the county of Junghsien, in addition to Chang-Lu, Siao-chi, Da-Fen-Bao, Liang-Kao-Shan, and other large places in the border county of Fushuen. Tzeliutsing city itself is in Fushuen county. The population, including that of this group of towns, is estimated by the Chinese at four hundred thousand people. The term Tzeliutsing, in its local use, refers to the most central of these groups of places, and

while called "city" above, has really not that rank, though much larger than the average city. It is at Tzeliutsing that the deputy magistrate and all the important business concerns have their offices. Kungtsing has the same rank as Tzeliutsing, being what is called a "branch-magistracy." But it is at Tzeliutsing where traffic by the already over-worked river comes to an end, and where all the products from the miles of salt-wells in all directions find their natural outlet, that the salt district comes to a head as it were, and makes it a more central and important town than the other places in the salt district.

INDUSTRIES:—As is of course natural, the one big industry of this place is salt. The people talk salt and think salt, they live for salt, and often they die for salt. Generation after generation takes up the same topic and the same activity, until a vein of thought has been evolved and a technical vocabulary has been created that are quite as saline in character as the strata of sodium-chloride three-quarters of a mile below the surface of the earth. The importance of the industry may be gauged from the fact that upwards of a million Szechwan dollars revenue per month is, or should be, collected from this district alone. The income from the salt trade makes other lines of commerce brisk and the salt boats returning bring back all sorts of goods from down river. These goods are here distributed through the local district.

OUR PLANT:—Our mission plant is placed in this central town of Tzeliutsing. The buildings are placed along the top of a long, narrow hill—the ridge we are told is really the back of the dragon, though one would scarcely know it to look at the hill. It makes, however, a splendid location for the mission plant, whether having a view to the work in the immediate locality, or having a view to the work in the whole district. Tzeliutsing, with its narrow, dirty streets, its hustle and clamor, its vile smells of natural gas and unnatural sanitation, is from one standpoint, an uninviting place in which to live, but with a people (at the





RECEIVING SALT BRINE, TZELIUTSING.

present time, at least) agreeable and open-minded, it is an almost ideal station in which to do one's work.

Tzeliutsing is responsible for fourteen outstations which include the county of Weiyuan, south-eastern Junghsien, and the northern part of Fushuen.

#### LUCHOW.

Luchow is situated on the Yangtse river at the point where it is joined by a smaller river variously called the Lu, the Toh, or the Chung. It is four days' journey overland from Luchow to Chungking. The nearest Canadian Methodist Mission station to Luchow is Tzeliutsing, three short stages to the north-west. Luchow lies equi-distant from Penghsien and Chungchow, therefore in the very centre of our Mission.

IMPORTANCE:—Politically the province of Szechwan is





THE DISPENSARY, LUCHOW.

divided into five circuits (that is, when the province is sufficiently at peace to be considered politically), and the head official in each is called an Intendant. Luchow is the centre of one of these circuits, which extends from the borders of Kweichow and Yunnan almost to Chengtu, and embraces twenty-five counties. The people may always appeal, if they are rich enough, from the decision of a county magistrate to the Intendant. Luchow is also the centre for the circuit's Normal School. This, together with the regular middle school, makes Luchow a rather important educational centre. Commercially Luchow might be considered as the gateway to the great salt-well district. Almost all the salt produced at Tzeliutsing and the surrounding country is brought down the small river to Luchow, where it is distributed to other parts of the country. Similarly, the city deals with the products of the great sugar district. In January or February, just after the sugar has been manufactured, it is an interesting sight to watch the fleets of little boats loaded with sugar coming down the small river. One of Luchow's interesting industries is the making of umbrellas, not the kind you have in Canada, but a kind which keeps the rain off just as well, and is a good deal cheaper. They are made of bamboo and oiled paper. A large pottery,

match factories, foundries, and boat-building make Luchow a busy place.

**OUR RESPONSIBILITY:**—In the surrounding country our Mission is responsible for seven-tenths of Luchow county, roughly speaking, that part north of the river Yangtse. The total area of these seven districts is 1,600 square miles, with a population of 400,000. The land is all under cultivation, and it is a very fertile district. The China Inland Mission have held the fort in Luchow for many years. The two missions now work side by side within the city, and have divided the outstation work to prevent overlapping.

### CHUNGKING.

Chungking is situated on the neck of land lying between the Yangtse and the Kialing rivers. The population is usually estimated at seven hundred thousand. Unfortunately the area covered by the city is comparatively small, and the city, already very crowded, is becoming still more so every year. This is perhaps one reason why the Chinese of this place have so readily adopted foreign architecture and style in building. A few years ago the Chinese would not build over one story high; now they commonly build two and three story buildings, and many four and five stories high. Some of these structures would grace any Western city. The expansion which is absolutely necessary is chiefly across the big river to the south, and that section will probably become in the future the foreign settlement. Already there are several large foreign storehouses and residences, while property is being bought and reserved for future building.

**A GREAT COMMERCIAL GATEWAY:**—Chungking is the great commercial gateway to West China. All goods arriving from eastern China, as well as all foreign articles, as a rule, must pass through Chungking, and be re-shipped at this divisional point. In this regard, Chungking, being an open port, is decidedly the most important city in West China. A steamboat service has recently been established between Ichang and Chungking. There are now six steamers, and trade is so brisk that there will soon be more. Another

link with the great outside world is the presence of representatives of commercial concerns from the great nations of the world. The nations are represented also in Chungking by Consuls and gunboats. The latter, in the case of the belligerents, are, of course, dismantled, but in any case their office is only that of the neighborly policeman, calling around to see. As a matter of fact, the mass of the Chinese rather welcome these gunboats, as they tend to prevent disturbance. Connected in this way with the great beyond, Chungking is fast becoming a brisk Western-like city, somewhat like Shanghai, right in the midst of the most Chinese province of China. The people of Chungking have bitterly realized how close their connection was with the outside world, and how dependent they were, since the war has diminished foreign trade, and provincial disturbances has destroyed local commerce as well.

**MANUFACTURES:**—In addition to the large business concerns which are managed by both Chinese and foreigners, manufacturing establishments are being erected. A glass factory, a silk factory, and a match factory are but the precursors of larger enterprises to come, for Chungking is by nature and by fortune destined to be a manufacturing centre.

**MISSIONARY EFFORT:**—The eastern section of the city, the suburb of Dan-Dze-Si, and a share in the Union School outside the city, is our urban field of work. There are three other missions,—the Methodist Episcopal, the Friends, and the China Inland,—at work in Chungking in addition to the representatives of the Scotch and American Bible Societies. Chungking naturally has fallen heir to some of the wider forms of missionary effort, though not to so great an extent as Chengtu. Chungking has the Secretary and Executive of the West China Religious Tract Society, as well as several institutes for reaching the better classes. One of these is conducted by our Mission.

**THE LANCHWAN DISTRICT:**—The main centre of our Chungking outstation field is Lanchwan, about three days distant, and bordering on the province of Kweichow. This



THE CITY OF CHUNGKING FROM ACROSS THE RIVER.

place is the chief city in the southern portion of the province. The surrounding country is peopled almost entirely by farmers whose large water-wheels used in the irrigation of the fields give the country a most picturesque appearance. The people are perhaps not quite so prosperous as in other parts of the province, but they are just as susceptible to missionary work. Apart from the rice, the main productions are vegetable oil, rhubarb, and sulphur. Immense quantities of the two latter commodities are shipped away. The city itself is about the size of Chungchow, and the surrounding country is dotted with numerous villages which are quite crowded on market days. This city was one of the first outstations opened by the L. M. S.

Owing to its close proximity to the Kweichow border Lanchwan is frequently disturbed by robber bands coming over from the mountainous regions of that province. Near



Lanchwan is the mountain of Gin-Fu, nine thousand feet above sea level, and rivalling Omei in the beauties of its landscape.

Two main roads lead from Lanchwan to the Yangtse river. One goes to the small river, bringing the traveller by boat to Fowchow, the other goes straight to Mutung on the Yangtse. Mutung is the real port of Lanchwan, and a distributing point for all the surrounding district. Mutung and U-Tsui T'o (fish mouth bay), twenty miles farther up the river, are both outstations of Chungking.

### FOWCHOW.

Midway between Chungking and Chungchow is Fowchow, opened by the London Missionary Society as an outstation nearly a quarter of a century ago, and opened as a central station by our Mission in 1913. Fowchow is situated at the junction of the Yangtse and a tributary flowing north through Kweichow and southern Szechwan. This river is navigable for about three hundred miles up from Fowchow, and is the great commercial highway for all of that section. Down the river come rafts of timber and bamboo poles,—the latter for use in the salt wells in the salt-well areas of Szechwan,—in addition to large quantities of food stuffs. Strange to note, the boats on this small river have a most peculiar twist in their back bone. The deformity seems to be hereditary. The reason given is that at certain difficult passages in the river this style of boat can more easily avoid the rocks.

**A DISTRIBUTING CENTRE:**—Fowchow is of course a large distributing centre for the district to the south, one of the greatest commodities being salt. Communication on the Yangtse is splendid, it being a port of call for the steamboats. Between this place and Chungking there are only two very bad rapids, so that Chinese boat traffic has few difficulties up river, and links Fowchow to Chungking.

**OPIUM AND CHARACTER:**—Fowchow was formerly the



great centre for opium, when it came from inland districts in tremendous quantities. Large numbers of wealthy opium merchants built godowns and fine dwellings, and the city and surrounding district were humming with apparent prosperity, until prohibition came in force and business fell with a crash. One of the most insubordinate places in connection with stamping out opium was Fowchow, and soldiers had to be sent down to enforce law. In fact, the opium fields were hoed up and the dealers' heads cut off in some cases before it was done, and even yet large quantities of the drug leak through. The distress and poverty which followed on the stoppage of the trade is one evidence that the prohibition was comparatively effective. Unfortunately, the distress was increased by a disastrous fire a few years ago, and more recently by the disturbed state of the country, but Fowchow is now commencing to recover herself. It is perhaps not strange that opium should have somewhat the same effect upon the general characteristics of the people of the place as idolatry. Until within the last two years Fowchow has been anti-foreign in spirit. Now we are glad to know that the missionaries of our Mission are gaining a strong hold on the leading people of the place, and a new spirit of friendliness to the Gospel is growing up.

Fowchow city is extremely crowded. Only one-third of the population is contained within the walls; the rest are in the two suburbs. The city lies parallel with the river along the bank. At the top of the hill to the rear is our fine mission property, outside the walls, but well placed to be adjacent to all the city for work in school, or hospital, or church. The Canadian Methodist is the only Protestant missionary society working in the city of Fowchow. South and east of Fowchow the Roman Catholics are established. Some idea of their work can be gained from the fact that at the outbreak of the war, twenty-eight Roman Catholic (French) fathers boarded the steamboat at Fowchow for down river to join their colors. Our four or five workers look rather few when compared with their numbers.

## CHUNGCHOW.

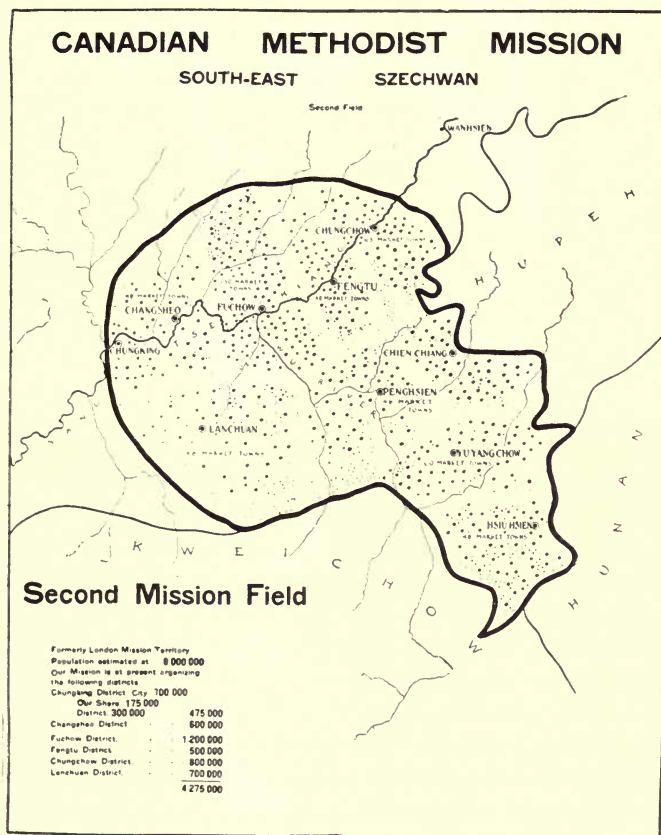
Roughly speaking, the Chungchow District comprises the three counties of Chungchow, Fengtu and Shihchu. A corner of the Tienchiang county belongs to our Mission, and also a large section of country forming the south-eastern portion of Szechwan province. The latter territory includes four walled cities, Yuyang, Pengshui, Chienchiang, and Hsiushan. These four counties are very mountainous and are sparsely inhabited, and owing to the pressing needs of denser populations closer at hand, have been left practically untouched up to the present.

SHIHCHU COUNTY is the smallest of the three counties that more properly constitute our Chungchow District. It lies to the south of the Yangtse, extending 40-50 miles into the interior. It is mountainous, with many wooded hills, and produces a good quality of rice and of wheat flour. The city of Shihchu itself has about 10,000 people, lies about 25 miles from the Yangtse, is surrounded by high mountains, and a small river runs past three sides of the city.

FENG TU COUNTY lies mostly to the north of the Yangtse, and has over 100 market towns. The city is on the north bank of the Yangtse approximately midway between the cities of Chungchow and Fowchow. The population is only about 10,000, but Fengtu has the distinction, not only in Szechwan, but throughout all China, of being the CAPITAL OF HADES!!! In the high temple situated on the top of the hill called the "Min Mountain," immense representations have been set up of the Invisible Emperor and his consort, and yearly crowds of pilgrims come from far and near to worship here. In this temple may be bought the passports which disembodied souls require to enable them to pass all barriers on their way to the spirit world. The narrow mouth of a very deep pit or cave is shown as the actual entrance to Hades.

CHUNGCHOW COUNTY lies also on the north side of the great river. Chungchow city is built on a side of the mountain sloping towards the river, and can therefore be seen

almost in its entirety from the decks of passing steamers. The Mission compounds are located near the upper end of the city, a position that at once ensures pure air and plenty



CHUNGKING DISTRICT—OUR SECOND MISSION FIELD, TAKEN OVER FROM THE LONDON MISSIONARY SOCIETY IN 1910.

Dots represent market towns, smaller dots villages.

of exercise from climbing long flights of steps! The city holds a population of ten to fifteen thousand, and there are but seventy market towns in the county. The people of the city fall mainly into three groups: the landed gentry, the scholar class, and common laborers. The merchant class is

limited, for trade does not thrive. An exceptionally large number of the student class have succeeded in entering official life. This may have been due to the numerous degrees gained in this county, and this again, if hearsay counts, is due to the extraordinarily auspicious site, according to the "feng-shui," which the old examination hall occupied. It is at the very pulse of the dragon!

**PRODUCTS:**—The three counties of Chungchow District produce rice, wheat, corn, rape, wood-oil, hemp, sugar-cane, and croton, from which the drug croton oil is obtained. Large quantities of good timber are brought from the well wooded hills back from the Yangtse. One town is noted for its pottery and fine matting.

**DISASTERS:**—The cities of Shihchu and Fengtu have especially suffered during the last few years from the combined effects of fire and flood, revolution and brigandage. The small river which encircles Shihchu overflowed its banks in the summer of 1912, as the result of heavy rains, and tore its way through the heart of the city, causing an appalling loss of life and property. Fengtu is built on a low flat immediately on the bank of the Yangtse, and so near to the high water mark that it is menaced almost annually by the rising waters. During the Revolution year, 1911, and not infrequently since, each of these cities has been partially destroyed by fire, and the people have been terrorized by soldiers or brigands or both, while their goods have been boldly carried away into the mountains.

**OPPORTUNITIES:**—The three counties of the Chungchow District, and other counties as yet untouched, are wholly within the responsibility of the Canadian Methodist Mission; there is no overlapping, and no wasted effort. Chungchow city is an educational centre, with a great Government Middle School, whose students come freely about us, and are frankly open to all the influences which we can bring and are bringing to bear upon them. All classes of the people are friendly, giving a cordial welcome to our hospital, our schools, and our chapels.



THE BOYS' SCHOOL, CHUNGCHOW.

## OPPORTUNITY, EXPANSION, RESPONSIBILITY.

THE PREPARATION OF THE PAST:—The history and development of the Szechwanese have, we think, peculiarly fitted them to adopt new ideas. We believe in the order of God's working, throughout the ages, and the above glance at their psychological preparation, as well as the review of their physical condition, may perhaps strengthen that faith, and encourage us in the hope that God has a great purpose to fulfil in and through the people of this land. It may, too, bring home more forcibly to us all our high calling in being permitted to minister in spiritual things to this section of the province of Szechwan.

ENLARGEMENT OF OUR BORDERS:—The enlargement of the borders of our field has of course followed an increase of reinforcements. A history of its extension may be found in the minutes of our Council and of the West China Missions Advisory Board. At the Annual Council in the spring of 1907 a committee was appointed to approach the Advisory Board requesting additional territory in view of the large



accession of workers expected in our mission and suggesting Luchow as a natural direction. It was also intimated that we intended to open Tsung-Ching-Chow, to the west of Chengtu. The Rev. W. J. Mortimore and Dr. C. W. Service were appointed to visit the "Nosu" or "Lolo" tribes west of Kiating, and the Revs. J. L. Stewart, J. Neave, and Dr. R. B. Ewan a committee to visit the Tibetan tribes west and north of Chengtu, these committees to report to next Council. At the same Council a resolution was passed suggesting to our church the opening of a work in Manchuria as our third field in the East.

WORK WITH "LOLOS," OR "NOSU" ENDORSED:—The Advisory Board met in Chungking shortly after the time of our Council meeting and passed the following resolution.

(From minutes of Annual Meeting of March, 1907, at Chungking):—

No. 30: The following resolution was proposed by R. J. Davidson: That, in view of the large accession of missionaries which the Canadian Mission has received this winter, and their requests for additional territory, in which they ask permission to commence work in the city of Luchow, and in which they express their intention to occupy Tsung-Ching-Chow, and to send men to visit the Lolo territory west of Kiating; we heartily rejoice with our Canadian Methodist brethren in this reinforcement to their Mission, and the prospect of further occupation of the field. This Board accedes to their request, and recommends that they enter into negotiation with the Missions already on the field, so that a mutual understanding may be arrived at for the harmonious working of these districts. This Board is of the opinion that cities in which there is no resident foreign missionary have, as a general rule, prior claim upon the various Missions in looking to the extension of the work. While we rejoice in this advance, we desire to record that the need for still larger reinforcements to the different Missions in Szechwan for the better occupation of this great field is still urgent, and we propose that this need be brought before the various Missionary Boards. The resolution was adopted.

CONSULTATION WITH A HOME BOARD COMMISSION:—Immediately following the meeting of the Advisory Board Dr. Kilborn and Dr. Endicott, representing the Mission, met Dr. Sutherland and Dr. Carman, representing the Home Board, at Shanghai, at the time of the Centenary Missionary Conference there. After the meeting, the thought seemed to be that any extension should be confined to West China.

THE TIBETAN TRIBES INCLUDED IN OUR TERRITORY:—At a "Special" Council meeting in the fall of 1907 the committee that visited the Tibetan Tribes country to the west of Chengtu in the summer of the year reported. Plans were laid looking forward to the undertaking of work in those regions, and from that time on our Mission has considered itself specially interested in that district. Herewith the minutes of the Advisory Board anent such proposals:—

(From Minutes of Annual Meeting of February, 1908, at Chengtu):—

No. 21: Committees representing the C.I.M. and C.M.M. presenting proposed interests were heard regarding the Border Tribes District north and west of Kwanhsien.

No. 22: Resolved that this Board greatly rejoices at the desire on the part of several Missions to carry the Gospel to the Border Tribes, and earnestly trusts that men and means will be forthcoming for this work.

No. 23: Moved by Bishop Cassels, that, on the suggestion of the C.I.M., the C.M.M. be at liberty to open work at Wen-Chuan, and further questions of division of the field be left over.

No. 24: Moved by Dr. Kilborn that Li-Fan be regarded as common territory.

KWEICHOW AND YUNNAN PROVINCES PRESENT STRONG APPEAL:—The possibility of opening up work in the provinces of Kweichow and Yunnan had been under discussion at the two Councils of 1907, and in 1908 it was decided to ask Dr. Kilborn to visit Kweichow and Dr. Endicott to visit Yunnan. At the Council of 1909 reports were had from these two committees, and also from the committee appointed in 1907 to visit the tribes to the west of Kiating. It was decided not to undertake the Nosu work, but to take immediate steps to enter Kweichow and Yunnan; in the case of Yunnan to commence with work at the capital of that province; in the case of Kweichow to begin with opening work in Chungking and Fuchow. However, as the negotiations with the L.M.S. for the taking over of their territory were already under way, it was stated that the acceptance of this latter field would be our first duty.

THE TAKING OVER OF THE GREAT L. M. S. DISTRICT:—The extent of the territory taken over from the London Missionary Society has already been described. It may be of

interest to add the following minute from an early meeting of the Advisory Board.

(From minutes of February, 1904, held at Chungking):—

No. 23: Resolved that, having heard from Mr. Claxton the plea of the L.M.S. in favor of their occupation of Wanh sien with the C.I.M., under the proviso that the L.M.S. would confine their operations to the city, the riverside, and the district south of the river, the Board approves the occupation of Wanh sien by the L.M.S.

OUR MISSION POLICY:—If the foregoing description of our ten stations indicates to some extent how the field affects our work and policy, it will also show that the extent of our field was largely determined by outside factors, viz., by the strength and development of the missionary spirit in the home church; by the fact that we came late into the field of foreign missionary activities in China, when nearly every province had been to some extent occupied; and by the fact that our development took place at a time when newer conceptions of the missionary question seemed to call for more thorough occupation of fields. Hence we have not, like many other churches of our own strength, chosen fields in four or five different lands. We have not, like some of the larger churches, instituted lines of strategic stations to belt the globe, to stir one with the conception of the world-imperialism of the Kingdom of God. We have not, like one great Mission in China, entered nearly every province of the nation. We have rather accepted what we consider to be a reasonable share of responsibility for the evangelization of Szechwan; and, if there is any advantage from being able to concentrate on one district, if there is any advantage from working in a field of splendid physical conditions and among a people of high personal qualities, then we have one of the greatest of opportunities in one of the choicest mission fields of the world.

SURE FOUNDATIONS FOR FUTURE SERVICE:—Not by thus limiting ourselves territorially have we cut ourselves off from our place in the missionary body of the world. The very fact of a more intensive policy gives to us an interest that might not exist were our one hundred workers scattered

throughout five fields instead of one, and will allow us, it is to be hoped, to make at least some contribution as a Mission toward the solution of the problems now facing the missionary bodies throughout the earth. In our policy we believe in concentration, but let us not forget that, practically, we are still a long, long way from doing justice to our field in point of the number of our workers. In Korea the responsibility of the workers of all denominations combined is only slightly greater,—if the population of the two fields be compared,—than that of the Canadian Methodist Mission in West China. The first Mission in Korea was opened nine years before ours in China, but in 1909 they had a combined foreign force of about three times the number we had at that time. Had we the same number of workers, might we not expect in time the same marvellous results? Behind all great missionary development is an invisible background. In Korea it was influenced by the political situation, which, while most unfortunate, has undoubtedly been a powerful factor in the turning of the masses of Koreans to seek God. We devoutly hope that such political conditions may never exist in Szechwan, but we do hope that strong school work, constant preaching, beneficent healing, and the sowing of literature, may, under the blessing of God, create the constituency and background necessary to make an enthusiastic feeding ground for countless numbers, the first fruits of whom even now are gathering into the Church of Christ on our West China field. “Lift up your eyes and look on the fields; for they are white already to the harvest.”

(In addition to the help received from our missionaries, I have received assistance in the preparation of this paper from books by Sir Alexander Hosie, Mr. Broomhall, and others.—R. O. J.)





UNOCCUPIED FIELDS

## UNOCCUPIED FIELDS

TIBET.

THE PROVINCE OF KWEICHOW.

THE PROVINCE OF YUNNAN.

ABORIGINAL TRIBES.

The Miao Tribes of Kweichow and Yunnan.

The Chungkia Tribes of Kweichow and Yunnan.

The Nosu of Szechwan.

The Nosu of the Three Provinces.

The "Eighteen Tribes" of North-west Szechwan.

## UNOCCUPIED FIELDS

THE REV. JAMES NEAVE.

“It is a startling and solemnizing fact that even as late as the twentieth century the Great Command of Jesus Christ to carry the Gospel to all mankind is still so largely unfulfilled.” Thus runs the opening sentence of the World Missionary Conference Report, 1910. It goes on to say: “It is a ground for great hopefulness that, notwithstanding the serious situation occasioned by such neglect, . . . the study of the reports of hundreds of discerning missionaries has convinced the members of the Commission that the Christian Church has at the present time a wonderful opportunity to carry the Gospel simultaneously to all the non-Christian world, and they are also profoundly impressed with the urgency of the present situation. . . . It is possible to-day to a degree far greater than at any time in the past to give the Gospel to all the non-Christian world. . . . The whole world is remarkably accessible. Improved means of communication have within the past two decades been spread like a great network over nearly all of the great spaces of the unevangelized world, or are to-day being projected over those regions. . . . The minds of the people in most countries are more open and favorable to the wise and friendly approach of the Christian missionaries than at any time in the past. . . . In nearly every part of China there are signs that the stolid indifference and the proud aloofness of the past are giving way. Notwithstanding the opposition manifested by some of the officials and other influential men, there is among the people in general a large measure of open-mindedness to what the teachers from the West may have to offer. The native mind seems to be clearer as to the aims and motives of the missionary. This does not necessarily

imply that there is a higher valuation put upon Christianity, but it does mean that there is certainly less hostility towards its representatives. This is due chiefly to the removal of ignorance, prejudice, and superstition by the dissemination of knowledge, and to the influence of the lives and teaching of the missionaries. A missionary writing from a province which until recently was one of the most exclusive of China, says that he could not ask for greater friendliness than that with which he now meets from all classes of the people. He expresses the opinion that in no land is there greater liberty for the preaching of the Gospel. . . . When in the history of our religion has the Christian Church been confronted with such a wide opportunity as the one now before her in the non-Christian world as a whole? As always, opportunity spells responsibility, and this unparalleled openness comes to us as a great test and trial of the reality and the living strength of our faith, and of our capacity for comprehensive Christian statesmanship and generalship."

THE DAY OF OPPORTUNITY HAS FULLY COME:—I trust I may be pardoned for making such a lengthy quotation, but it seems so apropos and so weighty that I cannot refrain from inserting it. We may surely gather from it that the day of missionary opportunity is fully come: the time is ripe: the doors are not merely ajar, but open wide. Notwithstanding this, there are parts of God's vineyard here in West China which have been largely neglected, and the soil of which has even now been barely scratched.

LANDS AND TERRITORIES UNOCCUPIED YET CONTIGUOUS:—In respect of such lands in contiguity to our own West China mission field, there are two or three large sections of territory, and at least one country, towards which the attention, the thoughts, and the prayers of our missionaries have on more than one occasion turned, and for the evangelization of which we have made certain preliminary plans and carried out a certain amount of investigation, involving not a little expense.



KING SOH, CHIEF OF THE TIBETAN HILL TRIBES, WITH HIS SON.

### TIBET.

Although the land of Tibet has not entered very largely into the purview of our Mission as a likely field for work, yet, in an article such as this is, a brief reference to it and to its people may not be out of place, since its dark isolation presents an insistent challenge to the messenger of the



Cross. Moreover, our Mission Press prints not a little of the literature which finds its way into the interior of that mysterious land, so, although not exactly contiguous to our present field, it is clearly not so far distant as to be eliminated in the conception of possible fields for future mission enterprise on the part of our Church.

THE LHASSA ROAD:—Directly west of us lies the great highway connecting Chengtu, the capital of Szechwan, with Lhasa, “the place of the gods,” the capital of that remote, bleak, dark, mysterious and inscrutable, yet magnificently grand, land of the lamas. Passing through, among others, the cities of Tachienlu, 8,349 feet above sea level, Litang (13,234), and Batang (8,184), the distance by road from Chengtu to the frontier is reckoned, according to a Consular report, at 2,400 *li*, and to Lhasa 6,105 *li*, or about 600 and 1,500 miles respectively.

A BRITISH CONSUL’S REPORT:—“By this road travel the Chinese Imperial residents for Tibet, occupying several months on the journey; along it devout pilgrims, eager to look upon the face of the Dalai Lama, advance, some by continuous genuflections and prostrations, taking years to reach their goal; and over it dash Imperial couriers, who by changing horses at the post stations and travelling night and day, are able to carry messages from Lhasa to the nearest telegraph office at Tachienlu—some 5,185 *li*, or 1,300 miles—in less than twenty days. By this road, too, a considerable part of the trade between Western China and Eastern and Southern Tibet is slowly and laboriously conveyed on the backs of pack animals. It is a road barred by numerous mountain ranges, whose lofty passes inspire terror in the breasts of the superstitious wayfarers, who at each successive crossing give vent to their pent-up feelings in muttering the well-known prayer, ‘Om mani padme hum,’ and with joyous shouts of ‘Hla so, hla so,’ lay each a stone as a thank-offering to the gods of the Obo, or cairns, which dot the summits and represent the offerings of many weary travellers. This road, as far west as Batang, has been traversed

by not a few Europeans; but, comparatively well-worn as it is, it still possesses a charm, leading, as it does, to much that is very imperfectly known."

**THE PEOPLE:**—Writing of this people, one traveller says: "Physically the Tibetans are a much finer race than the Chinese. It is rare to meet an undersized male. They are tall, lithe, and wiry, and, except among the lamas, who lead a more sedentary life, there is an absence of obesity. Their magnificent climate, outdoor life, and abundance of exercise make men of them. They carry gun and sword in defence of caravan, or when called upon to form an escort, and they shoot with wonderful precision, considering the weapon with which they are armed."

**TIBETAN FASHIONS:**—Speaking of Tibetan fashions, and contrasting these with the Chinese, he says: "Mingling with the usual blue cotton and silk-clad Chinese inhabitants are the dull-red and grey woollen-gowned Tibetan men and women, moving with that free and easy gait unknown to their Chinese neighbors. In place of the thick-soled shoes and deformed feet, there is the long Tibetan boot reaching to the knee, with sole of soft hide, and uppers and tops of grey and colored woollen cloth respectively. . . . The gowns, which hang to the ankle, are sometimes replaced by goat or sheepskin of a similar pattern. They are loose and capacious, so that the upper part of the gown above the girdle which encircles the waist is, in the absence of pockets, used for stowing away the inevitable wooden teacup or bowl, and other odds and ends of daily requirement. The usual head-dress of the Tibetan male is a queue wound round the head and ornamented in front with white rings of stone or glass in addition to large silver rings set with coral. He often wears a large silver ear-ring with long silver and coral pendant in his left ear. His queue is usually stuffed with hair other than his own."

**TIBETAN WOMEN:**—The Tibetan woman is thus described: "Many of the Tibetan and half-breed ladies wore long silk and satin gowns held in by silk sashes, usually of

a yellow color, and long red-topped boots. In many cases gold had taken the place of the usual silver ear-rings, chains, brooches, rings, and bracelets, and added to the charm of the many beautiful women there assembled, for Tibetan ladies, when clean and well-dressed, as they were on this occasion, will take rank with their European sisters. Level, dark-brown eyes, finely-cut features, an excellent carriage and sprightliness of manner distinguish them from the timid and insipid Chinese. The Tibetan woman is not afraid or ashamed to give vent to her feelings in peals of merry laughter. The half-breed, too, has inherited much of the good looks of the Tibetan, and follows her mother as regards dress and manner. In a land where each family devotes one or even two of its sons to the priesthood, female infanticide is unheard of, and woman is a very valuable asset. She is the life, the mainspring, of the Tibetan household. She milks the cattle before they are sent out to graze in the early morning and on their return in the evening. This done, she slings the empty wooden water butt, some 2½ feet long by 18 inches or more in diameter, on her back and runs off to the nearest stream for the day's water supply. Filling the butt by means of a birch-bark baler, she balances it on her back, the bottom resting on an adjustable pad of cloth or fibre, and the upper part kept in position by a rope or raw-hide thong encircling butt and chest. This visit to the stream she repeats several times during the morning, storing the supply in a large round wooden vat. She makes the butter (an important article of food in a country whose altitude defies the growth of oil plants, and where the difficulties of transport are prohibitive) in the wooden churn of our forefathers, without, however, that care and cleanliness which they bestowed upon it. She prepares the food, she weaves the cloth, and she attends to the many other duties of the household, besides engaging, when necessary, in the usual outdoor work of the farm."

**A TIBETAN HOUSE:**—A Tibetan house is thus described:—"The building is square or oblong, with walls about thirty

feet high, and from eighteen inches to two feet thick, built entirely of brown stone or mud. There is more solidity than beauty about the structure. . . . The basement, which is windowless, is invariably the byre and stable combined, and in the lower part of each pillar supporting the upper story a hole is drilled, giving passage to a rope for tying up



PRAYER DISK FROM TIBETAN PRAYER WHEEL.

the cattle overnight. . . . Running along one side of the roof, in country houses at any rate, there is another flat-roofed building open in front, with wooden pillars. This is the granary, where sheaves and grain are protected from the inclemency of the weather. . . . Here the juniper or other green branches are burned as incense in the early morning, and here too are usually planted one or more poles with fluttering prayer-flags. . . . With the exception of one or two tables about a foot high, there is no furniture in a Tibetan house. The inmates sit and sleep on the floor, which, in the living rooms, is usually boarded. As a rule there is only one large bedroom, where the inmates

sleep huddled together under a mass of fur clothing. In warm weather they sleep on the roof, and I have frequently seen children emerging half-naked from what I took to be clothing being aired. . . . Not a nail is used in the construction of the house."

**TIBETAN RELIGION:**—John Claude White, C.I.E., Political Resident for the State of Sikkim (farther India), in his book, "Sikkim and Bhutan," writing of the religion of these people, says: "Their religion is an offshoot of Buddhism. Most of the tenets of Buddha have been set aside, and those retained are lost in a mass of ritual, so nothing remains of the original religion but the name. The form of worship has a curious resemblance in many particulars to that of the Roman Catholic Church. On any of their high holy days the intoning of the Chief Lama conducting the service, the responses chanted by the choir, sometimes voices alone, sometimes to the accompaniment of instruments, where the deep note of the large trumpet strangely resembles the roll of an organ, the ringing of bells, burning of incense, the prostrations before the altar, the telling of beads and burning of candles, the processions of priests in gorgeous vestments, and even the magnificent altars surmounted by images and decorated with gold and silver vessels, with lamps burning before them, even the side chapels with the smaller shrines where lights burn day and night, add to the feeling that one is present at some high festival in a Roman Catholic place of worship. I have been present at the services on feast days in the temples of Sikkim, Bhutan, and in Lhasa, and no great stretch of imagination was required to imagine myself in a Catholic cathedral in France or Spain, especially the latter."

**TIBETAN CIVILIZATION:**—Edmund Candler, war correspondent, in the course of an account of his experiences with the recent British Expeditionary Force to Lhasa, says: "The Tibetans are not the savages they are depicted. They are civilized, if medieval. The country is governed on the feudal system. The monks are the overlords, the peasantry



their serfs. The poor are not oppressed. They and the small tenant farmers work ungrudgingly for their spiritual masters, to whom they owe a blind devotion. They are not discontented, though they give more than a tithe of their small income to the Church. It must be remembered that every family contributes at least one member to the priesthood so that, when we are inclined to abuse the monks for consuming the greater part of the country's produce, we should remember that the laymen are not the victims of class prejudice, the plebeians groaning under the burden of the patricians, so much as the servants of a community chosen from among themselves, and with whom they are connected by family ties. No doubt the lamas employ spiritual terrorism to maintain their influence and preserve the temporal government in their hands; and when they speak of their religion being injured by our intrusion, they are thinking, no doubt, of another unveiling of mysteries, the dreaded age of materialism and reason, when little by little their ignorant serfs will be brought into contact with the facts of life, and begin to question the justness of the relations that have existed between themselves and their rulers for centuries. But at present the people are medieval, not only in their system of government and their religion, but in their inquisition, their witchcraft, their incantations, their ordeals by fire and boiling oil, and in every aspect of their daily life."

MISSIONS AT WORK IN SZECHWANESE TIBET:—There are but two Missions (if we except the French Catholic Missions), namely, the China Inland Mission and the Foreign Christian Mission, at work in the section of country above described. The China Inland Mission's Tibetan headquarters is Tachienlu, and that of the Foreign Christian Mission is Batang. The population is so scattered and sparse (Tachienlu has only some 9,000, Litang some 5,000, and Batang some 2,000 inhabitants) that one or two strong bases are probably all that are necessary. Another base has been formed at Dawo, but there is no missionary there at present. I say "strong bases," advisedly. They should have

two evangelistic workers, two medical workers (two doctors, I mean, of course, for a doctor and a nurse would not fill the bill), and an educational worker. One of the evangelistic workers and one of the medical men (or women) should itinerate at those periods of the year when the weather is least severe, visiting all the outlying villages and hamlets within range. Regular dates should be arranged on which these visits are to take place, and while patients wait for the doctor, the preacher would have a splendid opportunity presented to him. A numerous clientele and a grateful one would thus very soon be established. I would lay emphasis on the word "grateful," for my own experience goes to show that these people are very grateful indeed, and endeavor to show it in every way possible, returning presents of real value for very small benefits received.

**MEDICAL MEN, THE KEY:**—I should lay especial emphasis on the medical work. I am of opinion that nothing will prove such a valuable handmaid to the Gospel as the work of a "beloved physician." While the lamas have quite a little skill, and pretend to a great deal more, yet one has found the very simplest of diseases utterly and shamefully neglected. What a field for the Christian physician this offers, and what an "open sesame" he possesses in the shape of his scientific knowledge of the cause and cure of disease!

**EDUCATION ALSO STRATEGIC:**—Then there is the opportunity for the educational worker. The only schools amongst these people are the monasteries. There the young tribesman gets all the schooling he ever receives, and even so it is only the boys who look forward to becoming lamas and enter as neophytes that are given this schooling, and of course it is strictly limited to such knowledge as shall be useful in their profession. What an opportunity this for the schoolman! He would be breaking virgin ground, and although he would have stout rivals in the shape of the lamas, yet none could rival him in respect of the knowledge that he could put at the disposal of the children.

## THE PROVINCE OF KWEICHOW.

One of the points or doors to which our Mission has at one time or another directed attention is the province of



A MOTHER OF THE TRIBES COUNTRY.

Kweichow. In the year 1908 we appointed a deputation consisting of the present Secretary-Treasurer, Dr. Kilborn, to visit and report upon the need and opportunities for work in that province. I quote the following from his report:—"Of the seventy-three walled cities in the province of Kweichow

(twelve of which are of prefectural rank), it may be noticed that the larger number are in the middle or northern part. Moreover, the only cities occupied in this north-eastern portion of the province are Tsunyi and Chenyuen-fu. The first of these is ten days by chair from Chungking, the second is in direct water communication with Hankow and Yochow, through the Tungting Lake. Moreover, this latter route is highly recommended as being quite safe, and as giving access to this part of the Yangtse. There is still another route, however, into this north-eastern portion of the province, namely, that by the city of Fowchow, a large city situated on the Yangtse, three days east of Chungking, at the junction of a branch flowing from the south. This branch is navigable from Fowchow all the way to Szlanfu, and, for at least a part of the year, as far as Shihchien-fu. The first of these is a China Inland Mission outstation, one of the two which they have opened in this region. From this prefectural city of Szlan then, as a base, there would be easily accessible all the ten or twelve walled cities of this part of Kweichow, with their villages, and this seems to me to be therefore the very best route to be taken by our Mission in entering Kweichow. This would necessitate, I should say, the opening of a station in Chungking."

Since the above was written, of course, our Mission has acquired plant both in Chungking (which the Secretary then thought would be necessary in order satisfactorily to undertake work in the province of Kweichow) and Fowchow. From this latter city, in his opinion, ten or twelve walled cities are not distant more than six or ten days. He mentions that they may be reached by river from Fowchow, that is, presumably, by means of the Chien Kiang, called at other points the Kung Tan, and the Wu Kiang.

THE NEED:—So much for the accessibility of this sphere of work. Now as to its need. I again quote from the report of the deputation:—

"The only Mission at work in the province is the China Inland Mission. They have six stations, four of which I

visited, and twenty to thirty outstations. They have between two and three thousand baptized members, all but two or three hundred of whom are aborigines. This Mission does evangelistic work almost solely. They have no medical work whatever, and only one or two small elementary schools. There is not a medical man or woman in the province, and only twenty-one missionaries, distributed through six stations. These include both men and women, married and single. At the time I was in Kueiyang, there were only Mr. and Mrs. Clarke, and Mr. and Mrs. Cecil Smith there. . . . Both they and Mr. Portway, of Tsunyi, extended a most hearty invitation to our Mission to enter Kweichow, and to open work in both these cities alongside of them. They will be particularly pleased to welcome medical workers. But they urged me repeatedly to press upon our Mission the great need of their field, and the advisability of our coming to their help as soon as possible."

**NO INCREASE FOR YEARS IN THE MISSIONARY FORCE:**—It is rather interesting, as well as pathetic, to note that the number of missionaries mentioned above as composing the China Inland Mission staff in the province at that time corresponds exactly with the number as given in the 1916 list of West China missionaries issued by the Advisory Board of Missions. It goes to show that there has not been any augmentation of the staff during the best part of a decade. Indeed, since then several of their oldest and most experienced workers have gone to their reward, notably Messrs. Windsor and Adams. Moreover, since the above report was written, at least three workers of the United Methodist Mission (formerly the Bible Christian Mission) have taken up work within the borders of the province, although their work lies almost altogether amongst the Miao or tribesmen.

**THE POPULATION:**—The total area of the province is given in the Statesman's Year Book as 64,554 square miles, and its population as 7,669,181, or 118 to the square mile. According to the *Times Gazetteer*, the figures are a little larger, and the late Rev. S. Pollard, of the United Methodist Mission, in a paper prepared for the West China Conference,



1908, states that of the total population of Kweichow, which he gives as roughly eight millions, about five millions are non-Chinese. We shall take the opportunity later on of dealing with the non-Chinese element of the population, and in the meantime merely remark that there would appear to be little doubt as to the need and the opportunities for work in this province, nor would our welcome from the Missions already at work there appear to be by any means in doubt.

#### THE PROVINCE OF YUNNAN.

In the year 1908 we also appointed a deputation, consisting of the present General Secretary, Dr. Endicott, to visit the province of Yunnan, to "investigate the conditions of mission work there; and to see whether, in view of the large accessions of workers, actual and prospective, to our staff of missionaries, the time had come for us to recommend to the Home Board an advance into that most needy field."

The report says, in part:—

UNOCCUPIED AREAS:—"In this province, with a population of about ten millions, we have a total missionary force of only twenty men—the majority of whom are married—and less than ten single women. This number includes those who are on furlough, as well as those who are actually on the field. There are only seven cities in the whole province in which foreign missionaries reside. Taking a line running directly east and west through Yunnanfu, the capital of the province, then all the mission stations will be either on this line or north of it. Not a single station will be found south of that line. Travelling by way of Suifu, and proceeding to Burmah through the province, we pass through five of these stations, viz., Chaotong, Tongchuan, Yunnan-fu, Tali-fu, and Bhamo. The average distance between these stations is about ten travelling days. The other two stations are on the main road leading from Yunnan-fu to the province of Kweichow, viz., Kutsing and Pingi. Again, taking a line running from Tongking through Yunnan-fu, Ningyuan-fu, and Yachow, then all the territory to the west of this line will be

found to include within it only the one station of Tali-fu. That is, there is at least a quarter of a million square miles of territory without a missionary of the Gospel. As a matter of fact, many thousands of square miles of this territory have never been trodden by the foot of a white man. It is full of the habitations of cruelty and superstition.

NO INCREASE IN STAFF IN SIGHT:—"Medical work is carried on at only two stations in the province, viz., at Chaotong and at Tali-fu, and in each instance the work carried on is small, for want of more adequate equipment. The two hospitals are about a month's journey apart. Educational work is carried on at only one station, viz., Chaotong, the city nearest to the Szechwan boundary. One of the most saddening aspects of the situation is that the missionary staff is almost stationary in regard to numbers. The number of workers amongst the Chinese has not increased appreciably in the last ten years. Although there have been such remarkably encouraging results among the Hwa Miao, yet there are still but two stations in which work is carried on amongst the tribesmen. There is very little likelihood of any serious increase in the staff of the China Inland Mission workers in the province. This Mission has about reached the limits of its power of expansion, and is consolidating the work it has already taken up. In regard to the United Methodist Mission, there is good reason to hope that the Mission will be reinforced to some extent in the next few years, yet the members of this Mission are very pronounced in their convictions that at least another strong Mission is urgently needed in the province.

A CHALLENGE TO CANADIAN METHODISM:—"Again, there is no prospect of any other Mission now at work in West China taking up work in Yunnan. The only Mission that would even seriously consider the question is the American Baptist Mission, but this is the Mission that has the immense Chien-chang valley, lying immediately north of Yunnan, in its charge. This district ought to have many times the present staff of workers in order to be effectively

worked. Moreover, this Mission has work in several different parts of China, and although it came into Szechwan at the same time as we did, its strength in workers is no greater than it was ten years ago. . . . In the providence of God our Mission has been established in West China, and equally providential does it seem that we have not likewise gone to other parts, but have concentrated in that part of the Empire which older Missions so naturally neglected. Thus we have given to us one of the supreme opportunities of the Christian centuries to affect in a great and vital way such a large section of the human family. Here, as perhaps nowhere else in the world, is given us a field of immense magnitude, and one that apparently will not be worked unless we do it. We believe that no greater opportunity will ever be given our Church than is now presented in West China. By the grace of God, it will be impossible to say fifty years hence that there are scores of millions of people in any section of China, or of the world, still unevangelized. But this is true to-day in West China, and that it is true is surely sufficient cause to move our whole Church to make an endeavor worthy of God.

RECOMMEND WORK BE OPENED IN YUNNAN-FU:—"We therefore recommend that our Board be urged to take steps at an early date to open up work in the province of Yunnan, and that we begin work at the capital of the province, and gradually work out from this city as a centre in whatever directions may seem to be most urgent and advisable. In view of the strategic and growing importance of the capital, we recommend that work be taken up here on evangelistic, medical and educational lines.

EXPERIENCED WORKERS BE SENT:—"We recommend that at least five experienced workers from our present staff of missionaries in Szechwan be sent to open the work there, in order that the work may be begun on a strong basis. The language spoken in Szechwan is readily understood in Yunnan, so that there would be no difficulties on that score, while it is of the greatest consequence that men of

experience be there to guide the work in its early stages, so that the best possible impression be made upon the people from the very beginning, and in order that no great delay be experienced in getting the work started."

**THE MISSIONARY FORCE DIMINISHING:**—The report gives the total missionary force as twenty men and less than ten single women. According to the Advisory Board of Missions' list of West China missionaries for 1916, there are but twenty-two all told; or, if we include the British and Foreign Bible Society's agent at Yunnan-fu, twenty-three, not including wives. This would go to show that the missionary force has not simply remained stationary, but very seriously diminished in numbers, and this latter number includes all the missionaries of both Missions working amongst the tribesmen. This appears to constitute a very serious state of things, and the outlook for the future of mission work in this province would seem to be very black indeed.

**POPULATION:**—The above report gives the total population of the province as ten millions. The Statesman's Year Book gives it as 11,721,576, the total area, according to the same authority, being 107,969 square miles, thus giving a population of one hundred and eight to the square mile. The late Rev. S. Pollard, in the paper above referred to, gives the population as approximately twelve millions, but he claims that seven millions of these are non-Chinese.

#### THE MIAO TRIBES.

The two reports above dealt with refer to the non-Chinese population of these two provinces, and we propose now to devote some attention to a description of these peoples, who, according to one of the above-mentioned authorities, constitute seven millions of the population.

**SEVENTY DIFFERENT TRIBES:**—In a paper read before the 1899 West China Missionary Conference, the Rev. S. Clarke, of the China Inland Mission, said that, according to a Chinese authority, "there are seventy different tribes of Miao

in Kweichow." Mr. Clarke divides the Miao into at least three different tribes, viz., the Heh (Black) Miao; the Hwa (Flowery) Miao; and the Ya-chioh (Magpie) Miao. He also mentions two other tribes, called the Hung-tsang Miao and the Ch'ui Miao. He says:—

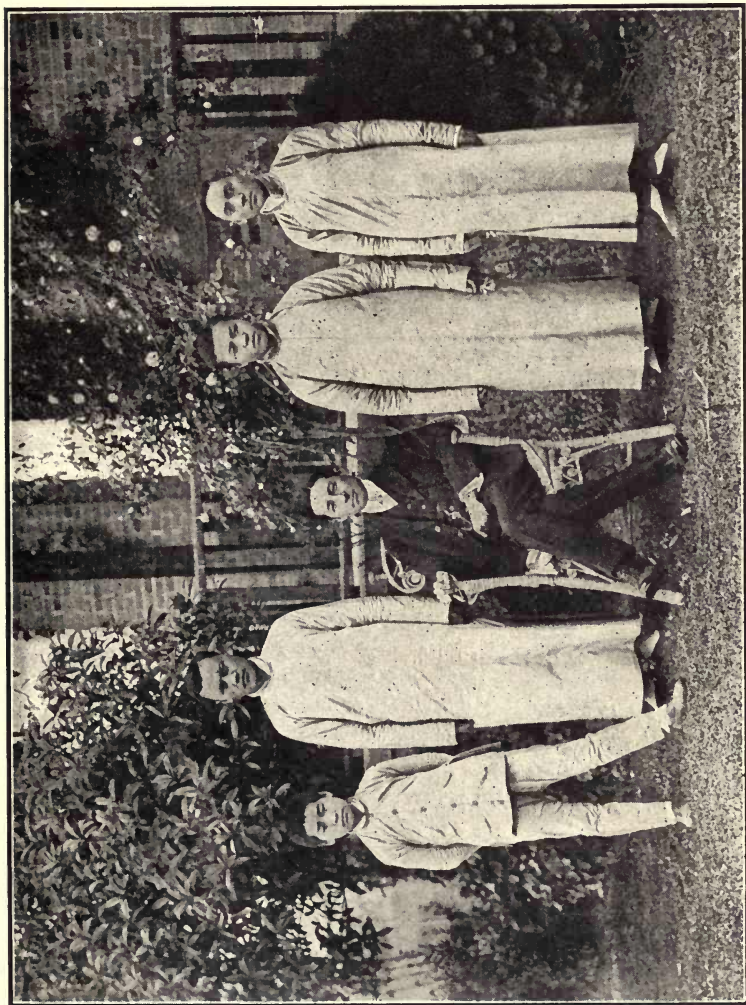
DIFFERENT DIALECTS:—"The dialects spoken by the various tribes are manifestly differentiations from a common stock, but some of the dialects vary so much that a man of one tribe is, in some cases, quite unintelligible to a man of another tribe. Thus the Heh Miao and Hwa Miao are as much unlike as English and German. The Ya-chioh Miao is something between the Heh Miao and the Hwa Miao, having some words resembling Heh Miao, some resembling Hwa Miao, and some quite different to either. They have no written language. So far as I have observed, the variations in dialect correspond with the distance of the tribes from one another. . . . The Heh Miao are found four days east of Kuei-yang-fu, and from that point east and south to the borders of the province. In this region hundreds of thousands of them are to be found. On some of the smaller rivers which flow thence to Hunan all the boatmen seem to be Heh Miao."

CONDITIONS OF LIFE:—He goes on to describe the conditions of life among the Miao, dealing mainly with the Heh Miao, and says:—

"The Heh Miao houses I have seen are built exactly like the houses of the agricultural Chinese. They live in hamlets and villages of from several to several hundred families, and most of the families forming a hamlet or village are of the same surname. As among the Chinese, persons of the same surname do not marry. They say there are no paupers or beggars among them; most of them are comfortably off, and some of them are comparatively rich and well-to-do. Though far the greater proportion of them live by farming, some of them are artisans, and some engage in trade, opening stalls and going from market to market."



TRIBAL ORIGINS:—He tells us that “the Heh Miao always assert that they came from Kiangsi five or six hundred years ago. The Hwa Miao claim to be natives of the soil, or to



PREPARING FOR LEADERSHIP.  
Miao students at the Union Middle School, Chengtu.  
(Mr. Yang, Principal, seated.)

have come from the west. The Ya-chioh claim to have been in the land before the Chung-chia and Chinese. They say their ancestors originally came from Tung-chui (Annam),

first to Szechwan, thence to Yunnan, and from Yunnan to Kweichow."

OPPORTUNITY:—He continues:—"There is beyond all question an open door and a wide field of opportunity among the Heh Miao. . . . If there were men and women to take up the work, with Pang-hai as a starting point, . . . all the Heh Miao of south-eastern Kweichow might gradually be reached and Missions established among them. Their language has been reduced to writing, dictionaries and primers have been made, a catechism and hymns have been translated for them." In the discussion which took place at the close of Mr. Clarke's paper it came out that there are six tones in the Miao language.

It will be seen from the above that Mr. Clarke deals with the Miao in the province of Kweichow, and particularly with the Heh Miao branch of these people.

THE FLOWERY MIAO:—I take the following from the late Rev. S. Pollard's paper prepared for the West China Missionary Conference, 1908, on the Hwa Miao, the other great branch of the Miao people. He says:—

"The next tribe I wish to write about is one of the many Miao tribes living in Kweichow and North Yunnan. The part of this people which I have come in contact with live in the sub-prefecture of Weining and in the north-east of Yunnan. These people are almost the reverse of the Nosu. They own no land, and are the lowest race of people I have met with in China. As tenants of Nosu or Chinese landlords, they have occupied a very menial position for generations. In addition to rent, they are liable to render service to their landlords whenever called on to do so. Their life has been hard, and their houses are mostly but wretched huts, where an Englishman would not keep a pig. In spite, however, of poverty and oppression, the people are increasing in numbers, and emigrating to other parts. They have no written language. Formerly they had . . . But while there is no written language, there is a rich store of tradition, which some day will be a welcome addition to the

world's folklore. The Hwa Miao have no idols and no temples. They are terribly afraid of demons; and wizards and witches, with all their baneful influence, have existed in large numbers. Ancestral worship also exists in a crude form. Oxen are sacrificed to the spirits of the dead, and at such times there is great feasting, accompanied by much drunkenness and immorality.

**BURIAL CUSTOMS:**—"The Hwa Miao also worship groves of trees, which are frequently of oak, and in this worship sacrifice dogs to the spirit of the trees. The dead are buried without a great deal of ceremony, boards lining the bottom of the grave taking the place of coffins. No headstones or other marks are used to distinguish the graves, and no periodical visits are paid to them. It is very difficult to distinguish a Miao graveyard from an ordinary wooded hill.

**RESIST DEBASING CUSTOMS:**—"Footbinding is unknown. Offspring are never destroyed, and only on very rare occasions are children sold to Nosu or Chinese by poor parents. The Hwa Miao have also the enviable distinction of having resisted the opium curse as no other tribe has. Among several thousand Miao I have met only two or three opium smokers.

**VIRTUES AND VICES:**—"In a census of two hundred villages, we found 2,241 families with 5,927 males and 5,693 females, so that the males exceeded the females in number. The women take as prominent a place as the men. In the language it is always female and male, mother and father, bride and bridegroom, the woman being mentioned first. There is full liberty given to the woman, who takes her full share in all occupations of farming or home life. The relations between the sexes are quite free and unrestrained. The two principal vices are drinking and immorality—unholy twins. In most villages, a communal house of ill-fame existed, where many of the women and young girls spent much of their time. In nearly all cases these buildings were put up by the girls, and served the purpose of a kind of village club. The result of this immorality is that disease

of the most contagious kind exists, which is doing untold harm.

THE EFFECT OF CHRISTIANITY:—"Before Christianity found out these tribes, many of the old people and the sufferers deplored these tribal customs, but discovered no way of changing them. What they failed to do, Christ with His healing touch is doing, and doing rapidly. Two-thirds of these village clubs have been destroyed in the districts where mission work has been carried on, and drinking has declined very much.

FRIENDS AT LAST:—"The story of how the Hwa Miao first found the missionaries at Anshuen has been told elsewhere. In 1904 a great movement sprang up among those in the neighborhood of Chaotong. In some way or other word was carried from village to village that the Miao had friends at last, and rumour even stated that a Miao king was coming. This evidently was a perversion of the second coming of Christ. With strange notions, wild ideas, eager longings, and persistent demands, the Hwa Miao swooped down on the mission house at Chaotong, and begged to be taught to read Christian books. We have had as many as six hundred at a time sleeping in the mission house at Chaotong. As there was no Miao literature, Chinese perforce had to be taught, and teaching Christianity through Chinese to many of these Miao is like making English the medium for teaching the wildest of the North American Indians. All day and almost all night these learners struggled with their Chinese books. I have known them at it till two in the morning, and then at 5 a.m. they would start again. No eight-hours' day work. As soon as possible this state of affairs was remedied. Mission premises were obtained in the country, away from Chinese influence; books in Miao were prepared, some of the Gospels translated, and so gradually to the people the truths of Christianity are being unfolded. The missionary spirit is strong among the people. Workers have gone out to open up fresh districts, and great success has attended their efforts.





NOSU VILLAGE WHERE OUR FIRST NATIVE MISSIONARY IS STATIONED.

THE CHANGE:—"The change which Christianity has wrought has given joy to all. Scores, perhaps, hundreds, of witches and wizards have come out to confess their sins, and to ask God to cast out their familiar demons. Immoral clubs have been destroyed by the girls who built them. Chinese complain that they cannot now sell their alcohol to the Miao, who at one time were their best customers. Men, who formerly have been so drunk that the dogs licked their faces as they lay on the ground, now preach Jesus. Homes are being cleaned up. Children are being washed. Schoolboys are learning to swim. Clothes on Saturdays are beaten and stamped in the streams that their owners may come clean on Sundays."

I take the following from the report of the deputation to Yunnan, giving a very interesting description of a visit paid to the Hwa Miao:—

A VISIT TO WUTING:—"Leaving Yunnan-fu and traveling by the same road which we took later in returning to Szechwan, we reached Wutingchow on the afternoon of the



third day. I travelled in company with Mr. and Mrs. Allen, who were also going by Shapushan to a distant station. The balance of the journey to the top of the mountain was made in a heavy downpour of rain. The mountain was shrouded in mist, and our experience in climbing up the now slippery paths was weird in the extreme.

TRAVELLING TO A THANKSGIVING MEETING:—"From far and near the tribesmen were gathering for the annual thanksgiving services, carrying on their backs their offerings of money or grain for the sanctuary of God, as well as the food they required for themselves while they remained on the mountain. Some of them had been travelling for days in order to be present. They ate their meals by the roadside, and lay down at night on the bare hills wherever darkness overtook them. It was dark when we got to the top of the mountain, but we were accorded a warm welcome by Mr. Nicholls and Mr. and Mrs. Porteous, who are in charge of the work here. This station was opened only two years ago by Mr. Nicholls. Up to that time the Miao in that region had been in complete heathen darkness. Having heard of the wonderful work of God among their people in the east of the province at Chaotong, they sent word asking that missionaries be sent to tell them also the glad tidings.

THE SERVICES:—"The services were carried on in a large barn-like structure, which had been erected by the labours or gifts of the Miao themselves. The services began on the night that we arrived, with a special service of prayer and praise, in which men, women, and children took part with great heartiness and reverence. The next day, being the Sabbath, was a great day. Although rain continued to fall throughout the day, the big building was almost filled from morning to night. The first service began at seven o'clock and lasted nearly two hours. After breakfast—which for the Miao was merely a small bowl of raw oatmeal mixed with cold water—we had a service of nearly three hours, and the interest did not flag. We had much singing, some exhaustive catechising of the whole congregation, prayers from many of the people, and several addresses.

THE SINGING.—“The singing of these people is something never to be forgotten. It seemed as though there was a conscious response to the challenge of the Psalmist. ‘Let everything that hath breath praise the Lord.’ The voices of the whole congregation rang out in sweet unison, and in volume ‘as the sound of many waters.’ After a short interval for lunch, another service of a similar kind was held; and after supper, still another one, which lasted until nine o’clock. I have seen nothing, nor heard of anything, like this in China, save that among the same tribesmen at Chaotong. A great and wholly unexpected work is in progress here.

BUT A BEGINNING:—“Moreover, it is but a beginning. Individuals were present at these services from other and more important tribes; and in some instances, invitations have been sent to the missionaries, from some of the tribes not yet touched, to come and open up work among them also. They have offered to erect buildings at once in which the work may be carried on. The Hwa Miao are very poor and much despised by the Chinese. They are considered the lowest in the social scale of all the tribesmen of West China. They were not so much addicted to opium, but they loved alcohol, and sexual immorality was open, uncondemned and even encouraged. All is now changed, however, on the part of the Christians, and but a small percentage of the people are hostile to the new life introduced.

OUR PRESS PRINTS A NEW LANGUAGE:—“They were formerly without any written language, but Mr. Pollard has invented a system of writing based on the Cree syllabic. The people are rapidly and generally learning to read, and already the gospels of Mark and John are printed in their tongue. The hymn books used in this remote spot were printed in our Press and forwarded to them.”

#### THE CHUNGKIA TRIBES.

Before finally leaving the field of opportunity as represented by the Miao peoples in these two provinces of Kweichow and Yunnan, I would draw attention to the tribe or

“numerous communities” of Chungkia. The Miao and the Chungkia are quite different races. Speaking of the latter, the Rev. S. Clarke says:—

LOCALITIES:—“Large communities of them are to be found in Yunnan, Kwangsi, and Kweichow. Probably some of them will be found in Kwangtung. Much valuable information about these people, as they are found in Yunnan or Kwangsi, is contained in a report by Mr. F. S. A. Bourne, of a journey in south-west China, published as a blue book in 1888. The Chinese generally call them ‘T’u ren’; about Kuei-yang and T’u-shan they also call them ‘Chung-kia.’ The Chinese in calling them ‘T’u ren,’ evidently regard them as the original inhabitants of the land, but why they call them Chung-kia is not clear. . . . In Kweichow province the Chung-kia are found in the south, and south-west, and a few of them in the south-east. I imagine that in the country districts around Kuei-yang there are more Chung-kia than Chinese. Speaking of the whole province, there are probably as many Chung-kia in it as there are Miao of every sort. They are to be found almost everywhere in southern and south-western Kweichow.

COMMUNITY LIFE:—“They live in hamlets and villages by themselves, away from the high roads. There are districts which seem almost wholly occupied by them; scores of large and small villages being inhabited by Chung-kia. In a village the people are nearly all of the same surname. Although most of them live in the country, some of them are to be found in the cities, when they engage in trade, and are not to be distinguished from the Chinese.

WOMEN AND PROGRESS:—“The women have a peculiar skirt of their own, but for the most part dress much like Chinese women. As among the Miao, Chung-kia women do not bind their feet. I have heard it said that most of the people in T’u-shan-cheo city are Chung-kia, and this is probably true. They pass as Chinese, but, if questioned, are not ashamed to admit that they are Chung-kia, or ‘Suei-chia,’ as they are also called about T’u-shan. They get along very



CHUNG-KIA WOMEN.

well with the Chinese, who do not despise them as they do the Miao. They seem quite equal to the agricultural Chinese in intelligence and worldly comfort, as do also the Heh Miao, but all the other Miao tribes I have seen are quite inferior. There is very good reason to believe that the Chung-kia are, or were originally, the same as the Shans of Burmah.

RELIGIOUS RITES—"The Chung-kia have no written language, and, so far, I have not been able to discover among them any legends handed down from their ancestors. In religious matters they seem to do as the Chinese do. They practise, however, one religious rite which they have not learned from the Chinese, or at least not from the Chinese

among whom they are now living. Shortly after the death of a parent it is their custom to invite all their relations and friends to a feast, and on that occasion with all due solemnity to sacrifice a bull. I have asked them repeatedly why they do this, but all they can say is that it is their custom to do so, and that if they should not do it the deceased would be unhappy."

#### THE NOSU OR LOLOS.

It will be remembered by some amongst us, perhaps, that our Mission also authorized a visit to the Nosu (Lolo) country. This also took place in the year 1908. I quote nearly verbatim from this report; and my own observation and information as a result of a very interesting journey in the year 1900 to the city of Yueh-hsi-ting, four stages north of Ning-yuen-fu (mentioned in the report), confirm the correctness of the report:—

"On account of the impossibility of making direct journeys from one section to another, we were unable to visit more than a limited part of the country; but, even thus, we were fortunate in being able to secure not a little information.

THE NOSU ARE ONLY FOUR DAYS FROM KIATING:—"The nearest point of the Nosu border is four days from Kiating. The first day and a half is over a splendid plain, after which the road, a good one for the most part, winds in and out among villages and up and down hills and mountains, with the lofty 'Golden Summit' of West China's sacred Mount Omei often in sight. The highest point reached was an elevation of about six thousand feet. . . . Our destination was O-pien-ting, a small garrison city on the northern border of the Nosu country. It has a population of not more than two thousand, many of whom are soldiers, and their families. It is not more than one mile in circumference, and has but one main street. Yet it is a walled city, and important as a military centre. Here are resident a high military official and a civil official. The Nosu come



here regularly to market, as they have no markets of their own.

**SIZE AND SITUATION:**—"The northern limit of the country is south of the Tong river, and somewhat south-west of Kiating. Its greatest length is about two hundred miles, and runs from north to south. Its greatest width cannot be more than one hundred miles. The country is said to be uniformly mountainous.

**HARDY MOUNTAINEERS:**—"The people are commonly called 'Independent Lolos.' The Chinese fear and despise them. They have been gradually driven 'from pillar to post' until they are now confined to a comparatively small area of country, and their numbers greatly depleted. Yet these hardy, independent-spirited mountaineers cause the Chinese no little anxiety and the constant exercise of vigilance. This is evidenced in several ways. Immediately after crossing the Tong on the morning of the last day's journey, one realizes he is approaching the country of the aborigines. In every direction are seen 'tiao fang.' These are big, two-story structures, the lower half of which is built of stone for ten or more feet above the ground, while on the top of this stone wall is a second story, built of woven bamboo, and plastered, through which are made several look-out apertures about a foot and a half square. These are really crude castles, the purpose of which is defence against the raids of the Nosu.

**THE BORDERLAND:**—"Then, again, scattered here and there along the borders, are located guard-houses, in which are stationed from a dozen to several hundred soldiers. There are also several garrison cities located at strategic points around the border of the country. These all contain military officials and large contingents of soldiers. Under each city are a number of Nosu tribes. Each tribe has to supply a hostage or two, so that in each city there are a dozen or more hostages kept constantly under surveillance. The names of the more important of these cities are O-pien-ting, Ma-pien-ting, Lui-po, Ning-yuen-fu, and Yueh-hsi.

Twice yearly presents of money and cloth are given to each tribe by the Chinese officials in the border cities, the object being to placate the people and to control them with greater ease.

“BLACK BONES” AND “WHITE BONES” :—“Let us now come to the people themselves. Unlike the trade-loving Chinese, they do not collect in market-towns, nor live in cities; but their houses are thinly scattered over the slopes of the mountains. For this reason we are inclined to agree with the conjecture of one official that the entire population would be probably less than 100,000. These Nosu consist of two classes: the Black Bones and the White Bones. The former are the aborigines of the soil; while the latter are but half-breeds, the offspring of mixed marriages with kidnapped Chinese. The terms ‘black’ and ‘white’ are used because the members of the original stock are of a somewhat darker hue than the others, who are of mixed blood. The White Bones are slaves, or serfs, belonging to the Black Bones, and bought and sold at their pleasure. If one could judge from one tribe, with the chief of which we became fairly well acquainted, the slave class, or wa-tze (children) as they are called, greatly outnumber their masters.

PHYSIQUE :—“In physique these people are both taller and stouter than the average Chinese, and possess a countenance more frank and open. Many of their women are queenly of carriage. The men are very fond of fighting, so that inter-tribal warfare is common and greatly reduces the male population.

OCCUPATIONS :—“As for their mode of living, it is truly barbaric. Their rude houses are low and squatty. Within, no furniture is to be found. They sit upon the cold, bare ground, though they use a rough, bamboo matting to sleep upon. The little children are often carried about stark naked on the backs of their parents, even when the weather is quite cool. The people are fond of making an intoxicating beverage out of corn, and drink it about as freely as we would water. Their occupations somewhat resemble those of the

nomad. As the hills afford plenty of grass, cattle and goats are easily reared. Their methods of agriculture are extremely crude, and do not go beyond raising meagre crops of corn and buckwheat. They sometimes have a house high up among the mountains for summer use, and another for the winter at a warmer level.

GOVERNMENT:—"There would appear to be no more government than is exercised by the heads of the different tribes over their respective followers. The White Bones, of course, are in absolute servitude to the Black Bones, who hold the power of life and death over them.

DISEASE AND WITCHCRAFT:—"They have a written language, but it is almost entirely monopolized by the sorcerers in their books of incantations. There are no schools, nor any system of education. To cure disease they do not use medicine, but resort to witchcraft. Pulling some stalks of a certain wild grass, they twist them into various shapes, and with these (treated as fetishes) they tap the sick person's body, while the sorcerer chants his ritual. According to the gravity of the disease, a pig, a goat, or cow is led in a circle around the sufferer, and its snout is finally brought close to his face, whereupon, by an expulsion of breath, he is supposed to transfer the disease to the animal. The latter is then killed and eaten.

MARRIAGE AND BURIAL CUSTOMS:—"Their marriage customs are strange. Wives are purchased. Should a man die without issue, his brother or father may act the part of husband with the hope of getting offspring. Not until the birth of a child does the wife come to live permanently at her husband's home. Their burial customs are simple. The corpse is put on a pile of wood and cremated. The ashes are then gathered up and put in some kind of a vessel and buried under a heap of stones, not far from the home. After a year or two the stones become scattered and the ground is cultivated as of yore.

"No one will dispute the need of this people. As yet but little has been done for them by any missionary society."

ABORIGINES OF WEST CHINA:—Thus the report of our deputation. The late Rev. S. Pollard, of the United Methodist Mission, also gives a very interesting account of this people in the paper entitled, “Aborigines of West China,” already referred to above. After stating that the non-Chinese population of Szechwan proper exceeds five millions, he says:—

THE NOSU IN THE THREE PROVINCES:—“Excluding the Mahometans, the rest of these people seem readily to fall into four groups, Tibetans, Shan, Nosu, and Miao. Possibly further research may reduce these four groups to three, by proving that Tibetans and Nosu are two branches of one great tribe. I have also a strong suspicion that Shan and Nosu are closely related. In that case, the race question would be greatly simplified. . . .

INTERRELATION OF BRANCHES:—“The Nosu prevail chiefly in the eastern half of Yunnan, the north of Kweichow, and in a great district of Szechwan, from the Yangtse in the north to the Ta-tu river in the south. There are several millions of these people. Those in Kweichow and Yunnan are all subject to the Chinese Government, and are treated in nearly all respects as if they were Chinese. Most of those in Szechwan retain their independence, paying yearly a nominal tribute to the Peking Government. Those in the south of this independent Nosuland were largely fugitives from Yunnan when the north-east of that province was brought under the sway of the Manchu Dynasty. Preferring honour and independence to submission, these Yunnan Nosu, defeated in battle, fled to Szechwan in the seventeenth century, and found an asylum among their kindred. These fugitives have ever since kept up their connection with Yunnan, and the Nosu of the two provinces frequently intermarry.”

NOSU LITERATURE:—In regard to their literature, Mr. Pollard says in effect:—

“The matter of greatest interest about the Nosu is that they possess a written language and literature. Here is

a fascinating field, almost unknown to Westerners. Their books are almost wholly in the hands of the priestly or wizard class, and it has been no easy matter to make a collection of Nosu books. Many are medical books, not containing prescriptions for drugs, however, but rather, strong curses and vivid incantations, before the recital of which the demons flee. Other volumes contain a story of the Flood, with references to the origin of the Nosu. The Nosu characters read from top to bottom of the page, beginning at the left. The books are written, and are handed down from father to son in the wizard families. Preliminary translations of two or three of the Gospels into Nosu have been made."

**THE FEUDAL SYSTEM:**—"The feudal system is in full swing among the Nosu. The head chiefs are the great landlords, and around them are gathered their retainers, who farm the land and render service, military or otherwise, to their overlords. The headmen of the retainers are often other Black Bloods, who are placated and kept friendly by large grants of land at a nominal rent. In Independent Nosuland each house of retainers has weapons, all primed, hung on the walls, and also skin bags of oatmeal, with copper or wooden basins in them. When from the castle or great house the horn sounds, every retainer rushes for his weapons and provisions, and in an incredibly short time a large force of fully-equipped fighting men is mobilized.

**THE WHITE BLOODS:**—"The White Bloods, T'u-su, are the slaves of the Black Bloods, and over these the chief has absolute power of life and death, arranging marriages as he pleases, and carrying out his will in every direction. . . .

**POLYGAMY AND POSTERITY:**—"Polygamy exists largely among these chiefs, and often gross immorality, which is rapidly destroying them. In a count of ten chiefs with many wives, not ten sons were found. When a chief dies without male issue, his land is held to be intestate, and is appropriated by the nearest male relative. In this way huge estates are being built up. This custom leads to



family fights, in which much life is lost. Some of these chiefs have estates of hundreds of square miles. . . .

**OPIUM:**—"Among these Nosu who have submitted to Chinese power and civilization, opium has made vast strides. It is not yet such a curse among the brave, independent mountaineers of Szechwan.

**RELIGION:**—"Except in cases where the Nosu have adopted Chinese customs, there are no temples, or idols, and no attempt to picture gods. The fear of demons is universal, and also ancestral worship.

**CREMATION:**—"The Independent Nosu cremate their dead, and one almost immediately notices the absence of the huge graveyards which in China make the cities of the dead rival in extent those of the living. Those who have submitted to Chinese rule are compelled to forego cremation, to the satisfaction of Chinese prejudice. . . . It is a very marked fact that, where the Nosu have accepted Chinese civilization, they have descended in the scale, and are not equal to their kinsmen who keep up the old free life and customs in independent Nosuland."

**MISSIONARY OPPORTUNITY:**—Further, speaking of the work carried on by the China Inland Mission and the United Methodist Mission, among these people, he says:—

"In the north of Kweichow the China Inland Mission has been doing some work among the Nosu in connection with their Miao work. In the sub-prefecture of Wei-ning (Kweichow), and in the prefectures of Chaotong and Wongchuan (Yunnan), the United Methodist Mission has been for years attempting to reach these people. A few have been baptized; many have destroyed their idols, which they had taken to in imitation of the Chinese. A few have been to the training school at Chaotong, and many others reckon themselves as Christian adherents. Even a few of the independents of Szechwan have been across to the mission house on several occasions, and strongly desire that mission work be opened in their midst. If Chinese opposition can be overcome, there

is a great Mission field now awaiting some Society in Szechwan Nosuland. The people gave me a warm, courteous reception when I spent some time amongst them and a similar greeting awaits any missionaries who will go in the right spirit to these tribesmen. Missionaries who like an easy life and European food had, however, better keep away from Nosuland."

THE TRIUMPH OF THE GOSPEL:—Of the fruits already gathered as the result of missionary effort among these tribesmen, he says:—

"The Gospel is being carried to other tribes, and through the Miao, Chinese and Nosu are learning of Jesus. From the hearts of 30,000 Miao praises are daily ascending to the King of kings. Men and women dig their fields and reap their corn while they sing their favorite hymn, 'There is a fountain filled with blood.' I think Jesus loves these people, and many of them love Him. For years some of us prayed, 'Lord, send a great revival, and when it comes let it come in such a way that no praise can be given to any man.' God has answered that prayer. In His own way, in His own time, for His own glory, He has gathered a great crowd of poor, lowly, ignorant, but wonderfully loving serfs into His Kingdom. He works His own way. Before Him we bend the knee in silent worship and adoration. He doeth all things well."

AN UNSPEAKABLE PRIVILEGE:—A close study of such reports as the above has convinced the writer that the opportunities for work amongst the tribesmen of this west country are indeed many and precious. The results fill one with a feeling approaching to envy, since it is not, as a rule, the lot of the China missionary to see his work crowned with such a glorious fruitage as that which seems to have been harvested by workers amongst the Miao and Nosu. Shall it be the unspeakable privilege of our Mission to take a share in this work, and "come home rejoicing bringing our sheaves with us"? Such, at least, is the present writer's prayer and hope.

## THE "EIGHTEEN TRIBES."

Our Mission authorized one more visit to the "unoccupied fields," or rather, the sparsely occupied ones. This visit also took place in the year 1908. It was made with the purpose of securing information with regard to the country of the Eighteen Tribes, to the west and north-west of the city of Chengtu. The report of the deputation, of whom the writer was one, is, in the main, as follows:—

NATURE OF THE COUNTRY:—"As to the nature of the country, it is more or less mountainous, and in some parts exceedingly so. The road, as a rule, however, skirts the river pretty closely, and there would seem to be rivers, or rather, torrents in most of the main valleys. Occasionally the road crosses a high pass, one of which we named 'Corkscrew Mountain,' on account of the ascent being so tortuous. The road we followed is called the 'big road,' and, although not very much deserving of that name, yet, as far as we went, it was quite passable for chairs; although we were given to understand that for the country beyond where we were, horses are more suitable. These roads are found in pretty good repair all the way, and only once had we to make a detour on account of a wooden trestle bridge having been carried away by the torrent.

ITS EXTENT:—"As to the extent of the country: it requires about forty days to make the round trip, that is to say, it is twenty stages from Chengtu to the farthest point, Hsuting, on this road, keeping to the highroad throughout. But this might without difficulty be shortened to eighteen days. In other words, at the average of about twenty-five miles a day, it is roughly about one thousand miles in circumference, or five hundred miles to the most extreme point.

GOVERNMENT:—"The people are generally regarded as consisting of eighteen tribes, each under a T'u-si or Chief. These Chiefs, as far as your deputation could learn, would seem to have at one time been directly responsible to Lhasa; and, although they are still more or less independent, yet



WATCH TOWERS IN THE TRIBES COUNTRY. NORTH-WEST OF CHENG TU.

there seems to be no doubt that China is gradually tightening her hold upon them.

MILITARY SETTLEMENTS:—" Besides these eighteen tribes, there are a number of what are known as 'tuen ping,' or

military settlements, in which many of the people are half-castes, and most speak Chinese. We know of at least seven settlements, the population of which aggregates somewhere about 350,000. These 'tuen,' or military posts, are each under the jurisdiction of a Sheo-pi or captain, who is directly responsible to the nearest Chinese district magistrate.

OTHER INHABITANTS:—"There are also what are called the Chiang Ming, held by some to be the original inhabitants of the country, but our information is not quite clear on that point. Dr. H. A. Giles calls these an ancient tribe in Tangut, shepherd nomads of the Ouigour race, living from early times west of Szechwan and Kansu. They seem to be all on the east side of the Sungpan river, and are under direct Chinese rule.

POPULATION:—"As the result of our many inquiries in this direction, we concluded that there are, roughly, about one and a half million of these various tribes people in the region of which we have spoken.

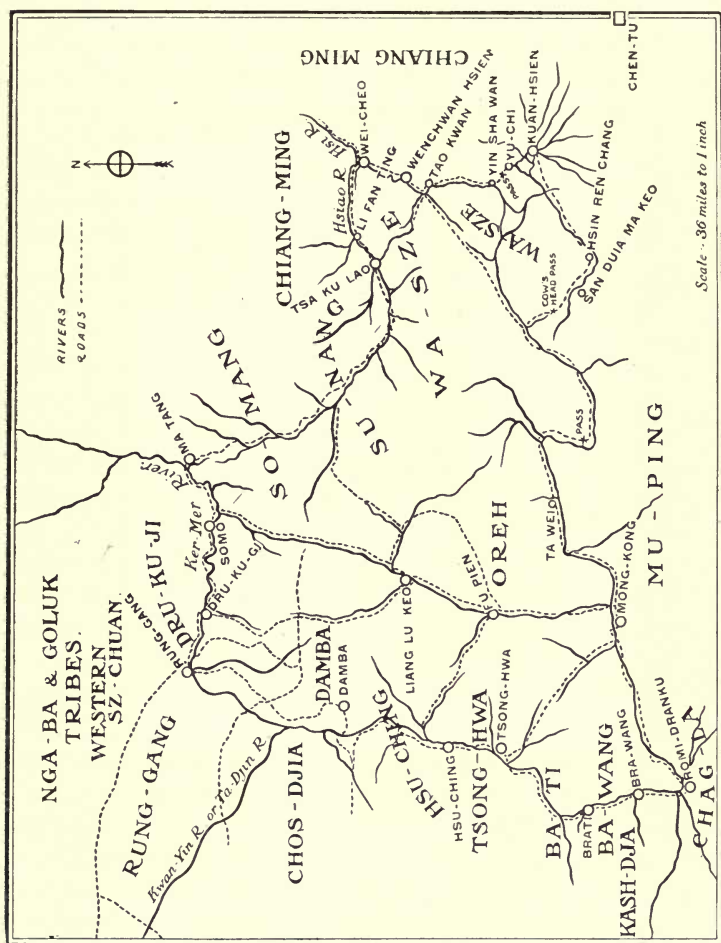
SETTLEMENTS:—"We do not find these people on the main roads (indeed, they seem rather to avoid them), so much as up the side valleys, and on the higher crests and shoulders of the hills. They live in villages, which look like our square blocks of houses in the home land. Besides these villages, or 'giaidzes,' as they are called by the Chinese, there are numbers of hamlets or farm houses, dotting most of the hill and mountain sides.

OCCUPATIONS:—"Unlike their kinsmen of the prairie, or 'grass country,' these people are mostly farmers, and great tracts of the country through which we passed were richly cultivated. Maize, or Indian corn, formed seemingly the staple crop, although various kinds of beans are also grown. Besides the farmers, numbers of the people are engaged in trade, and many mule trains are met carrying cow and yak hides, to be exchanged for tea, etc., at such centres as Tsakulao and Weichow, where the Chinese merchants have their agents. The love of these people for hunting is indulged by many of them when the crops do not demand their



attention. In this way, deer, bear, and ngailu, or precipice donkey, fall a prey to the skilled marksman.

THEIR LANGUAGE:—"As to the language, one found that

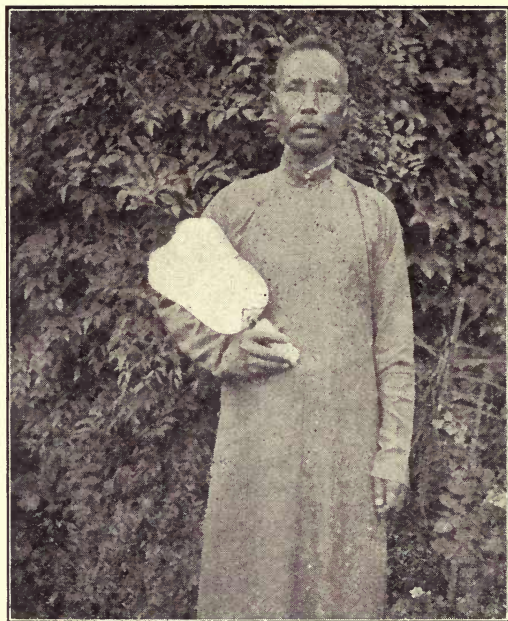


THE TRIBES COUNTRY NORTH-WEST OF CHENG-TU.

The mission field of the first missionary of the West China Native Church.

a considerable number of them could speak Chinese, and, no doubt, many could be reached by anyone speaking that language only. As to the native language or languages, we learned that the greater part of these tribes speak the same

language as the Wa-sze, which is, your deputation strongly incline to believe, from samples we had given in our hearing, very much akin to, if not actually a dialect of, Tibetan. We found that many of these people understood and spoke Lhasa Tibetan, more particularly perhaps those who had travelled a bit. Some two or three of the more remote tribes, we were informed, speak a language or dialect which is said



MR. MAO, THE FIRST MISSIONARY SENT OUT AND SUPPORTED BY THE  
CHINESE OF OUR WEST CHINA MISSION.

Mr. Mao's work is among the tribes north-west of Chengtu.

to be quite different to that of the others, and unintelligible to the latter.

RELIGION :—"The religion of these people is mainly that form of Buddhism known as Lamaism, of which there are at least three sects: the Established, or 'Yellows,' the Nonconformists, or 'Reds,' and another called the 'Black Lamas,' who agree apparently with neither of the former. Each

family is expected to set apart one son, by preference the eldest, as a priest, who, in due course, goes to Lhasa to one or other of the great temples there, for one or three or more years' training in the rules and ceremonies of his order.

“Besides Lamaism, there is another form of worship which is presumably of phallic origin. In these temples certainly considerable prominence is given to representations of the male and female generative powers; and, as was the case in ancient Greece and Rome, however natural may have been the analogies which led to the use of these symbols, and however ideal the conceptions intended to be conveyed by them, there is at least room for the belief that these may be associated with degrading and licentious rites.

CHIEF CENTRES:—“The main centres throughout this district of the tribes country are: Wenchuan-hsien, Weichow, Lifan-ting, Tsakulao, Drukugi, Dampa, Hsuehing, Tsunghua, Romi-drangu, and Mongkong.”

RECOMMENDATIONS:—The deputation recommended the starting of work in either Wenchuan or Weichow (preferably the former), as neither of these towns is more than four days' journey from Chengtu, that is to say, no farther off than Kiating or Junghsien; and with their villages they embrace a population of some 100,000 people. Lifan-ting or Tsakulao were also mentioned as suitable centres for work. The Committee adds:—

WORKERS REQUIRED:—“As to the sort of workers required, we felt that, since there are no schools of any kind whatever outside the lamaseries, and since the only teachers and doctors are the lamas, and because their influence is very great on that account, although their knowledge relative to these matters is not as a rule of very great value, therefore, besides evangelistic work, school and medical work should be given considerable prominence; and a preacher, a doctor, and a teacher should be placed in each station opened.”

Since the above was written our Chinese Church has decided to open up work among the eighteen tribes and has sent its first missionary, Mr. Mao, as its pioneer.

## CONCLUSION.

As will be abundantly evident to all, the writer has, for by far the greater part, allowed the various travellers in those sparsely occupied fields, situated to the south and west of our present territory, to speak for themselves. In other words, we have been holding "an experience meeting" anent the need of these various peoples that the saving grace of the Gospel of our Lord Jesus Christ should be ministered unto them.

THE APPEAL:—It seems to the writer that the appeal of these several fields, as voiced by these various "witnesses," is very strong; that, indeed, no missionary of the Cross can read the above without being deeply moved and "strangely stirred." The need is undoubted; the call is clamant; the response to what little has already been attempted would appear to be very great, yea, in some respects marvellous; and the reward we know is "abundant" and sure.

I trust that our Mission will "step forth and stand under this burden," as was said of a Chinese Barnabas I know here, for this truly is the "white man's burden." In these days of grievous and tremendous warfare, let us adopt the policy of "peaceful penetration" into the country and hearts of these people, gradually winning them to the love and service of our Master, Jesus Christ. May we be moved with compassion for this great multitude, and see them, as indeed they are, sheep having no shepherd. Then surely we shall hasten to bring these "other sheep"—of whom the Good Shepherd himself said, "them also I *must* bring"—into the fold, that the great consummation may be the sooner reached, and "there shall be one fold and one Shepherd."

## STATION SURVEYS



## WORK FOR MEN

PENGHSIEN—By G. E. HARTWELL, B.A., B.D.  
CHENG TU—N. E. BOWLES, B.A.  
JENSHOW—By R. B. McAMMOND.  
KIATING—By A. P. QUENTIN.  
JUNGHSIEN—By W. E. SMITH, M.D.  
TZELIUTSING—By R. O. JOLLIFFE, B.A.  
LUCHOW—By C. J. P. JOLLIFFE, B.A., AND R. WOLFEN-  
DALE, M.D., AND J. N. WOULD, B.A.  
CHUNGKING—By J. PARKER.  
FOWCHOW—By R. S. LONGLEY, B.A., B.D.  
CHUNGCHOW—By W. J. MORTIMORE, B.A.

## WORK FOR WOMEN

Miss C. E. BROOKS.

### CHENG TU:

General and Schools  
Medical Work  
Women's School  
Orphanage  
West China Normal School for Young Women

KIATING  
JENSHOW  
JUNGHSIEN.  
TZELIUTSING  
LUCHOW  
PENGHSIEN

## STATION SURVEYS

### PENGHSIEN.

G. E. HARTWELL, B.A., B.D.

Penghsien is the most northerly station of the Canadian Methodist Mission, situated about thirty miles, or one day's journey, north of Chengtu. It possesses many splendid features for missionary work: First, the country is well watered and therefore productive. Second, its proximity to the western mountains gives the city a healthful atmosphere. Third, it is within a day's journey of the capital of the province, offering good market facilities, and also opportunities for imbibing the spirit that hovers about a great official and literary centre. Penghsien was early noted for its aggressive spirit, its well-kept streets and the number of literary men it produced.

HOW THE WORK WAS OPENED:—The work of our Mission in Chengtu was growing. All kinds of missionary activities were being planned. Several walled cities, with scores of busy market towns, were situated on the rich plains surrounding Chengtu. This very inviting field was open to the Mission that had men to send forth as itinerators. Our Mission needed these busy centres as feeders to the big hospitals, schools and college already being planned. The members of the Chengtu church became zealous to open one of the cities. After a period of earnest prayer for guidance, Penghsien was chosen. A Chinese teacher volunteered to visit the city, and if possible, to rent a building. On his arrival he met a friend of his father, who introduced him to one of the leading city officials, who had rooms to let. The same evening, the place was selected and the deposit money paid. The teacher returned to Chengtu and related how wonderfully the way had opened. The members all rejoiced. This was in August, 1897.

A GREAT COMMOTION:—However, Satan was not idle. A great commotion arose when the people found that a place had been rented to the foreigners. The landlord became alarmed and refused to hand over the building. The missionary who had oversight of the work visited Penghsien. He met the gentry of the city and was able to awaken a friendly interest. After the usual ponderings and delays the landlord consented to yield and the mission chapel was opened on one of the principal streets. The missionary itinerated frequently through a circuit which came ultimately to consist of five cities, with a number of market towns. The cities were Sinfan, Penghsien, Tsunglin, Pihsien and Wenchiang. The most remote city or market town was only about forty miles from Chengtu, and the journey through the five cities extended over about seventy-five miles. This circuit was finally set apart for our Mission to evangelize.

From 1897 to 1905 the work in these cities formed only a part of the duties of the missionary, who made itinerating trips several times during the year. As there were no chapels, temples, empty lots and market places were pre-empted. The missionary, standing on benches, temple steps or any other convenient elevation, told the gospel story to the multitudes and followed up his discourse by selling Scripture portions, tracts and Christian calendars.

EARLY EXPERIENCES:—Often my basket of Scripture portions was opened at the foot of a big idol. After preaching for a time from a gospel text, that gospel was offered for sale. There seemed to be little or no reverence for the temple or the idols; references made to the idols having ears and hearing not, eyes and seeing not, would only provoke smiles. Many a day, from nine o'clock until four, old and young crowded about the preacher and bookseller. Time was scarcely afforded in which to take one's meals. Again and again, weary from the excitement and labor of preaching and book selling amidst thronging crowds, yet happy because of the good work done, I have spent the long evening entertaining guests in a dirty little room in the inn. The journey from



PASTOR LIU (2ND FROM RIGHT, BACK ROW), AND CHRISTIAN HELPERS,  
PENGHSIEN.

Delegates to the Blackstone Evangelistic meetings held in Chengtu.

city to city or between towns and villages was made by horse, barrow or sedan chair; or when the roads had become almost impassable through heavy rains, I put on my rubber boots and walked.

In the earlier years the missionary was not by any means respected by the people. Indeed they were often inclined to be hostile. On one occasion, on entering the city of Sinfan, a crowd ran after us shouting, "The baby eaters have come!" This was a relic of the old story that foreigners ate human flesh. Half-way through the city was a large temple court. We entered and stood on the head of a big stone dragon. The crowd soon filled up and we explained that the people of foreign countries do not use human flesh, that their laws are very strict, and if a man abuse his dog or horse, not to speak of his wife and children, he can be punished. The crowd became quiet. We thought our eloquence was effective, and did not know until years afterwards that a silk merchant,

fearing a disturbance, informed the official, who sent his runners to the spot. That merchant, some years later, gave over his home to the Mission, and he and all his family were baptized. One of his daughters graduates this year (1916) from the Union Normal School for Girls.

At the town of Chin-shih-pu, six miles from Penghsien, I had a narrow escape on one occasion from rough handling by the mob. To-day the best mission school in the Penghsien District is in that town. Now-a-days the whole of the populous plain to the north and west of Chengtu is quite accustomed to the itinerating missionary. The gospel story is becoming more and more familiar. There is a shaking among the dry bones.

THE CHURCH AND OUTSTATIONS:—For many years the services in Penghsien had been held in a building on a small street, quite inadequate for a growing church. Property had been bought as early as 1908 on one of the busy streets, but it was not until November 13th, 1915, that the present beautiful building was dedicated. Penghsien now rejoices in having the neatest church in the mission, if not in the whole of Szechwan. The building presents a fine appearance from the street. On the opening day the magistrate and the city officials came in a body, the former opening the door with a silver key. The Rev. James Neave was appointed in 1913, and in 1915 I was again appointed to the Penghsien circuit.

Christian communities have been formed in the cities and in a few of the market towns. Bible study schools have been instituted and the newly baptized men and women given special instruction. While the Rev. W. E. Sibley was in charge, a revival broke out during a convention, and one young man who was so nearly blind that he had to be led about by his friends, was greatly convicted of sin. After a period of weeping and confession of sin, he rose, and to his surprise found that his sight had returned. The Christians were greatly encouraged and the work grew.



**EDUCATIONAL WORK:**—In the earlier years the pastor missionary had entire responsibility for both church and school work. A number of schools were organized in the outstations as well as in Penghsien station itself. But in 1914 the Rev. H. H. Irish was appointed to give his whole time to the schools of Penghsien city and some of those in the outstations. This meant more careful supervision and better results. The Educational Union curriculum is being carefully adhered to and boys are being prepared for the union examinations annually.

A Social Club was also organized, which was well attended by the officials and gentry.

**MEDICAL WORK:**—Dr. W. Crawford was the first medical man to be appointed to Penghsien, arriving in April, 1908. In 1910 Dr. A. J. Barter took the work, and in 1915 Dr. E. K. Simpson. Penghsien medical work has always been handicapped because we have yet no proper hospital. Chinese buildings have been repaired, altered and adapted for wards and dispensary. Nevertheless, patients have always come steadily, and an increasingly good impression has been made by the medical work upon the people of Penghsien city and surrounding country. A good hospital with equipment is much needed. For this we already have ample area for site.

**MARVELLOUS CHANGES:**—What a marvellous change has come about in twenty-five years! Then the missionary was despised, abused and dishonored by all classes. Undaunted, he travelled through cities and market towns and along country roads selling Bibles, Scripture portions, tracts and calendars. Slowly the truth is permeating the hearts and minds of the populace. Though still in the bonds of their many-centuries-old customs and false religions, it is everywhere apparent that a new conscience is being awakened.

In the ten outstations on the Penghsien District there have been, including children, 283 baptisms. Many of these men are now scattered through the Mission as evangelists, helpers and teachers. Possibly the most cheering result of the work

of earlier years is now manifesting itself. What can be more encouraging than to see children developing into young men and women and growing into the life of the church without having been tainted with the worship of idols? The splendid schools that are being organized in the outstations and connected up with the central schools in Penghsien help to consolidate the Christian community. A week of revival and Bible study, assisted by the Rev. A. J. Brace, was a most fitting close to the quarter-century jubilee of the work in Penghsien. Should the forty men present come forth as leaders filled with the Holy Spirit, what a revival may be expected to begin the second jubilee period!

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### CHENG TU.

N. E. BOWLES, B.A.

Chengtu is the capital of the province of Szechwan, and is situated in the centre of the rich, fertile plain that bears its name. In size, it does not equal the modern large cities of western countries, but yet it has no inconsiderable population. An exact estimate of this it is impossible to secure; but, including the immediate suburbs, we are generally told there are about five hundred thousand people. In commercial importance it has a strong rival in the city of Chungking, but in other respects it is easily the first city of the province. In the first place, it is the official head, and that is more significant here than in more democratic countries. From here emanates all provincial law; from here are appointed all county magistrates; through here pass all the mandates from the central government. The place throngs with officials, ex-officials, and officials in embryo. It is also the educational centre of the province, and abounds in schools of all kinds. The conservative, who wants his child to learn only the lore of the ancients, may still find the old schoolmaster with his little flock ready to see that the boy



STREET CHAPEL IN GATEWAY, CHENG TU.

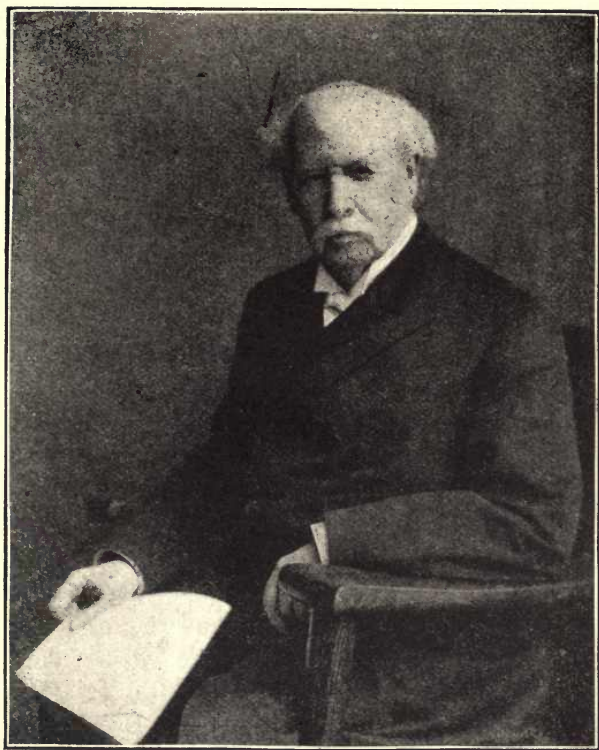
memorizes all the books that his forefathers knew. But these schools are now overshadowed by the numbers that teach "Western subjects." All the way from the A. B. C. of the Chinese language, up to what has been called the Provincial University, has been prepared. Lower primary, higher primary, middle school, normal school, law school, etc., all are here. We fear, indeed, the work done is not always first-class, and perhaps sometimes very poor, but it is the best the province affords, and as such is looked up to by the youth of the province. Thousands of young men, the most powerful instruments for good for which we could wish, pass yearly through these schools, and go forth to be the officials, the teachers, the newspaper editors, and, in general, the leading classes of the country.

OUR EDUCATIONAL CENTRE:—Considering these things, it was natural that this city should be chosen for the headquarters (in so far as we have any) of our Mission. Here are established such institutions as the Printing Press, the Dental Hospital, the Union Bible School, the Union University (which includes medical, arts, science, and educational departments, as well as a Language School for new

missionaries). Here also is a Union Normal School for men, another for women, and the Canadian School for Missionaries' children. With the exception that some middle and normal school work is being done elsewhere, these institutions are peculiar to Chengtu. It is not necessary in this article to describe the work of these; suffice it that we tell something about the more regular forms of mission work.

**THE FIRST CHURCH:**—We are carrying on evangelistic work in the city from two centres. The oldest of these is the Sī-Shen-Tsī Church, more recently named "The First Church." This work was begun over twenty years ago. At that time the situation was not considered particularly good. The district was comparatively poor, and had not the best reputation. But to-day this has changed much. This change is due in part to the general growth of the city, in part to the opening of a new city gate in the near vicinity; but we believe in no small measure to the general influence of the church itself. It reported last year the largest membership of any church in our Mission, and we believe has the largest average congregation. Here come most of the students from the educational institutions mentioned at the beginning of this article, and the employees from the Press. Besides, there are the students from the Primary Boarding School for Boys and from the W.M.S. Boarding School for Girls; also, many patients from the two large hospitals. These, along with those who are in no way attached to any Mission institution, make a large congregation. There are but few Sundays that the church is not crowded, and, while all classes are represented, there is a majority of bright young lives to be ministered unto. This the Rev. J. Neave is doing with great efficiency.

**AN EFFICIENT SUNDAY SCHOOL:**—The Sunday school has always been a strong feature in this church. The writer remembers when Dr. Kilborn, Mr. Neave and Mr. A. T. Crutcher all gave much time to this work. It is now under the superintendency of the Rev. H. G. Brown, a specialist in this line. Under him the Sunday school has been organized



THE REV. ALEXANDER SUTHERLAND, D.D.

Born September 13, 1833. Died June 30, 1910. Appointed General Secretary of the Missionary Society, 1874.

as far as possible after the most approved methods. The accommodation is such that the ideal is not yet attainable, but from the overflowing kindergarten to the staid adult department, all has been improved.

OTHER SERVICES:—A junior church, with Dr. A. W. Lindsay at its head, is another new and successful feature. The newest of the new, however, is a separate church for a certain number of the women. This was made necessary by the crowded condition of the church. Near by is the compound where live the wives of our Chinese evangelists who are at college. Here is carried on a daily school for these



wives, and they form the nucleus of this new church. The services are held in their schoolroom. These women are urged to secure the attendance of others, who, it is hoped, upon graduation from this service, may be sent on to the larger congregation in the regular church. A larger church building is fast becoming a necessity for our First Church.

**FIRST CHURCH CLUB:**—Just here it might be appropriate to say that Mr. Neave is also conducting a successful club on a near by street. It especially aims to reach the student and upper classes. While it is difficult to link the work up closely with the church, yet much good is being done in preparing a way for an advance along that line.

**THE SUTHERLAND MEMORIAL:**—Our other centre for evangelization work is in the heart of the city, and when the church is built it is to be a memorial to our late General Secretary, the Rev. Dr. Sutherland, and is to bear his name. It is ideally situated for work among the richer merchants, and is also close to many schools, as well as to the residences of many of the official class. The coming of the great war put a stop to our building plans, and thus the lack of proper accommodation has greatly hindered the work. The church services are held in an old Chinese building, small, unattractive and ill-adapted for the purpose. However, a small regular congregation has been gathered, and some Sundays there is not nearly room for the crowds that press in. The Sunday school is gradually organizing itself. Miss M. T. Smith superintends a kindergarten department, and her schoolroom is generally crowded to the doors. Mr. A. E. Johns has helped much by shepherding the junior church. Mr. A. J. Brace, the superintendent, is pushing this work with great enthusiasm. Both a boys' and a girls' day school have been started, and have a good attendance. A club has also been formed. Its purpose is largely to reach those who, while not yet willing to unite with the church, are yet willing to help in certain forms of social service. Here again we are greatly handicapped by lack of buildings. We have now two rooms. One, a fair size, is on the street, and does for a

reading room and a preaching hall. The other is smaller, and is our recreation room. Both of these have been built almost entirely without help from the Mission. As temporary buildings they do very well, but a good club building will soon be a necessity. There are now about two hundred paid-up members, and the interest seems to be growing. All in all, we believe this is an excellent centre for Christian work, and that faithful service will some day meet with great reward.

OUR CITY SCHOOLS:—Our first mission school was opened by Dr. Hart. You may have seen a picture of it in a recent *Missionary Outlook*. Times were different then, and it was not possible to do much more than add a little teaching of the Scriptures to the memorization of the Classics. The school has grown much since then. The many changes, the failures and the successes of all these years we will not even attempt to narrate. Many hundred pupils have come under its influence, and gone forth with at least some knowledge of higher things. Some of these are now in the employ of the Mission, and others are in our higher institutions of learning. The great majority, we regret to say, have gone out from us altogether; but even with these we cannot believe the work has been altogether vain. Unfortunately, until two years ago it was always found necessary to assign this primary school work to one whose hands were already well filled with other duties. The inevitable result was that the work suffered. Two years ago, Mr. Brown was given these schools as his chief task. The good results of this are already visible in better organization and management. We have now in the city five lower primary schools and one higher primary, quite apart from the W.M.S. schools. The average enrolment falls not far short of two hundred. This daily work among the boys and girls is of immense importance, but only by careful supervision and much patience can really good results be secured.

CHENG TU MEDICAL WORK:—The writer does not feel capable of describing the medical work of this city. From small beginnings in a Chinese building, in a time when



THE REV. R. B. EWAN, M.D.

Dr. Ewan's efforts while on furlough to secure a modern hospital for West China resulted in our well-equipped hospital in Chengtu. He superintended personally the plans, building and equipment. On account of ill-health he has retired from the work.

foreign doctors were more feared than revered, to our present magnificent hospital, with its excellent though small staff, and its crowded wards of patients, is a long way to go. Yet step by step it has come, year by year has it grown. To the faith and hard work of Dr. R. B. Ewan is due in large part the securing of such a splendid building. There is now an average of about seventy in-patients, and every week hundreds are seen in the dispensary. We believe that last year's record is already equalled in some lines by eight months' work this year. Drs. C. W. Service and C. B. Kelly are two of our hardest worked men, while Miss A. Morgan, lady superintendent of the hospital, has no idle moments. Just last evening the writer was in conversation with Dr. Service for a few minutes. Dr. Kelly had been called a journey of a day and a half out of the city to help in a case of serious illness in a missionary's family. Dr. Service had performed six operations that morning. During these operations no less than four letters had come in, all marked urgent. He

had four dysentery cases to attend, one adult and three children,—all foreigners; another foreigner was sick in the hospital; this, besides the regular in-patients, the dispensary, and the one hundred and one things that only a doctor can look after around a hospital. These two men, who are also assisting in lecturing in the medical college, are carrying a burden that no two men can long bear. Would that more than one who reads these lines would answer the call for more doctors in West China. In spite of the increasing help that it is hoped we will soon secure from the Chinese at present in our medical college, we will need all the Western doctors we can get for many years to come. We are proud of our Chengtu hospital. We are thankful for the men who by their faithful work or their generous gifts have made it possible, and for the ability and faithfulness of those who are bearing its burden to-day. The far-reaching influence of this work is ever on the increase, and it is truly representing the spirit of Him who sent us forth to the task.

THE DISTRICT ABOUT CHENG TU:—What we have written so far concerns our work in the city proper. What of the immediate outlying district? We doubt if the world contains a more fertile or a more thickly populated district. It literally swarms with people. Every few miles reveal large market towns or walled cities. According to agreement, all territory within a radius of thirty li from the city (about nine English miles) is open for any Mission to work. Beyond that the territory is divided. Within the nine-mile radius there are but four chapels opened, three of which belong to our mission. Beyond this we have all or the greater portion of four counties assigned to us for evangelization. Here we have opened three more outstations, two of them in walled cities. It fell to the writer for one year to have the superintendency of all these six outstations, and he tried to gather an estimate of the population represented in this territory. Exactness is, of course, an impossibility in this land, but I tried to gather what was the general impression on the matter. It would mean that there are about one million

people in these parts that we should be ministering unto. In the earlier days the work in these stations appeared to be flourishing, but, with severer testing and more careful investigation, it was found not to be so stable as it appeared. The result is that most of the early members, for one reason and another, left the church, and the task has had, as it were, to be begun over again. Slowly we are gaining ground, trying to lay a sure and lasting foundation. The main weakness in past years was the lack of strong, reliable Chinese preachers, but as this is gradually being changed, we are looking for a new era in this work. But just think—about one-eighth, or, say, one-ninth of the population of Canada just near by this city, and dependent upon us alone to tell them of Christ and God!

THE TREMENDOUS TASK:—Sometimes, in meditative moments, I pause in awe before the tremendous task of the evangelization of this people. Even though I look not beyond the horizon of the little space of territory to which this article has been confined, yet the task looms up mountains high. This city, with all its class distinctions, its riches and its poverty, its sin and its shame, its problems and its difficulties; and this surrounding country, still in large measure untouched by the new, and clinging tenaciously to the old, still wrapped in darkness and ignorance—what a task it represents! There are times, too, when efforts and strivings and prayers seem of but little avail. Who is sufficient for these things? He who has already opened the doors, He who has already broken down innumerable prejudices, He who has already unloosed a thousand tongues to praise Him, is not He sufficient for these things, “O, ye of little faith”?





JENSHOW, SHOWING MISSION BUILDINGS IN THE BACKGROUND.

## JENSHOW.

R. B. McAMMOND.

Most of Jenshow district is a mass of small hills, which makes it a most picturesque and beautiful section of country, the terraced hillsides giving a peculiar charm to the scenery. Jenshow city, however, is a small, poor, mean-looking place, with much more than its share of moral blight even for a city in China. But as it is the administrative centre of such a large district, with seventy-five market towns and about one million of a population, if our Mission accepted the task of

evangelizing the many cities and towns of the district, it was natural and necessary that Jenshow be the headquarters of our work. The city is located at a point sixty miles south of Chengtu and twenty miles east of the Min River. It is also about sixty miles north of Kiating.

OPENING OF THE STATION:—This district rarely saw a Protestant missionary before the close of the last century. However, during the first months of 1900, Dr. W. E. Smith visited Jenshow city and many of the important towns. He was everywhere received with the greatest respect, but came away with the impression that there was something behind their apparent zeal for Christian teaching. The Boxer movements of 1900-01 interfered with further work for Jenshow for a time. In 1902 another deputation of fine-looking, well-dressed gentlemen arrived in Chengtu to request our Mission's travelling evangelist, the Rev. G. E. Hartwell, to come to Jenshow to preach the gospel. They declared that there were hundreds waiting to be taught. Mr. Hartwell's visit in June of that year was a series of ovations as he passed from town to town, and his reception in Jenshow had almost the character of a triumphal entry. He remained several days, teaching the catechism and preaching the gospel.

A few months later Mr. Hartwell, on a subsequent visit, met with a surprising experience. The leading gentry of the city and district had purchased a fine large compound full of buildings, located in a good situation in the city, of which they made an absolute gift to the Canadian Methodist Mission. Mr. Hartwell naturally was overjoyed and on behalf of the Mission accepted the property for chapel purposes, thanking them for their generosity.

MISCONCEPTIONS:—One would naturally interpret the action mentioned above as the result of religious enthusiasm. Outwardly it was so, but in reality the movement was selfish and political; it was above all a protest against the tyranny of the Roman Catholics, who in that city and district had many proselytes but few Christians. The Roman Catholic church was vigorous and domineering. They sought to run

things with a high hand, even, it may be, to influence the law courts of the land in behalf of their members. Undoubtedly the welcome given to us was due in large measure to a desire to secure a strong opposition organization, such as our Mission was believed to be.

From this remarkable occasion the work in Jenshow followed the lines along which it had been opened; namely, the missionary's vision of a developing, spiritual church on the one hand, and, on the other, the vision of a powerful political organization on the part of the leading gentry, upon whom not the faintest idea of spirituality had as yet dawned. Many appeals to open chapels came in from other places where funds had been subscribed; but the missionary, true to his vision of a spiritual church, refused to yield to the pleadings of the leaders, allowing only four chapels to be opened in three years.

**A RESIDENT MISSIONARY:**—Jenshow was finally opened as a central station in 1905 by the appointment in that year of the Rev. A. C. and Mrs. Hoffman to the church and out-stations and Dr. J. R. Cox to medical work. It was impossible for them to know that the leaders in the church at Jenshow, who received them so graciously, had already entrenched themselves in power in the district. They were willing of course to listen and to let the foreign pastor have first say in preaching and ruling, but quite prepared, on the other hand, to see that business affairs were done on good old Chinese lines.

**BUYING AND BUILDING:**—In February, 1906, Mr. Hoffman purchased a large property on a hillside overlooking the city. Part of it was for our Woman's Missionary Society, who proceeded to erect a large boarding school and dwelling upon it; the other part was for the General Society. In that year Mr. Hoffman completed the first dwelling. Later, other two dwellings were erected, together with several hundred feet of compound wall, gateways, and long flights of stone steps. In 1913, in response to an invitation from our evangelists and teachers, we left our foreign house and came down to the

chapel compound to live. This enabled Mrs. McAmmond to teach the women conveniently while I taught the men.

**JENSHOW CHURCH:**—No church building has yet been erected in Jenshow. We found, through consultation with Mr. Abrey, Mission architect, that we could make such changes in the interior of our old church building as to do away with the necessity of erecting a new one. With a few hundred dollars our present church, which is just the largest hall in the old Chinese compound, will be made quite satisfactory for years to come.

The history of the church in this city and district is long and checkered. Mr. Hoffman did heroic service under adverse conditions. On the surface all was favorable and the church was thriving; but underneath, everywhere thwarting or hindering, was the influence of the self-constituted leaders.

**THE FAMOUS JENSHOW REVIVAL:**—Council of January, 1909, chose Jenshow as the place for holding the Mission Bible School and Summer Convention. Thus for days missionaries and evangelists wended their way over the hot, dusty roads for the Convention, June 27-30. In addition there were about sixteen missionaries, men and women, on hand to take part. Day by day the morning prayer meetings brought to everyone a keen sense of Divine presence. The later talks and discussions revealed a growing sense of the sinfulness of sin. On Sunday morning there was noticeable a deep hunger for things divine, so strong that at every opportunity men prayed for the mercy and favor of God. When Mr. Bowles asked that a few would pray for the Spirit to inspire him, so that he could speak the message burning in his heart, a wave of supplication rolled over the audience, but every man prayed for himself, not a soul thought of the speaker, so intense was the thirst for the Living God. It was clear we were rising above the realm of ordinary things, so we gathered immediately after dinner to seek for the Spirit's guidance. As the hour for worship drew near everyone quietly entered the church and knelt upon the stone slab floor; silks and satins—the Chinaman's pride—no longer





THE CONVENTION AT JENSHOW "WHICH WAS PATTERNED AFTER PENTECOST."



counted, for a Presence was there which made each soul feel its utter unworthiness. We arose and sang, "Pass me not, oh, gentle Saviour," and again knelt in prayer. Suddenly the Holy Spirit filled the place. It was so quiet, and our feelings so overpowered us we could not imagine what had happened. From the oldest to the youngest there seemed to come one great heart-sob, then all burst into tears and wept over their sins as if their hearts were breaking. One appeal rang out above all the rest, in a deep anguish of soul, "Saviour, Saviour, hear my humble cry"; it was Yang Chuen-lin, an evangelist; but soon he was on his feet shouting for joy, while tears of thankfulness rolled down his happy face.

THE MIGHTY HAND OF GOD:—Ah, those were hours of confession! They shocked and horrified us missionaries, as we listened to confessions of the depths of iniquity into which the devil had led them in this, his stronghold. But the shouts of victory are increasing, and, just as after the darkness comes the dawn, so after this blackness of darkness, these bitter, heart-rending confessions, came the light and a sweet sense of the mercy, forgiveness and love of the great and wonderful God. It was good to be there, though in a sense it seemed like bedlam. Some cried, "Now I know what the missionaries have been talking about, concerning the witness of the Spirit in the heart, my heart is hot;" while others wailed, "Oh, how my conscience pains!" Others wept and some, unable to endure it any longer, rushed to the front and, gripping the altar railing in their extremity, begged some near by pastors to pray for them. Miss Hambley took her boarding-school girls off to another part of the building; they were under such deep conviction of sin and wept so bitterly she could do nothing with them in the open service. There was no order to the meeting, and yet there was no disorder, for every soul felt subdued under "The mighty hand of God."

ABIDING RESULTS:—We missionaries had never seen anything like it before. We were overjoyed at what God had done for us, and in our inexperience we closed the conven-

tion, before many had found themselves or others had found the light. Thus we did not gather the fruitage we should have gathered from so great an opportunity. At the same time, many of the permanent foundations of our church were laid on that day. The spiritual assurance of salvation has never been questioned by the Chinese Church since. Personal responsibility to God was made such a reality to some of our evangelists that ever since they have been true to their trust, and these men are the backbone of our church to-day.

**A SPIRIT-FILLED TEMPLE:**—Mr. Hoffman followed up the convention with services in several places. In these services some of the present members received their spiritual birth, for in them too the Spirit's presence was very noticeable at times. One hot afternoon in Fu-chia-chang they left the chapel and went to a temple near by where it was cooler. There in that idol temple the Spirit of God swept over the little company, to the utter amazement of the Chinese. As one man said to me last year, "Since that day I have not gambled, nor have I touched alcohol or tobacco; that was enough for me."

In 1910 Mr. and Mrs. Hoffman proceeded on regular furlough and were succeeded by the Rev. J. R. and Mrs. Earle, and Mrs. McAmmond and myself. We were given for our responsibility the following: city church and street chapel; the building of the new church and Sunday school rooms; and the care and oversight of ten outstations. The round trip of these outstations involved a journey of about two hundred and thirty English miles. This gives an idea of the burden some men carried in those days, and which was loaded upon me after only three years in the country.\* I know that much of my effort must have been thin and valueless, spread over such an immense problem. Every month I made a rush trip over one of my two circuits, and the other three weeks tried to handle the station work. I had from forty to fifty stone cutters and masons building the walls and buying lumber, while I measured every board myself. In my slack moments I tried to find kilns in which to burn my church bricks. All

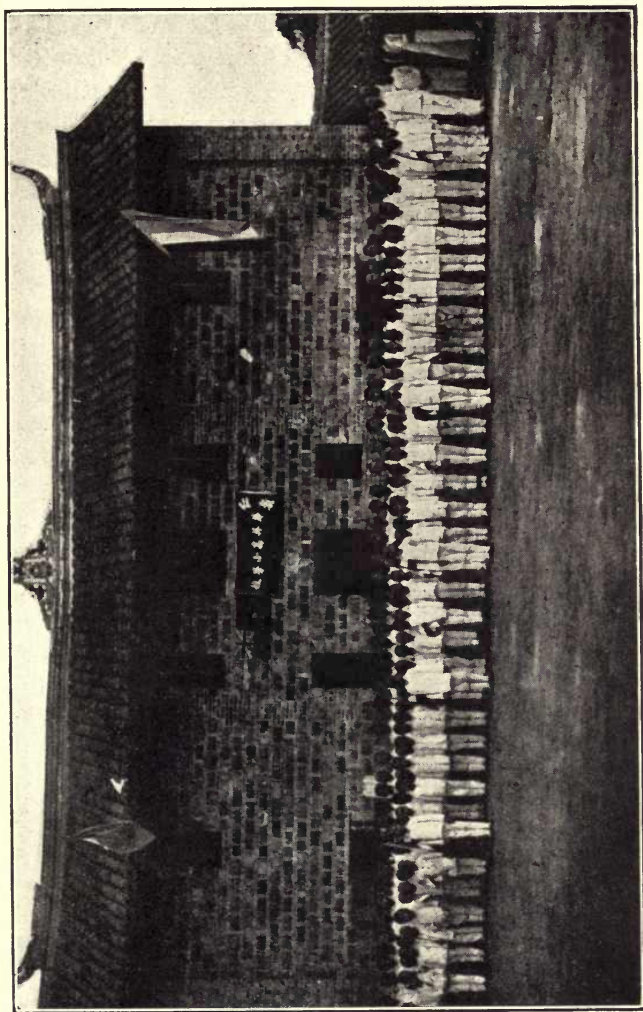
this time the one lone "leader" of the church assisted (?) me by blocking my efforts at every turn because I would not hand over finances to him. At the fall meeting of the Quarterly Official Board this man was proved to be an embezzler of funds and an enemy of the church, after which the usual notice board appeared in front of the church announcing his expulsion and why, and this brought us relief.

**SMASHING THE MACHINE:**—With the aid of Mr. Tan, my evangelist, who had himself been "cleaned up" and richly blessed in the Jenshow Convention the year before, I was enabled to find out the inner workings of my chapels. He proved a real companion and co-worker, with a keen desire to honor his Master and Saviour. In one place the straight truth aroused a latent conscience, and he could not but tell the chapel difficulties. In another, after a heart-rousing service, an invitation to the members to wait and have foreign tea, and cake, and pie, was sufficient to enable us to draw out the full story of the chapel. In others, after becoming wise through experience, it was sufficient to request that the "Three Chapel Account Books" be brought forth. Of course, there was denial, and protest, but a few words from Mr. Tan and out came the books. Thus the exposure of the political machine became complete.

**GETTING RID OF BAD GUIDES:**—You may ask, after all, what became of the Organization Leaders? Well, some of them Mr. Hoffman put in their proper place, and others the writer invited to join their numbers, while one, who saw that exposure was at hand, conveniently died. Another was shot dead in broad daylight on the street of his native village, and the more noble souls turned to the truth; and the rest? Well, the Lord took pity on us and graciously removed the stumbling-blocks.

**A STRUGGLE WITH THE SELF-GOVERNING PARTY:**—In 1913 the "Self-Governing Society," which had popped into existence in all missions during the Revolution, was at the zenith and its power in this district was not easy to control. Our own evangelists proved to be really leaders in this movement.

The movement itself was the result of criticism of missionaries by a certain clever Chinese at a convention in Chengtu.



SCHOOL BOYS, JENSHOW.  
Through the schools we are building for the future.

An intensely critical spirit was let loose upon us. Day by day we met in our parlor for six hours a day for Bible study. The very first evening one poor fellow broke down and con-

fessed that the trouble was all in himself. The following day another got a new vision from the Word and he owned up too. The days extended to weeks, and as the battle was waged through the hot July weather, whether the service lasted three hours or five, no service closed without victory being on the Lord's side. The men were under mighty conviction, just as we had seen them at times in services in the homeland; for the heart of man is about the same the world over. Many a time at the close of a three or four hours' conflict, we walked out to the dining-room and found Dr. and Mrs. Allan and Mrs. McAmmond on their knees, still pleading for victory. Of course it came—about the close of the fourth week: "Now, pastor, we see our mistake. You teach us the truth."

A SECOND GREAT CONVENTION:—About the end of October, 1915, the Chengtu District Convention for the training of workers was held at Jenshow. For weeks previous, school boys and girls, the hospital staff, the chapel women and my men and boys were toiling in prayer for the outpouring of the Spirit. On the fourth day of the convention the Spirit of God swept over the people in light and life, and heart-searching and heart-cleansing power. A great cry for mercy was heard. Then shouts of victory and songs of praise ascended "unto Him who loved them and washed them from their sins in His own blood." It was Sunday and truly it was a high day in Zion, that closing day. But the feast was not over. After the delegates had nearly all left, we continued with one accord in prayer. Some of the meetings were indescribable. At the close of a morning address the Spirit again swept the place and every man, woman and child in the building made for the altar, kneeling as near as possible to it on the stone flooring. What a sight! Evangelists, teachers, students, doctors, business men, nurses, cooks, coolies and gatemmen, and women of the same classes, all knelt promiscuously before the altar of Him who is no respecter of persons or of races, for in Him all are one. Every one of my eight school teachers in this district was



saved that day. Think of it and all that it means to the boys!

**SPREADING THE SPIRIT'S POWER:**—After the two weeks each evangelist and his wife invited a man and his wife from the city to go with them to help them to hold services in their chapel. Out they went, and it must be said that in three places these two Chinese couples, trusting only to the Spirit's guidance and power, saw results in their meetings equal in quality if not in quantity to what had taken place in the city itself, thus revealing the latent power which awaits development in our Chinese Church.

**AND THERE ARE MANY ADVERSARIES:**—To-day we have many living evangelists, teachers, school boys and girls and other members who stand for a Christian Church. On the other hand, we have had serious losses because of all the cruel, crafty schemes which a subtle, vitiated, heathen priesthood can concoct and turn loose against individual Christians in a purely heathen home. Again and again has the lone soul been at last silenced under these circumstances, because the relatives believe that the household gods will take vengeance on them if they do not heal the breach in the family; hence our present efforts to dig deep, and to lay the foundations of our church on the bed rock of "the family for Christ." Rather let the man or the woman remain away from the communion table until the whole family comes together.

**EDUCATIONAL WORK:**—One of the most effective agencies in securing the whole family is the school. In March, 1914, the Rev. and Mrs. S. H. Soper arrived in Jenshow as second year language students. Council of 1915 appointed Mr. Soper and me conjointly to the pastoral and educational work of the district. At this time we opened our higher primary boarding school on self-help lines. When you think that from time immemorial it has been beneath the dignity of the students of China to touch anything which has the semblance of labor about it, you will see something of the delicacy of the problem involved, and of Mr. Soper's need of the support of the Quarterly Board. Practical agriculture was one of the subjects on the curriculum, with no one out-

side of the students for the work. Of course there were many difficulties. Our boys were sneered at by the young men of the government middle school. However, with such an enthusiastic worker as Mr. Soper for leader, and our two capable Chinese teachers, the success of the school was assured. Our boys bravely stood their ground, regardless of all the taunts. The records to date are ample proof that the development of brain and muscle go well together. Our boys are being taught to respect hand toil, to form high ideals for the future, but above all, ever and always, whether at church, in school or at play, to reverence Jesus Christ as their Saviour, Exemplar and Friend. These seven or eight years of mental and moral training and discipline will, we believe, give the boys of our church a start in life of which their parents never dreamt. More,—it will give to the Jen-show District a church in the future, of intelligent, strong-minded, saved-to-serve men, not of saved wrecks from heathen degradation, superstition and idolatry.

THE SCHOOLS OUR MOST STRATEGIC SPOT:—We are trying to win the family by lectures on home hygiene, by concerts given by the boys and girls before their fathers and mothers, by inviting the fathers and mothers of our school children to Christmas feasts, by gramophone concerts, by visiting the homes of the children, by church services, regular and special; by any and all such means we have tried to gain the good will of both men and women, whether high or low in society. Every Sunday we carry on a kindergarten church for the street children and the more ignorant mothers, about sixty in all, also a students' church for the lower primary boys and girls; this in addition to the regular public service for men and women, at which the boys and girls of the boarding schools are in attendance. These services are linking the children very closely to the church as well as affording a splendid opportunity for teaching them the truth in a manner in which they can understand it.

On the other hand, in order to lay the foundation of a permanent church, we have been putting the greatest possible

emphasis on the schools. We secure Christian teachers of ability who command respect and who are alive to the possibilities of young life. We are bringing every influence we have, along physical, mental and spiritual lines, to bear upon the children so as to win the child's whole life for Christ, for time as well as for eternity. We consider this to be our first and greatest duty and the surest way of securing a Christian Church. The high efficiency to which our schools have attained in this city makes a strong appeal to the Chinese because of their natural reverence for and love of scholarship.

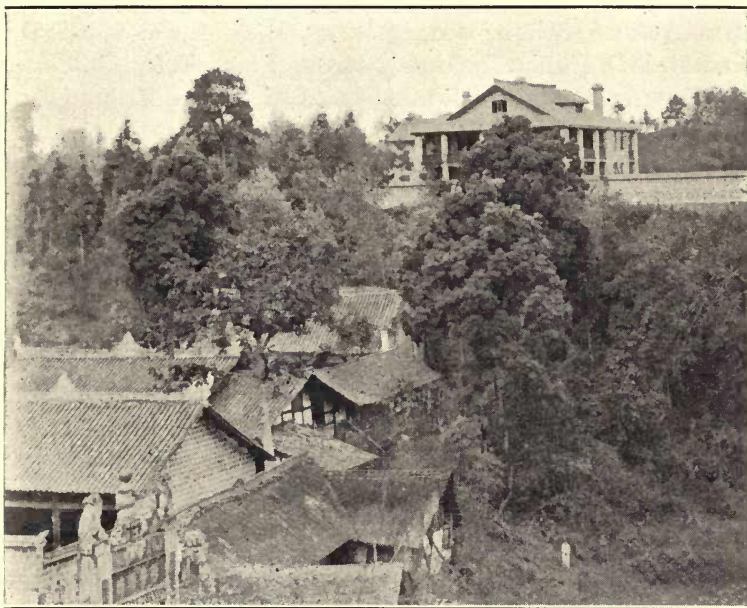
**MEDICAL WORK:**—Dr. Cox was our first medical worker. His term in Jenshow, 1905-09, was much interrupted by two journeys down river; the first was to escort an invalid missionary down river and the second to act as escort to a large party of reinforcements coming up river. In the spring of 1909, after two years of faithful, effective service, he proceeded on furlough, first handing over to Dr. Allan, his successor, a flourishing medical work. It is interesting and refreshing to know that after seven years, no matter where the pastor travels in the district, there are those who enquire for Dr. Cox and have a grateful word to say as to his kindness and medical skill. Dr. Allan's principal duty after coming to Jenshow was to erect a new house. In spite of these extraordinary duties for which he had received no preparation in his medical course, he and Mrs. Allan together did a highly successful medical work. The Revolution beginning at the end of 1911 was responsible for an interregnum of more than a year. However, on Dr. Allan's return early in 1913, work was reopened. Dwelling number two was turned into a hospital, and active preparations were being made for the erection of the new Jenshow dispensary, when the outbreak of the war in 1914 again interrupted all building operations. Dispensary work continued to be carried on in the old street chapel, while the patients were cared for in the dwelling-hospital above referred to. A nurses' training school was begun. In response to the continued demand for accommodation for women inpatients, Dr. and Mrs. Allan took their

own kitchen and servants' quarters and turned them into a ward for women, with the happiest results.

THE PLACE OF THE MEDICAL WORK IN THE HEARTS OF THE PEOPLE:—Thus, though heavily handicapped by the lack of such necessary things as proper buildings and equipment, the direct cause of which was the Revolution here and the war in Europe, nevertheless we can say at the close of 1916 that the medical work of Jenshow has won a decided place for itself in the love and respect of the people of the district, and has a real future among the evangelizing agencies making for the redemption of this part of our Mission's responsibility.

A SUGGESTIVE INCIDENT:—A boy went home from a service at which he had been taught to say grace before meals. When dinner was ready, he said to his mother, "Wait a moment, I have something to say," and he said grace. The mother was a pure heathen, but the action of her ten-year-old boy touched her. A few days later he said to her: "Mother, I'm not very well to-day," and, as if coming to himself, he added, "I know what's wrong; I didn't pray this morning," and off he ran to pray. The mother was so interested in the change in her boy that she came herself to see and hear, and about three months later brought her own idol to the women's service one Sunday afternoon, saying, she "wished to burn the thing."

FIRM FOUNDATIONS:—With the Bible taught each day to each class in our day schools, and the Sunday school using the graded lessons for the boys and girls, and with preaching services to suit the ever-developing mind, we believe we can confidently look in faith to the future for a *Church*, rock-founded, self-sustaining, self-propagating, before which the powers of heathenism will flee away.



KIATING, LOOKING TOWARD OUR MISSION PROPERTY ON THE HILL.

## KIATING.

A. P. QUENTIN.

Kiating—"the Perfect Capital"—is the most beautifully located city in West China. It lies at the junction of the Fu and Ya rivers, the red sandstone banks of which are topped with varied hues of green.

SUCCESSIVE STAFF:—Dr. Kilbōrn first rented property for the Canadian Methodist Mission in Kiating in 1894. He was followed by a host of stalwarts in press, hospital, school and church work. Their names are familiar to all our readers, namely: Dr. and Mrs. V. C. Hart, Dr. and Mrs. H. M. Hare, Mr. and Mrs. J. Endicott, 1895; Dr. and Mrs. W. E. Smith, 1901; Dr. and Mrs. C. W. Service, 1903; Dr. and Mrs. W. F. Adams, Mr. and Mrs. W. J. Mortimore, Mr. and Mrs. W. E. Sibley, N. E. Bowles, Mr. and Mrs. E. W. Morgan, Mr. and



Mrs. A. P. Quentin, Dr. and Mrs. Wallace Crawford, Mr. and Mrs. Arthur Hockin, Murray Davis, Miss Muriel Wood, Dr. and Mrs. D. Fuller McKinley, Mr. and Mrs. T. W. Bateman, Dr. Lawrence Jones, Mr. and Mrs. A. J. Elson, Mr. and Mrs. J. R. Earle, and Dr. and Mrs. A. J. Barter.

**THE STATION VACATED:**—During these twenty-five years there were three years when the station had to be vacated: in 1895, by reason of the wide-spread riots of that year; in 1900 because of the Boxer troubles; and once more, in 1911-12, at the time of the Revolution.

**VARYING SUCCESS:**—These early years were busy ones, laying foundations in brick and mortar as well as in language preparation. But Kiating was a conservative city and the impressions were not so deep or lasting as they ought to have been, considering the calibre of the men and women who worked here. A good school was begun by the Rev. W. J. Mortimore, fostered by Messrs. Bowles and Hockin, only to be scattered during our long absence in 1911-12. But the best is yet to be. The hope of Kiating lies in the work begun now in the heart of the city, in the Central Church and Institute.

**DEEPLY CONSERVATIVE:**—Kiating for several reasons has long been considered a difficult station to work. The first reason, we believe, is because of this deep-rooted conservatism that we mentioned above. The people seem contented with what they have and are not anxiously seeking the truth. The second reason is because our mission plant, until 1913, was at the west end of the city where, except for a small street chapel situated in the centre of the city, we failed to connect up with the multitudes down town.

**A NEW ERA:**—But since the work of the Central Church and Institute has been opened up in the heart of the city we feel that a new era has been entered upon for Kiating. At last we seem to be getting a grip upon the people in at least a social way, and we believe that the quiet working of the Holy Spirit on the hearts of the people, though not so evident, is yet preparing a rich harvest for the future church of Kiating.

**THE CENTRAL INSTITUTE:**—Each season the Central Institute has endeavored to work some new social service for the benefit of the people. This service has taken the form of cleaning away garbage heaps, arranging covers for the pails that carry the night soil through the streets, providing in certain places better toilet accommodation on the streets, cleaning up rats and flies, and selling wind cupboards made of wire screening for keeping their food safe from filth and rats. Lectures on the mosquito and the fly have been given and each Thursday evening a lecture is given on some popular subject, such as Social Service, China's Great Needs, Social Purity, The Evils of Tobacco and Opium, etc. Often at this gathering a welcome is given to some new official who has arrived in town, and indeed, no official now feels properly received unless he is given a welcome at the Central Institute.

**BOYS' SCHOOLS:**—Our Boys' School at the Institute has won for itself special recognition in the city and many families of the well-to-do classes and official families now send their boys to us. There are at present one hundred and twenty boys in the school, with five teachers and a school principal. This school which brings so many bright boys under the influence of the gospel is a great hope for the church. A night school of over fifty is now running successfully.

**CHURCH WORK:**—The church work with its Sunday services, prayer meetings, Bible classes each Tuesday evening and special services at various seasons, as well as the daily prayers, is keeping the Gospel of Jesus Christ before the people. The Central Church has yet but a small membership, but we are praying for a great ingathering of the people. Many who come to the Institute do not attend the Sunday services, but we hope and pray that these will be won gradually.

**THE KINDERGARTEN:**—A small kindergarten also has been running for two years and we have had the pleasure of seeing these happy children playing merrily at their games,

working industriously at their handwork, or singing of Jesus and his love for little children.

**FUTURE DEVELOPMENTS:**—This work in the heart of the city is proving a stimulus to all our work in Kiating. A large industrial school is now being erected just outside of the city on a splendid site. We look in the near future for a new hospital, and we are planning for a new model school in the centre of the city. Thus you will see our hopes for the future of Kiating are bright, and with the prayers of our home church to bring down greater showers of blessing on our work, we hope that the banner of the Cross of Christ shall yet be raised high over the battlements of sin and darkness in Kiating.

**WEST GATE WORK:**—When the Higher Primary Boarding School has been removed to the new building, the Harris Memorial, outside of the west gate, then our west gate chapel work will be full of interest. It will be the church of the institutions gathered round our plant at this end of the city; its congregations will consist of the fifty girls of the Woman's Missionary Society Lower and Higher Primary Schools, the Woman's Missionary Society Bible Woman's School, the West Gate Lower Primary Boys' School of some thirty-odd boys, the Harris Memorial Industrial students numbering, we hope, seventy or eighty boys, and the hospital patients. The possibilities for Sunday school work are particularly good.

**COUNTRY WORK:**—The work outside the city of Kiating is confined to three places—Ma-ta-ching, Han-yang-pa and Tsing-yuan. The latter place is a city of about 16,000 people. Here we have a good property, a hopeful school and a few church members. The feeling of the officials and gentry is very favorable now, in fact they want us to open a guild there. This station needs but careful work to be most productive.

Han-yang-pa has a good school of some seventy boys, located in a loaned plant. We ought to build here certainly. The church cause is nil, but ready to develop under the effort of faithful men.

Ma-ta-ching has a school of fifty girls, on rented property. Here the gentry are anxious to form a guild. Already about forty have joined the Central Institute at Kiating.

OUR NEED:—Our crying need is for faithful, able evangelists to man these outstations. For want of them our work is at a standstill. There are five towns within a six-mile radius, in all of which we should have schools and chapels.

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## JUNGHSIEN.

W. E. SMITH, M.D.

The walled city of Junghsien has a population of thirty thousand, and is situated in the county of the same name. The latter has forty-eight market towns, besides many hamlets. Six of these towns have each a population of over ten thousand souls. The county is very rich in natural resources. The greater part consists of undulating plain, which yearly produces a large crop of rice capable of supporting a dense population. The eastern end comprises quite an area of the great salt belt, while the north and west are mountainous ridges rich in coal and iron ores. Several streams traverse the county, minimizing the expense of irrigation.

EARLY WORKERS:—Previous to 1900, missionaries of the China Inland Mission, and the Rev. Dr. J. Endicott, now General Secretary, had itinerated this field, preaching and selling the Word. Mr. Dsen Ko-chin, of Junghsien, while in the employ of Dr. Hare at the Kiating hospital, was baptized and received into the church by Dr. V. C. Hart. In 1901 and 1902 Dr. W. E. Smith made several itinerating trips, and opened a street chapel in the centre of the city, shortly after which the Advisory Board of Missions assigned this district exclusively to the Canadian Methodist Mission, and in 1904 the Rev. G. E. Hartwell, B.A., B.D., itinerated the county and baptized a few persons.

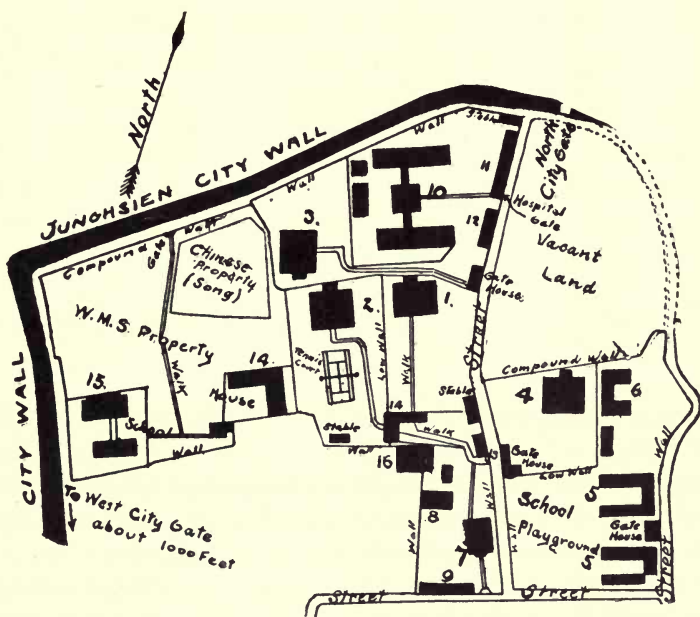
THE FIRST RESIDENT MISSIONARIES:—The council meeting of 1905 decided to open Junghsien as a central station, and

forthwith appointed the Rev. W. E. Smith, M.D., C.M., and family to that work. Associated with them were the Rev. R. O. Jolliffe, B.A., and wife, first-year students of the language. The British Consul-General, Chengtu, when interviewed for renewal of passport, was opposed to foreigners taking up residence in Junghsien, as it is three carrying stages inland, east from the river at Kiating. He advised opening stations on the big river only, which facilitates exit in case of riot. "However," he quietly remarked, "your passport permits you to live anywhere in Szechwan province, and you Canadians are willing to take risks." Junghsien county was at that time unsettled, as a protest from the masses against the taxes recently levied to finance the new public school system under inauguration in both city and county. The classes here have always prided themselves on being educational leaders, and so, naturally, were the first to introduce the new learning, and they had just appointed as school inspector one of their own citizens, lately returned from a Japanese university.

THE STRUGGLE TO SECURE PROPERTY :—April, 1905, found the missionary on the ground, but it proved very difficult to secure houses for the two families because of the determined opposition of the Roman Catholics (who had been here several decades, and were zealous for the political power they wielded), also of several of the wealthy gentry, as well as the magistrate himself. The latter, having suffered loss of power through the interference of the Roman Catholics, naturally feared the advent of other foreigners. Over against these opposing forces was the friendship of several influential families, who had received treatment in the Kiating hospital; also of the believers, who welcomed the Protestants the more warmly in hope that their coming would bring some alleviation from the obnoxious, overbearing Roman Catholic propaganda. One, Mr. Wang, a Christian who had broken off opium in the Kiating hospital, is worthy of special mention, for he belonged to one of the oldest and most influential clans of the city. He introduced



the missionary (who bore the same name, Wang), as a "brother clansman from overseas," thus giving prestige. Many places were offered for rent, but always, before a bargain could be closed, the opposers blocked it. This sort of thing kept recurring day after day, until, finally, at the end of a month, Mr. Wang persuaded a widow, a friend of his,



PLAN OF PROPERTY OF CANADIAN METHODIST MISSION, JUNGHSIEN.

1. No. 1 House—Evangelistic. 2. No. 2 House—Evangelistic. 3. No. 3 House—Medical. 4. No. 4 House—School. 5. School Classrooms—Chinese Style Building. 6. School Dormitories—Chinese Style Building. 7. Church. 8. Sunday School Rooms. 9. Day School. 10. Hospital. 11. Dispensary. 12. Hospital Laundry and Helpers' Quarters. 13. Main Gate to Nos. 1 and 2 Houses. 14. W.M.S. House—Chinese Style Building. 15. W.M.S. School—Chinese Style Building. 16. Kindergarten.

to rent her little, low-lying, badly-drained compound, in the centre of the city. About midnight the agreement was signed, and the silver paid over to the amount of a full year's rent. The following day she returned, bitterly weeping, and frantically begging that the bargain be cancelled, because of persecution, even the magistrate having threatened to punish

her. It then became necessary to visit the magistrate, passport in hand, and definitely point out the treaty rights accorded British missionaries. He recognized the fact, and at once instructed his secretary to post proclamations stating that the missionary was here to heal the sick and preach the gospel, according to these rights. Thereupon the threatened riot immediately subsided, for before republican days Chinese magistrates were autocrats.

**MAKING FRIENDS:**—It was October, 1905, before the first family got settled in the little rented house. Social, medical, and pastoral work were then immediately commenced. Many an amusing incident occurred in those early days, when the ignorance and superstitious dread of the people vied with their curiosity to see the foreigners and their home; but as callers were always made heartily welcome and invited to return, soon the mission became a centre of attraction, and a working constituency was formed through which God gradually opened all doors and gained a welcome for His messengers into all classes of society. Amongst the first fruits He gathered were several teachers, an alderman, a prominent merchant and a barber (the outcast of China), and as they met at the regular services of praise and prayer, also in the weekly social gathering in the mission house, the spirit of Christian brotherhood gradually lowered the ultra-high social class wall and broadened the ultra-narrow social customs.

**PERMANENT PREMISES SECURED:**—The securing of rented premises for a year did not remove the undercurrent of opposition to the purchasing of the property necessary for our mission plant, of church, hospital, schools and four residences, besides W.M.S. property. The opposition went so far as to appeal to Peking. Nevertheless, by the end of the year, in the good providence of God, the Mission was able to vacate the rented property and remove to a very desirable site, just inside the north gate of the city. And by persistent effort, at the end of five years, not only the present plant at the north gate (see chart of C. M. M. north gate



JUNGHSIEN GENERAL HOSPITAL.

Wards for men and women in opposite wings.

property, Junghsien), but also property just inside the east gate of the city, with buildings sufficient for boys' and girls' day schools and church, had been purchased, which buildings, after repairs, are still being so used. The purchase in one block of sufficient property for mission plant was a decided victory for Christianity, because much of it contained sepulchres of ancient worthies, and was controlled by Taoist, Buddhist, or Confucian Guilds. Part was entailed, necessitating the signatures of absent members of the clan to make the sale legal. In the instance of one very small holding, twenty-five persons must witness the agreement. Another cause for rejoicing is that, notwithstanding these handicaps, the prices paid were very favorable to the Mission.

**BUILDING DIFFICULTIES:**—Pioneering mission work consists largely in the serving of tables, and Junghsien was no

exception to this rule. The mud houses on the new property were accommodated,—by the addition of floors, ceilings, doors, and a few glass windows,—for use as temporary residences, but there was no building in the least suitable for church purposes. A statement of the urgent need was sent to the late Dr. A. Sutherland, and by cable came permission to build, made possible by the gift of one thousand dollars from an anonymous friend in Montreal. On Christmas Day, 1906, when this joyful news was made known to the few Chinese Christians, they gathered on the proposed church site and returned thanks to Almighty God. Then the problem of plans and material had to be faced. Nails and all hardware must be purchased in Shanghai, about two thousand miles distant. The brick on the market being unsuitable for foreign style of building, a new mould was made by the missionary. Suitable timber could only be secured in the green trees on the mountain ridges several miles away, while not one of the workmen employed had ever seen a foreign building. The church, accommodating about four hundred, was completed and dedicated September 22nd, 1907. The North Gate Mission property was all enclosed by a thirteen-foot brick wall; also gateways, servants' quarters, Sunday school rooms, and numbers one, two and three brick residences were built during the first five years. The following year the boys' boarding school was erected, and the number four dwelling commenced under the supervision of the Rev. R. S. Longley, B.A., B.D., and completed in 1913, after the Revolution, by the Rev. Gordon R. Jones, B.Sc. In 1910 the dispensary was built and hospital commenced by Dr. J. R. Cox, and completed by Mr. Jones in 1914.

MEDICAL EXPANSION:—Outpatients, who were seen after the daily eight o'clock Bible study, were, for lack of accommodation and time, limited to thirty; but, the following year, in the new premises, the number was increased to fifty. Visits to abnormal obstetrical cases and midnight calls to opium suicides opened many doors; indeed the medical work proved

to be a very successful advertising agency. For example, one morning, while on an itinerary, the missionary stopped at a small hamlet that his chairbearers might breakfast. At first they were curtly refused food because they were carrying a foreigner. This caused a commotion, whereupon the foreigner, emerging from his chair, was recognized by a former patient (the inn-keeper's wife), and immediately greeted as an old friend, and soon the carriers were plentifully supplied. Then, too, chapels were opened in some of the surrounding towns through the influence of patients from the city dispensary. In April, 1910, Dr. J. R. Cox and his wife took over the medical work, giving their full time to that department. Since then its influence and usefulness have developed rapidly. The outpatients, now unrestricted, often number over two hundred, showing the growing confidence in foreign medicine. In 1914, the completed hospital plant, including dispensary, administration building, with ward accommodation for twenty-five women in one wing and twenty-five men in the other, and opium ward in the rear, was opened, with suitable ceremony, in which the officials, leading gentry, merchants and teachers of the city participated. In 1916 Miss E. E. Dale, nurse, was appointed lady superintendent over a good staff of Chinese helpers. The wards are well patronized and the prospects for this department are very promising.

EDUCATIONAL GROWTH :—The first mission day school in Junghsien was opened, for boys and girls, January, 1906, in the rented chapel in the centre of the city. One of the pupils was Wu Shu-chen, who entered the first class of the Union University, Chengtu, and completed the course for B.A. in 1915, thereupon being appointed, by Council, inspector of mission schools in this, his native county. His sister, a young woman who became a Christian and also began to study at that time, later entered the W. M. S. hospital in Chengtu, and has just been graduated from their training school for nurses. The following year, 1907, the school was moved to buildings on the north gate property, and the request of



many little girls impelled the workers to open a separate school for them, with Mrs. Wang as teacher. In a few months the attendance reached forty, several of the pupils continued their studies in the W. M. S. boarding school when the latter was opened by Miss Speers in 1911, and have just been graduated from the higher primary. They give splendid promise of developing into earnest, capable Christian teachers. In September, 1908, the Rev. E. W. Wallace, B.A., B.D., took over this educational work and opened a boarding school for boys, with very bright prospects. Mr. Wallace also opened a day school in each of two outstations, and did much to stimulate the new learning in both city and county. In January, 1910, Mr. and Mrs. Longley, who had lived for the past two years in Junghsien as language students, were appointed to this work, as well as to the pastorate of the newly opened East Gate Church. The work thus thoroughly manned was all too soon interrupted by the revolution beginning September, 1911, when it became necessary, because of Consular orders, that all foreigners leave the station. After this upheaval, Junghsien was left without a resident missionary until 1913, but during 1912 the Rev. A. C. Hoffman, S.T.L., made some flying itineraries over the district, endeavoring to conserve and reorganize the work. The Council of 1913 sent Mr. C. W. Batdorf, M.S., and Mrs. Batdorf to Junghsien to take charge of the educational work in the city, which responsibility they have discharged faithfully and efficiently up to the present. There is also conducted annually a summer normal school for training rural lower primary teachers.

PROGRESS OF PASTORAL WORK:—The pastoral work was emphasized from the beginning by the organizing of special classes for enquirers. At the end of six months those found worthy were advanced to catechumen classes, and those who continued to attend and study faithfully for another six months, abandoning their idols and showing signs of regeneration, were then baptized, and three months later received into full membership. The women were taught to read, fol-

lowing a regular course of study specially prepared for them. There was such a response to the Gospel message that the missionaries felt God had indeed prepared the way and was demonstrating His power. In September, 1907, at the dedication of the North Gate Church, the annual study classes and evangelistic meetings were held for ten days with good results. A thank-offering of forty dollars (Sze.) was contributed towards church furnishings, and the idea conceived of an annual thanksgiving service as a Christian substitute for the heathen eighth-moon festival. The following year the thank-offering was set apart for home mission work, with the special object of purchasing a church property in the town of Shwang-gu-fen, twenty miles north of the city. The foreign missionary was made treasurer of the fund, which has now grown to one hundred and thirty-eight dollars (Sze.). Easter week has also been observed annually for prayer and Bible study, and the heathen feast day, fifth of the fifth moon, as a day of intercession. Special emphasis has always been placed on the suitable commemoration of our Lord's holy birth. Besides a Christmas tree or concert for the development of the Sunday school children, a sufficient sum of money has been annually contributed to allow the distribution of about a peck of rice to each of six hundred worthy poor, who first gather in the church to hear a gospel message. Miss E. E. Hall, who opened work for the Women's Missionary Society in 1910, has heartily co-operated in all this, being a most indefatigable evangelistic worker.

**THE EAST GATE CHURCH :—**In 1911 it became necessary to vacate the original street chapel, so a suitable one was purchased half a block away, which is now known as the Central Chapel and Reading Room. It was remodelled, and the Chinese furnished a room with tables and chairs for the accommodation of a Bible Study Club, organized in 1913, with a membership of thirty, which still meets for an hour each Friday night to study the Word. The chapel's close proximity to the government middle school facilitated the gathering of a class of students each Sunday afternoon for Bible study in

English and Chinese. Revolution years caused changes in personnel, and the work was hindered. But since January, 1915, there have been two pastors for the two churches, and all lines of work are being energetically pushed. Each church has a well organized Sunday school of two hundred pupils, including the primary department. A weekly union normal class is conducted for the teachers by Mr. Sibley.

DEVELOPMENT OF INFANT CHURCHES:—During the first six years chapels were opened in twenty-nine towns, six of which, being in the eastern end of the county, were transferred to the Tzeliutsing District. Each of these chapels was first opened in a rented building, secured by the local believers, but later removed to more suitable premises purchased by the Mission, thus making it possible for the missionary to prevent their being put to improper uses. The towns were grouped into circuits, so that, when preachers were scarce, one helper could hold service in two or even three chapels each Sunday. The Revolution greatly interrupted the development of these infant churches. At present there are eleven helpers and evangelists in charge, with thirteen lower primary day schools, in which about four hundred bright boys and girls are following the West China Union educational course. The helpers and school teachers co-operate to hold Sunday school and preaching service in each chapel every Sunday. The prospects are bright for real constructive work.

SPLENDID STATISTICS:—There are now in full membership two hundred and ten, being fifty-nine women and one hundred and fifty-one men. These, with catechumens and inquirers, bring the total up to over eight hundred after subtracting those removed by transfer, death and lapses. The Sunday schools register over seven hundred pupils, but numbers fail to indicate the wide and subtle influence the gospel exerts in this city and county, and the growing confidence amongst all classes. From the beginning the Chinese Christians were consulted with regard to church business, and in 1907, a tentative Quarterly Board was organized. Self-

support is being steadily and insistently held up as an ideal, with the motto, "Pray, study, give."

**SUMMER SCHOOLS:**—No history of Junghsien station would be complete without mention of the summer resort known as Douglas Heights (Kao-shih-tih). This is a group of shrubby hills ten miles north of the city, which gradually rise to an elevation of about one thousand five hundred feet above it. With the consent of the General Board, in 1910, a few missionaries formed a joint stock company and purchased the site, where, to date, twelve bungalows have been erected, as also a church and primary school, built with their private funds. The Council of 1916 sanctioned the erection of a building, to accommodate fifty boarders, in which to carry on summer normal schools and Bible training schools for helpers, and voted the sum of seventy dollars to assist the company in this enterprise.

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### TZELIUTSING.

R. O. JOLLIFFE, B.A.

Tzeliutsing (The Self-Flowing Well) is the centre of the great salt well district of Szechwan. It is famous throughout China for the quantity and quality of salt produced and for the ingenious methods devised by the Chinese for drilling wells more than half a mile deep, from which they raise the brine to be evaporated in the production of salt. The city, including numerous adjacent towns or cities, so close as to be almost reckoned as one, has a population of at least one million. Tzeliutsing is three days, or about one hundred miles, due east of Kiating and about the same distance north-west of Luchow.

Tzeliutsing was opened as a central mission station in 1907. One reason it was not opened much earlier was because the water supply was reported so bad that Missions hesitated to send workers here to live. The fact that a China

Inland missionary died from fever contracted while staying in a temple near this place, did not add to its reputation. As a matter of fact the health of the missionaries living here now is quite as good as it is in the average station. Another reason for the delay in opening this place as a central station was that the people were very much opposed to having foreigners live here. The French fathers opened work at Tzeliutsing in 1870, about thirty-seven years before we came. The American Baptist Mission made an attempt to open work here previous to 1900, but owing to the persistent opposition of the people they were not able to secure property. Dr. Hart visited "The Wells," as this place is popularly called, shortly after our Mission came to the province. Whether because of strained political conditions at the time, or because of the usual attitude of the people towards the foreigner, Dr. Hart had an unpleasant time, and with difficulty secured the protection of the official.

**PERMANENT SETTLEMENT:**—Previous to 1900 several Missions had done itinerating in the salt-well district. After that time things came more easily, and the China Inland Mission opened several outstations in the district, one of which, at Siao-Chi, opposite Kung-Gin, was made a kind of centre, with temporary quarters for the missionaries to live in on their rounds. The first outstation opened in this district by our Mission was just after 1900, when our nearest station was at Kiating, three days away. It could not be properly supervised at that distance, so had to be closed for the time being. Later, Junghsien being opened as a central station, Kung-Gin was opened as an outstation by Dr. Smith in 1906. Kung-Gin is about five English miles from Tzeliutsing. In the fall of the same year a small place was rented on a small alley to commence the work of the Canadian Methodist Mission in Tzeliutsing. Early in the following year another property suitable for missionaries' residence was secured, but when it became known that the foreigner was coming to live permanently in the place such pressure was brought to bear upon the owner that he then repudiated





BIBLE TRAINING SCHOOL. TZELIUTSING.

At these schools the Christians from the outstations spend from two weeks to a month in Bible study and teaching methods.

the whole bargain. After numerous feasts, many words and much time, the official and gentry offered to compromise by giving us another place. We of course signified our willingness should the place prove satisfactory. Another long delay was caused by the search for the proper location, our ideas of a satisfactory building being slightly different from theirs. At last, after six months of exceedingly wordy struggle, a splendid place capable of housing three families was secured, and our Mission fairly placed on its feet in Tzeliutsing.

**FIRST WORKERS:**—In November, 1907, the Rev. and Mrs. R. O. Jolliffe moved down from Junghsien, and in three months were joined by the Rev. and Mrs. G. W. Sparling and Dr. and Mrs. W. J. Sheridan, just arrived from Canada. A few believers, some of whom are still with us, commenced to

come to Sunday services, and a small day school was started. Both church and school were conducted in the numerous rooms at the front of the house occupied by the foreigners. Unfortunately it was just at that period when those who had any lawsuits, any grievances, or were fleeing from justice, fancied that the Church was a special institution, formed to help them to secure salvation in a cause good or bad, material or spiritual, so long as they belonged to the foreigner's Society; and thus great care had to be taken before recognizing those who came as belonging to the Church.

LAND AND BUILDINGS:—In the autumn of 1909 our first property was bought, on which to start the permanent mission plant. This was not secured without a great deal of difficulty and anxiety; though ultimately the deal was put through with the backing of a large number of the gentry of the place. This showed that our two years of friendship with them had not been in vain. The property for the W.M.S. school was purchased in 1910; and in the spring of 1911 Miss E. P. Sparling came as the representative of the W.M.S. and proceeded at once to erect a temporary house. In 1911 the first two buildings of our plant, number one dwelling and the church, were completed. Then came the Revolution and all building ceased. In six months, 1912-13, several large properties were bought. This fact, taken together with the urgent need of a larger plant immediately, decided Mr. Hoffman to accept an appointment as builder during 1913-14. In a little over a year there were erected three dwellings and a dispensary, and the large hospital building was begun. Early in 1914 Dr. Wilford moved his dispensary and hospital patients over to the new dispensary building. About the same time Miss Hambly commenced the erection of her new boarding school which, now completed, is one of the finest in the province. It was opened in June, 1915. In the fall of 1915 work was recommenced on the magnificent new hospital building, the main part of which is now nearing completion. It is now (1916) just six years since the very first buildings of our permanent plant were started. During that time the work of building stood

still for over two years, a year and a half during the Revolution and almost a year on account of the war, yet the plant now consists of four dwellings, a church, girls' school, dispensary and hospital practically all completed. We still lack, to complete our plant, two or more dwellings, a boys' school and the women's wing of the hospital. Yet we cannot be other than grateful that in six years from the time our plant was commenced, it is so far advanced. More and more we find that the time, thought and energy of our workers are being devoted to the work of evangelizing, healing, teaching and preaching, and less applied to the nerve-racking, time-consuming, though absolutely necessary labor of *preparing* for work. The first four years in Tzeliutsing may be regarded as preparatory for preparation itself. As we near the close of this stage of our mission work and take stock, we realize that if we should feel encouraged because of the development of our plant, we should be even more so because of the progress of the other departments of our work. All of these things cause us to take heart, looking at them as promises of multiplied blessings in the years to come.

We are about to secure a building to be used as primary Sunday school, in which we shall house several hundred wiggling youngsters. Six hundred dollars gold had been entrusted by the Sunday school of the First Methodist Church, London, to Dr. and Mrs. Crawford. They have very kindly placed this at our disposal for the new building. We see in this again, as we see almost every minute, the direct guidance of God in our work in all departments. To say that our whole station was thankful is putting it mildly. It was another case of "the men and the money coming together." Only in this case the "men" were one thousand Sunday school children, a large share of whom are already on hand.

The women's wing of the hospital is about to be provided for, in part at least, by the splendid gift of \$10,000 silver, \$7,000 of which has already been collected by the gentry of Tzeliutsing. This is, so far, the crowning manifestation of

the good feeling of the people of this place toward the missionaries and their message. Help in purchasing property, even by those who formerly opposed us, assistance in times of difficulty, general friendship and helpful advice: these are some of the ways in which the people of this place have recently shown their attitude toward us.

**THE REVOLUTION:**—Revolutionary disturbances began in the autumn of 1911. Practically all our mission stations were obliged to be vacated, and in accordance with the orders of the British Consul General, almost all missionaries made their way to the coast. All building ceased, and much mission work also. Much time and much money and the health of many missionaries were lost in the Revolution, but the favor of the people and their willingness to hear the gospel, commodities more valuable than money or time, were not lost.

**THE CHURCH:**—As always, so in Tzeliutsing, direct preaching of the gospel was the first form of work to be begun. The largest and best room in the rented Chinese compound is always taken for the church services. Our church building, completed in 1911, is bright and thoroughly ventilated. In June, 1912, when Mr. Hoffman returned after the Revolution, the new church was opened for services and the building which it was thought would take years to fill, was found to be none too large to contain the crowds that came. For two or three years our services never lacked a large number of schoolboys, sometimes as many as one hundred and fifty. They were induced to attend along with their teachers by the aid of a small subsidy to the school. The boys repeated Scripture, studied the Sunday school lesson and learned gospel both in and out of school, the teacher in almost every case being a Christian. It was a good plan for the broadcast sowing of the gospel, but as a proposition for building up a good school it was not a success.

We have always placed the strongest emphasis upon the Sunday school. The attendance runs from three to four

hundred and the school is organized into fifteen to twenty classes. During the last year the scholars in our Sunday school have learned to repeat about twelve thousand scripture verses, in addition to hundreds of hymns. We do not think that this is all the work the Sunday school should do, but we do think that it means twelve thousand seeds planted in hundreds of hearts, which will bear fruit in due time.

Preaching to the masses is systematically carried on in six different places throughout the city. Church services are well attended; we frequently have a congregation of five hundred. There is a membership of eighty in the church here, not including the outstations. There is a church roll of two hundred and fifty. We have found in our short experience here that few who come as families and few who continue to full church membership ever go back to heathenism again.

**WORK AMONG WOMEN:**—In no other sphere of work is progress so marked as among the women, because here advancement means so much. At the beginning very few women came, and those who did come took very charily to the hard, hard task of learning to read characters in order to learn the gospel. Few believed it possible, and it took some living examples of women who had done the impossible before much progress was made. With the help of earnest-hearted people, women's classes were gotten together and systematic study started. In the last few years about twenty women, most of them mothers, have learned to read. Like draws like, and now almost as many more women who already understand the character have joined the classes to study the gospel intelligently.

**GRADUAL GOSPEL PENETRATION:**—One side of the work cannot be registered in numbers but is seen alone by the eye of God. It is the gradual penetration of the gospel into the life of the people. This may sometimes display itself in a friendly feeling for the gospel and its representatives; it may manifest itself in hearty opposition to the gospel; but it most surely exhibits its existence and growth when it exercises an



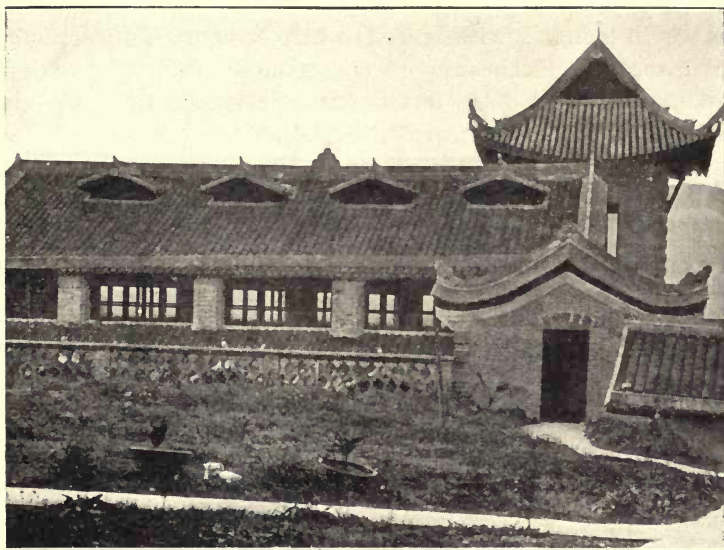
influence for good on the life of the community at large. If imitation is the sincerest form of flattery, then we have it in one of the temples here, which has started schools and is beginning medical work, crowning it all with a special service every Sunday. Whether this is opposition or competition, it is in any case an evidence that the gospel is powerfully at work.

THE OUTSTATIONS:—Six of our outstations are the six large market towns in the south-east corner of the county of Junghsien. The most remote of these is within a half-day's journey from Tzeliutsing. One outstation is the walled city of Wei yuan, county town of the county of that name.

As early as 1903, the Rev. G. E. Hartwell itinerated through this city, staying several days and endeavoring to organize the enquirers into classes. At one time Council planned its opening as a central station, that is, with resident missionaries. Later it was decided that Wei yuan could be worked as an outstation, from Tzeliutsing. A fine property has been secured, with the intention to provide for strong educational work, a certain amount of medical work, and the occasional residence of the foreign missionary.

THE DEVELOPMENT OF AN OUTSTATION:—The internal development and the history of outstation chapels in the various parts of our work shows for the last ten years a remarkable similarity. One reason, of course, is because our efforts are conditioned by political and other external conditions, as well as by methods of missionary endeavor. Roughly speaking, the course of events has been somewhat as follows:—

1. A place with people eager to learn the gospel and willing to rent a chapel and support it at their own expense.
2. A rush of believers to join the church at the newly opened chapel, but dimly understanding why they come.
3. A quarrel, some exposures, and all leave except a small remnant.
4. An attempt to get into touch with the people, by means of a school generally supervised by an old teacher in the



THE CHURCH AT TZELIUTSING, BUILT ALMOST ENTIRELY BY THE GIFTS  
OF THE CHINESE.

old-fashioned style, through the scholars who become little evangelists scattering the truth about the gospel into many different homes.

5. Better helpers and evangelists, trained in Bible schools, in college, and quickened in revival meetings to a stronger sense of their duty.

6. Through school, through evangelist, and through literature, a new and better idea of the meaning of the gospel gaining hold on the people.

7. One by one, and very slowly, men coming to the chapel,—willing in many cases really to study the gospel.

8. Better schools conducted under the West China Christian Educational Union.

9. Girls' schools and women's work conducted by the W.M.S.

10. Families starting to come in as families,—the children in the schools.

11. A higher appreciation by the people of the gospel and its worth brings a willingness to help support the work with their means. Such support comes more gradually than it did in its infant days, but the motive is far different, and makes the work rich in promise at least.

12. By means of Bible schools, close evangelistic supervision, missionary itineraries, and regular services, gradually, and with many set-backs and discouragements, one by one enquirers come to experience more and more of that mysterious life which we call Salvation.

THE FUTURE OF THE OUTSTATION:—There are in the fourteen outstations of this district nearly one hundred and fifty communicants, and a church constituency, including school children, of almost one thousand people, i.e., people who are directly under the influence of the church. Nor is it too much to prophesy that, notwithstanding the fact that before self-support can be reached, the whole thought of this people on the matter of finance must be absolutely revolutionized by years of training; nevertheless, judging from the progress of the last few years, we may reasonably expect, within the next quarter of a century, a group at each outstation strong enough, and sufficiently established in the doctrine, to allow of a self-supporting church at almost every one of these places.

EDUCATIONAL WORK:—From the opening of the station, school work was carried on; but in common with every other form of work, our schools were disbanded at the time of the Revolution. In the spring of 1913, schools were reopened under the Rev. R. E. S. Taylor. In 1914 a higher primary school with a boarding department was begun. We have now five schools with a registration of over two hundred, forty of whom are in the higher primary. The girl students have increased from a small class in 1909 to two hundred and fifty in 1916, sixty-six of whom are boarders in the higher primary. There are five lower primary schools for girls, two of which are under the W.M.S. and three under the married ladies. We thus have a total constituency of nearly five hundred



BORING FOR SALT AT TZELIUTSING.

The old method will soon give way to modern machinery.

pupils in Tzeliutsing itself, or including all the outstations, about one thousand. This year ninety-five boys and girls tried the entrance to the higher primary and sixteen the entrance to the middle school. Of the one hundred and eleven candidates, twenty-five secured over fifty per cent on every subject and a large majority over fifty per cent. in over half of the subjects.

**MEDICAL WORK:**—A Chinese house which stands on our property at the rear of the church was first used as missionary's residence, then as higher primary school for boys. Immediately after the Revolution it came into use as hospital and dispensary, the new church building serving as waiting room. Early in 1914 Dr. Wilford occupied his new dispensary building. From the beginning our medical work has been very popular. Each year it has increased rapidly,

not only in popularity, but in influence for good on the life of the people of the district in which we live, and now our hospital has become the centre of the Red Cross and other philanthropic interests. It is a strong social factor and a very practical medium in leading outside people into the church. During the last six months nearly five hundred operations were performed and over ten thousand visits, including dispensary patients, made, in addition to an average of sixty-one patients in the wards. All this work is being carried on in the dispensary building, the hospital proper not being quite ready for occupation.

THE IMPACT OF THE GOSPEL UPON THE TZELIUTSING COMMUNITY:—The civil magistrate, a number of officials in the salt inspectorate and the recent president of the Bank of China have been in a greater or lesser degree related to our church. Naturally, the coming of the foreign doctor has had a profound effect in raising the standards of medical practice in Tzeliutsing, making it impossible for any Chinese doctor to practise without some attempt at newer and better methods. We do not underestimate the influence of our work, but these are but the beginning when we think of our expectations in the gospel. As yet there are no visible signs that the church is able to compel any reforms in the local community; it is still a society set over against the mass of humanity outside; but we believe that it will come. We hope that when the "Golden Jubilee" year book of our Mission is written, there may be reported at least two or three self-supporting churches, with numbers of church schools (and mission schools, too). We hope, too, that five thousand people who have been trained in Christian schools and tens of thousands who have received healing at a Christian hospital will form such a solid background that church programmes may be laid and successfully carried out for the gathering in of souls, for the wider propagation of the gospel among the unenlightened, and for the abolition of at least some of the social abuses that defile the land to-day.



## LUCHOW.

## THE CHURCH.

C. J. P. JOLLIFFE, B.A.

Luchow is a great, busy business city of probably 200,000 people. It is situated on the Yangtse, at the mouth of a tributary from the north called the To River, about one hundred and fifty miles west of Chungking. Luchow is three days south-east of Tzeliutsing, and four days, by land, from Chungking.

The special Council meeting, held in October, 1907, resolved—"That this Council reaffirms its conviction that the entering of Luchow is necessary to the proper expansion of our work." A few months after this, therefore, at the Council held in January, 1908, it was definitely decided to open this station, and a beginning was made by the appointment of my wife and myself to the work of opening Luchow for our Mission.

In August of that year we arrived in the city, having previously rented a Chinese house. The rate was cheap because it was supposed to be demon-haunted and had been vacant for some years. However, demons do not trouble missionaries, and the first Sunday that we spent in our new quarters we held a service for worship.

THE FIRST SUNDAY:—The first Sunday the street doors of the compound were thrown open and a man stationed at the entrance to invite the people in. It was market day, so the street was crowded. For a long time no one responded to our invitation. The house was known to be haunted, and even as recently as 1908 the foreigner was not regarded with any surplus of love. Only a few days before this, Dr. O. L. Kilborn, of our Mission, was riding through the streets of Luchow when a man shouted—"Here is a foreigner! Kill him!" The Doctor stopped and reported the affair to a policeman.

We had almost despaired of securing a congregation that day, when at last, a man, whose curiosity overcame his fear, made a break and came walking in. Since nothing happened to him, others followed, and then others, until our little meeting-room was filled to its capacity. Seated on boards supported on saw-horses, this little crowd of people heard the first attempt of the Canadian Methodists to preach the gospel in Luchow.

**CHURCH OPENING:**—In April, 1909, we had our “church opening.” Near the entrance to our little compound was a large, roofed-over space such as are so common in Chinese compounds. It is called the “tin(g).” By a little rearrangement it proved well adapted for a meeting-place. Benches, a platform and a pulpit gave it quite a church-like appearance. On this church-opening occasion we were fortunate in having such distinguished guests as Dr. T. E. Egerton Shore and the Rev. M. M. Bennett, of Canada, and Dr. C. W. Service, of our own Mission, all of whom helped us very much in making the opening a success.

**BUILDINGS:**—Our main buildings in Luchow are, with the exception of the rented compound at the west gate, all situated on one street, and are, therefore, in close proximity to one another. The buildings, constructed after foreign style, now comprise a church, a dispensary and two dwellings of the General Society, and one dwelling of the Woman’s Missionary Society. Besides these, the hospital dwelling is now in course of erection and will be completed early in 1917. We still lack a hospital building (we have the site), a boys’ school and a dwelling for the educational missionary. Furthermore, the Woman’s Missionary Society lack a girls’ boarding school building; their present school is carried on in adapted Chinese buildings.

**LUCHOW CHURCH:**—Our church is built of brick, with two towers. Around the auditorium are eight class rooms which can be thrown open, thus increasing the seating space. In addition, there are four more class rooms in the towers. The new church was opened in April, 1914, when we were



THREE MEN AND THEIR WIVES, THE FIRST CONVERTS TO BE BAPTIZED  
AT LUCHOW.

honored with the help of Dr. Kilborn, of our own Mission, Mr. H. J. Openshaw, of the Baptist Mission, and the Rev. Ding Li Mei, who is so often called the Moody of China.

**MEMBERSHIP AND INFLUENCE:**—Our church now has 47 baptized members, 39 catechumens and 174 enquirers, a total of 260. We have all classes in the church, so we feel that the leaven of the gospel is gradually permeating society. The people are very accessible, and especially so since the revolution. This year, during the fighting between the North and the South in this district, the people naturally turned to us for shelter, and our churches and compounds were turned into havens of refuge. The missionary has come to be trusted by the people, and often his advice is sought by those in high authority. The opportunities for service among this people are very great.

In the city we have two street chapels, one under Mr. Would's supervision and one under myself. We have also a

reading room where our church people and outsiders may see the best Christian literature.

**EDUCATIONAL WORK:**—Our educational work in Luchow is still in its initial stage. This is because we have as yet no educational plant, nor a missionary who can give his time fully to this work. The schools are as yet the responsibility of a pastor missionary. Our school at present is being carried on in buildings erected temporarily in the hospital compound. This year we reported 100 boys in attendance. Some are the children of our church people, but most of them are children of non-Christians, and through this agency they are often attracted to the church. Luchow is an educational centre, there being both a government middle school and a government normal school here. We hope our Mission will soon have a school plant, and a worker who will be able to give his attention entirely to this work. Only thus can we meet our growing opportunities.

#### OUTSTATIONS.

J. M. WOULD.

The outstation work of the Luchow district is still in its initial stages. At present there are but three appointments, but there is a large number of towns waiting and longing for us to begin work in them. In this country district there are approximately four hundred thousand people. We as a Mission are responsible for their evangelization, and at the present time I am the only foreign missionary working among them. As in Christian lands, so here in China, most of our promising boys are from the homes of the country. The city is the centre of vice and degradation.

The three centres thus far opened are situated at points seven, twenty and twenty-four English miles from Luchow. In each town we have a chapel, with a total, in the three places, of thirteen members and one hundred and fifty catechumens. There is also a school at each place, in each of which from twenty to fifty pupils are in attendance. Teachers, evangelists and colporteurs work harmoniously



HE WAS CARRIED MANY MILES TO THE HOSPITAL.

together in teaching, preaching and distributing the Word. Through their earnest, consecrated efforts there have been gathered together a large number of both men and women, who are diligently studying the gospel. There is a great future for the Gospel in these country districts. I am persuaded that the influence of our work is affecting the life of the towns. The gospel leaven is spreading, and, we believe, will spread more and more.

#### MEDICAL WORK.

##### R. WOLFENDALE.

The medical work in this centre was opened by Dr. W. D. Ferguson, in the spring of 1911, in a rented house on the North Street, which served as a temporary dispensary; and about this time the first piece of land—property for permanent hospital work—was purchased by him. It is situated on the small river side of the city, on the same street as the rest of the Mission property, and, along with two adjoining lots purchased by the Mission, forms a most excellent site for medical work.

In 1912-13 Dr. Ferguson erected a permanent brick dispensary and the hospital compound wall. This dispensary



is exceedingly well adapted for outpatient work. It is a strong, well-lighted building, with rooms for consulting, dispensing, minor surgery, store room, etc. A few small rooms above are being used for inpatients until the proper hospital building is granted. Our medical work, in common with that in most other stations, was much interfered with by revolutionary disturbances. Then, early in March, 1913, Dr. Ferguson was obliged to leave for Canada on account of his wife's ill-health. Dr. Simpson succeeded him as a language student and I was able to re-open the dispensary in June, 1915. Outpatients are seen every day, Sundays excepted, and inpatients are numerous. We find that the Luchow people are very eager to receive foreign medical and surgical treatment.

**SICK SOLDIERS ON ALL SIDES:**—The first half-year of 1916 the inpatient total was about 280, and we had them lying in consulting room, waiting room, etc., etc., on boards and straw on the floor, packed like herrings,—mostly wounded soldiers! Our city, during the fighting between Yunnanese and Northerners, in the spring, was over-ridden with Northern troops, and our Mission premises, along with other hospitals at Suifu, Tzeliutsing, Chengtu, Chungking, etc., became centres of Red Cross work. Hundreds came to our daily dispensary, and during these months of fighting the medical men of the province were very busy indeed. Now these Northerners have retired, and the Yunnanese are in possession of the city,—every day some of these receive our treatment. (See *Missionary Bulletin*, June-September, 1916.)

#### THE LUCHOW WORKERS.

C. J. P. J.

During the past eight years we have had many changes. The Rev. and Mrs. E. R. M. Brecken were here for several years. Dr. E. K. Simpson spent his two years as a language student in Luchow station. Miss Ada Morgan spent most of her language study term here. Of the Woman's Missionary

Society, Miss C. A. Brooks, upon her return from her second furlough, was appointed to Luchow to open Woman's Missionary Society work. This was in March, 1911. She still has charge of this work here. Miss M. E. Thompson, Miss Jennie Ure, Miss J. E. Holt, Miss L. B. Sherritt, and Miss F. F. Jack, have each spent a longer or shorter period in Luchow. The last is now here as a language student.

Luchow is a strategic centre. We form the connecting link between the Junghsien and Chungking divisions of our Mission. In the city and country we have at least a half-million people as our exclusive responsibility. Everywhere we receive marks of the confidence in us of all classes. All indications point to such an opportunity as has never confronted us before. It is important that our staff should be strengthened and our equipment completed at the earliest possible date.

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## CHUNGKING.

J. PARKER.

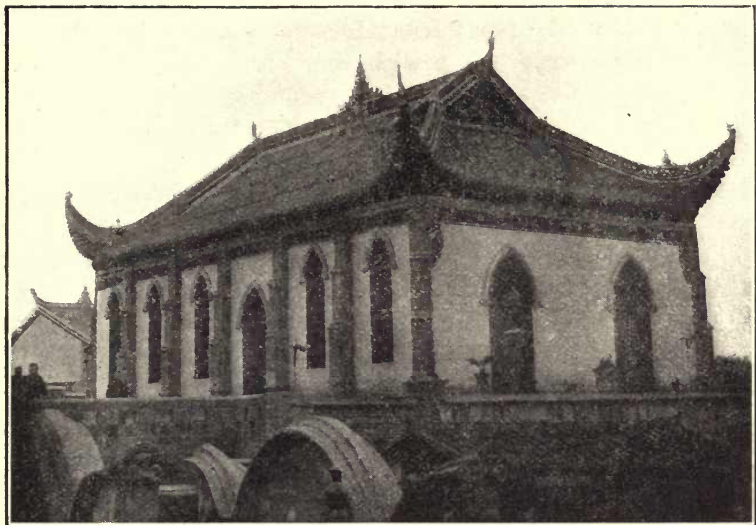
Chungking, fifteen hundred miles from the sea, the Liverpool of the West, is pre-eminently the commercial capital of the province of Szechwan. It is situated on a narrow neck of land formed by the junction of the Yangtse with a branch, called the Gia-ling. The waters of these two rivers are the natural highways for the north, west and south of Szechwan and the northern part of Yunnan. Chungking thus becomes the market for the produce of this wide territory and at the same time the clearing house for all up-river merchandise coming from Eastern China or distant foreign countries and destined for the Great West. Until late years, steamer connection ceased at Ichang, a port five hundred miles east of Chungking. But now a limited number of small but high-powered steamers defy the rapids and the whirlpools of the upper Yangtse, and reach Chungking for about six months

of the year. For other six months, however, we are still compelled to use the old-time Chinese junks.

Chungking is not an attractive city in which to work or live. In a book of travel it is briefly named as a "city of steps and swear-words"—not a bad description. The two rivers have worn out deep beds for themselves, leaving the city on a high cliff, around the edge of which runs the city wall. The gates are approached by long flights of steps, reeking with mud and garbage, amid which filthy beggars seek their fortunes. Several thousands of men are constantly employed carrying up the river-water in buckets for the city of 700,000 inhabitants—a veritable human water-works. The streets are narrow, stone paved, with many flights of steps, making vehicle traffic impossible. Sanitation is of the crudest. Add to the above, a warm, moist climate with only occasional breezes, and you will get conditions trying to even the most experienced.

FORMERLY L. M. S.:—The Canadian Methodist Mission began work in Chungking in 1910, by taking over the mission field and buildings of the London Missionary Society, which society, in carrying out a policy of concentration, had resolved to retire from West China. That famous missionary of the London Mission, Dr. Griffith John, had visited Chungking in 1864. In 1884 the London Missionary Society sent its first resident missionary, the Rev. J. W. Wilson. Medical work was commenced soon after by Dr. Davenport. They, in common with all early missionaries, had to be content with rented premises. Chinese buildings were repaired and adapted for dwellings, chapel and hospital. In the conditions found at Chungking it is not surprising that the health of the missionaries often failed, so that there were not infrequent changes in the personnel previous to 1910. At that date Dr. Wolfendale was in charge of the medical work and the Rev. A. E. Claxton and myself constituted the London Mission Staff.

TRANSFER TO THE CANADIAN METHODIST MISSION:—In the midst of success and growth came the news from the home



THE CHUNGKING CHURCH.

land that retrenchment had been decided upon and that the work in West China should be abandoned. It was a great sorrow, both to the missionaries and to the Chinese Christians. The Canadian Methodist Mission, in the enthusiasm of a great forward movement, was looking for a new and enlarged field. Yunnan and Kweichow had already been surveyed and discussed. Here, now, was a field of some three hundred miles in length, along the banks of the great waterway, already opened to work. What could be easier for working and connecting with their own present field? The negotiations for the transfer of the mission buildings of the London Missionary Society and the taking over of the work were carried on with the most Christian brotherliness. Two of the London Mission staff, Dr. Wolfendale and myself, wished to stay with our old work and were accepted by the Canadian Methodist Mission.

The advent of the new management was not altogether cordially accepted by the Chinese Christians. They felt that

they had been handed over from one foreign society to another without consultation, forgetting that the work was one and the same. But with the retention of two of the former missionaries and by the tact and good judgment used by the men the Canadian Mission first appointed, such as the Revs. W. J. Mortimore, E. J. Carson, E. W. Wallace and D. M. Perley, a better understanding was soon brought about.

The first year's work under the new regime was saddened by the sudden death, within a few months of his entrance on the field, of the Rev. E. J. Carson. The Mission denied itself of one of its strongest and ablest men for the developing of this newly acquired field. Alas! on his first journey to the country districts he contracted typhus fever. His death was a tragedy which greatly impressed the Chinese Christians.

**THE CHURCH:**—The first London Missionary Society church seated about a hundred and fifty. This had become far too small for the congregation. The parent society had resolved to throw the onus of building churches upon the Chinese themselves. Much prayer was offered and faith was severely tried. First, a wonderfully fine site where once an old temple stood was secured, though not without some opposition. After some years of patient effort, in 1906 a beautiful church seating five hundred and fifty people was brought to completion. The present pulpit stands nearly on the spot where the large clay and gilded image of Buddha stood. It was a notable day when the city officials in solemn array carried the idol down to the river brink and after various marks of respect, ordered their followers to break it to pieces and mix the remains with the waters of the great river.

The entrance to the church compound is from an exceedingly busy business street. The church itself stands high above the surrounding structures, thus securing the very best of light and air, and commanding a magnificent view in several directions.

The membership includes a number of prosperous business men, some of whom have brought their wives and



children into the church with them. Still the men members are largely in excess of the women. Our work among women and girls has been one of hard struggle, interrupted effort, some success, and yet again, some heartbreaking failures. From the commencement of the Mission, there has not yet been one woman missionary who could give the whole of her time to this important work. Girls' schools and evangelistic work among women were commenced by the wife of the first foreign pastor, and it has continued so.

Recently a second church has been organized at Go-gai-lou. Here, beginning with a few, the congregation is steadily increasing, as also the membership. Sunday school and day schools fix the attention of the parents and others upon this as a centre, and it is hoped that a thriving cause may be established.

For many years the Chinese church or churches have carried on street chapel preaching at six or seven places scattered through our section of the city. Each week-night two or three volunteer helpers preach to all comers in one or two street chapels. Every Sunday night all six or seven street chapels are wide open and many hundreds hear the gospel message.

**THE DISTRICT:**—There are three outstations connected with Chungking: two on the river, including the town of Mutung, thirty miles to the east; and the walled city of Lanchwan, sixty miles or two days' journey directly south of the river from Mutung. These outstations are visited by the missionary every two or three months, but the work is being carried on continuously by resident Chinese evangelists. We are much encouraged by the zeal of the Chinese Christians, especially at Mutung and Lanchwan.

**EDUCATIONAL WORK:**—A number of lower primary schools had been established by the London Mission workers in Chungking and outstations. But soon after the transfer to the Canadian Mission, the first higher primary school was opened. In 1911, the Rev. G. G. Harris was appointed to educational work at Chungking, and an arrangement was

come to whereby the Methodist Episcopal Mission and ourselves undertook union middle school work in their school premises at Tsen-kia-ngai, about one and a half miles outside the city wall.

In accordance with our Mission policy, several lower primary schools have been opened inside the city or suburbs, and Mr. R. H. Newton, B.A., has been put in charge of these and the higher primary. A thriving lower primary school is doing good work at each of our outstations. These are under the direction of the pastor of the church, who visits them each time he visits the country.

**GIRLS' SCHOOLS:**—Mrs. Wilson, Mrs. Owen, Mrs. Claxton, and later, Mrs. Parker and Mrs. Wolfendale, each had charge of small schools for girls and Bible classes for women. At the present time, schools for girls and women's work devolve upon Mrs. Sparling, who tries to carry on what two women did formerly. Success there has been. Christian girls have gone forth from the two schools in the city, either as wives or as teachers, or to take a higher course of training in schools at other centres. This phase of our work at Chung-king has been very meagrely supplied, and the wonder is that there has been so much success.

**MEDICAL WORK:**—Within the first decade of the new century, the London Mission abandoned practically all adapted Chinese buildings. Two substantial brick houses were erected as dwellings, a new church already referred to, and also a fine new hospital. The hospital is built of brick and has accommodation for about eighty inpatients, together with operating and drug rooms. Later, a small but convenient dispensary for outpatient purposes was added. Here many thousands of treatments have been given annually, and some hundreds of operations performed. Hospital work was continued uninterruptedly through all the ferments of Revolution. Before Dr. Wolfendale's furlough, his staff had been enlarged by the addition of Miss Switzer as nurse and matron. Dr. W. J. Sheridan succeeded to the post of doctor.

Union in medical work with the Methodist Episcopal Mission has been much discussed, but no decision has yet



THE BOARD OF MANAGERS OF THE YOUNG MEN'S GUILD, CHUNGKING.  
Front row from left: 1st, the Rev. E. Hibbard, 3rd, the Rev. G. W. Sparling, 5th, the Rev. John Parker.

been reached. Our medical work is cramped for room. A new and larger hospital must be obtained and the staff should be increased to meet the calls made upon it.

**THE BUSINESS AGENCY:**—The Canadian Methodist Mission, with such a large number of missionaries, with hospitals, and a large printing press, all needing supplies of all kinds, was dependent upon foreign transport firms to bring up the goods needed from Ichang. This caused much loss and many delays, besides being costly. To meet this a Business Department was opened. The office of Business Manager has been successively held by Mr. M. A. Brillinger and the Rev. G. R. Jones. Up to the present it had been difficult to find suitable buildings for such work, where the reception, forwarding and shipping of goods demand large storage, also residential apartments to house the missionaries passing through Chungking. In such a city building sites are expensive. Finally, however, a site has been secured and adequate buildings are now being erected (1916).

**THE GUILD:**—Two years before the Revolution the Mission made an effort to do work for the young men of our schools and churches. A Guild was commenced along the lines of the Y.M.C.A. At the time of the Revolution, while the refugees were living in the mission buildings they got interested in the work of the Guild. They enthusiastically supported it, and now, with some considerable financial support from them, a large four-story building, costing about \$4,000 gold, has been erected. It is called the Young Men's Guild, and consists of rooms for gymnasium, baths, lecture hall, reception, games, and reading rooms, class rooms, and bedrooms, and is altogether like a modern Y.M.C.A. The troublous times following Yuan Shī-Kai's attempt at a monarchy have delayed completion. This autumn (1916) Mr. H. Y. Fuh, B.A., one of the first graduates of our Union University at Chengtu, takes charge of this work, and we hope that the dream of the last eight years will soon be fulfilled.



REVOLUTIONARY DAYS:—The Canadian Methodist Mission had been at work in Chungking for only a little more than a year when the Revolution broke out (1911), and nearly all the missionaries had to leave the province. Chungking, being a river port with foreign gunboats stationed here, was considered safe enough for a few missionaries to stay. Four men stayed on through the crisis, and, mostly by correspondence and short visits to stations, kept in touch with the Chinese workers in the various parts of the field. The change of government in the city took place with very little bloodshed. It was at the second revolution, a year or so later, when for several days there was fighting inside and outside the city, that many lives were lost and foreigners were in the greatest danger. Yet the time of storm greatly helped the missionary cause. During the weeks of terror, we were able to give refuge to some two hundred families in our houses, hospitals and schools. Here, under the foreigners' care, they could sleep peacefully at night. Most of these were families of merchants. It was a time of drawing nearer to each other of the Chinese and foreigners which has done much to clear away prejudice and has opened a door into the higher classes of Chinese society which hitherto had been closed to the missionary.

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## FOWCHOW.

R. S. LONGLEY, B.A.

Fowchow, the largest and busiest city between Wanh sien and Chungking, is situated on the south bank of the Yangtse Kiang (River Yangtse), where it is joined by the tributary known as the Kung-Tan, the Wu or the "small river." It is about one hundred English miles east of Chungking. Its population is anywhere between seventy and one hundred thousand. Fowchow is a very crowded and congested city, with scarcely a vacant lot within its walls. Probably less than one third of the city is enclosed within the city wall.



A large suburb extends to the east and south along the small river. The Roman Catholics have a residence, church, and school in this suburb, with a resident French priest. A still larger suburb extends along the "great" river, as the Yangtse is commonly called, to the west. In this suburb we have a girls' school and a street chapel. This city is of strategic importance on account of its situation. The small river affords an outlet for trade to that portion of this province to the south, as well as to the northern portion of the province of Kweichow. In former years it was a great opium emporium, and most of the wealthy men have made their money by handling this drug. So the city suffered considerably a few years ago by the prohibition of poppy culture. Its trade, however, is increasing year by year, as markets are found for other produce.

THE COUNTY:—The county, of which this city is the county town, has a population of one million, two hundred thousand. There are one hundred and thirty-four market towns, besides hundreds of villages. Of these market towns, only two have chapels and mission schools, while two others have organized classes under class leaders.

Our Fowchow District includes, besides Fowchow county, the county of Changshow. The city of Changshow is situated on the north bank of the Yangtse, about forty miles west of Fowchow, and has a beautiful situation on a high hill overlooking the river. There are forty-eight market towns in that county, with an estimated population of eight hundred thousand. Only one of these towns has a street chapel and mission school, and one other has a class which is visited regularly by the Chinese evangelist. Contiguous to this district on the south and east, there are four counties bordering on Kweichow and Hunan provinces, the county towns of which, really large and important cities, have not been opened, and which are never visited by foreign missionaries, and only occasionally by a Chinese colporteur.

OPENING OF THE STATION:—Fowchow was opened by the London Missionary Society in the last years of the nineteenth



MISSIONARIES AT FOWCHOW.

Standing (reading from left): Mrs. A. E. Best, the Rev. C. A. Bridgman,  
the Rev. R. S. Longley, Mrs. Longley.  
Seated: Dr. A. E. Best, Mrs. Morgan, the Rev. E. W. Morgan.

century as an outstation, visited periodically by the missionary resident at Chungking. The missionaries on their first visits were very roughly handled by the people. On several occasions they sold their books and tracts in the courtyard of the district magistrate's yamen, and under his protection.

**FIRST PREACHERS:**—Among the first preachers in this district are Mr. Liu Hwei-hsuen and Mr. Cheng Chih-pin, both of whom were members of our first class of probationers, now at college. They are men of sterling qualities, earnest, steady and faithful. They are likely to be ordained next year.

**BECOMES C. M. M.:**—In April, 1910, the work here came under the supervision of Mr. Carson. After his death in June of that year, Mr. Mortimore was put in charge. During

this time Mr. Loh Shang-fan was stationed here. He is another of the first class of probationers.

In the manner in which premises have been rented for mission purposes we have a prophecy of the way in which the gospel has won its way in this city. At first all that could be rented was a poor building out on the bank of the river; then we got a building in the western suburb; next we secured one just inside the city; while now we have crossed the city and have a large building near its centre.

RESIDENT MISSIONARIES:—The Council of 1913 appointed Dr. Crawford and myself to Fowchow, he in charge of medical work and I in charge of church, schools and outstations. On returning from furlough I proceeded about the first of November to my new station, to be heartily welcomed by Mr. Loh, the evangelist, and his wife. The house which had been rented consisted of a three-story building on the street, the lower story of which was practically useless because of lack of light. The rooms were large but difficult to alter satisfactorily. There was a small boys' school of twenty-two pupils.

The following Sunday I discovered that the attendance at church service was very small, that most of the members had either left the church or were cold and indifferent, and that very few outsiders came to hear the gospel.

PURCHASING PROPERTY:—The city is compactly built up, almost every foot of ground being covered with buildings. Available sites were few and costly. Eventually, in January, 1914, we had the joy of completing the purchase of an area ten or twelve acres in extent, outside the city but close by. It is large enough for sites for four residences, hospital and dispensary, together with school and playground. By May of that year the first two temporary houses were completed and the Crawfords and ourselves moved into our new, four-roomed, one-story, mud-wall buildings. We were all pleased, to get away from the noisy city to a place where the children could have a little out-door life, as there was not a foot of ground not covered by buildings in the compound inside the city.

The third temporary dwelling was erected, and up to the present these have had to accommodate the staff of missionaries at our station. Good permanent dwellings are very much needed.

**THE CHURCH:**—For the three years since this station was opened we have made the best of the dark rooms available in the Chinese building originally rented. Not long after arrival, our regular church services were full to overflowing, due perhaps to the curiosity of the people to see the foreigner. We attempted to relieve the situation by conducting a service for the school children in another room, but the crowds were just as great. Every night we opened our doors to preach to the multitudes, who filled the building. A prayer meeting soon had a regular attendance of between twenty and thirty. A Bible class was formed for daily study of the Bible, and prayer.

A good work was started amongst the women by the evangelist's wife and Mrs. Longley. Before the end of the year the crowds were so unwieldy that we had to adapt another large room for church services. We divided the people into two classes, those who had some knowledge of the gospel and those who had none; so that we had two preaching services going on at the same time in different parts of the building. This plan relieved the pressure somewhat and has proven very satisfactory. Every day the chapel is open for three or four hours in the middle of the day, and a Chinese helper with books for sale is stationed there to sell his books and explain the gospel. A street chapel was opened in the western suburb, in which books are sold by day and there is preaching in the evening.

In 1915 the church and outstation work required two men, Messrs. Earle and Bridgman. The need was the greater because of the departure of Mr. Loh Shang-fan for Chengtu to college. Mr. Loh is a good preacher and a great student, and very careful of the name of the church. Mrs. Loh also did a fine work, especially with the higher classes of girls in the school. Her fine Christian character inspired these girls to lead a true Christian life.

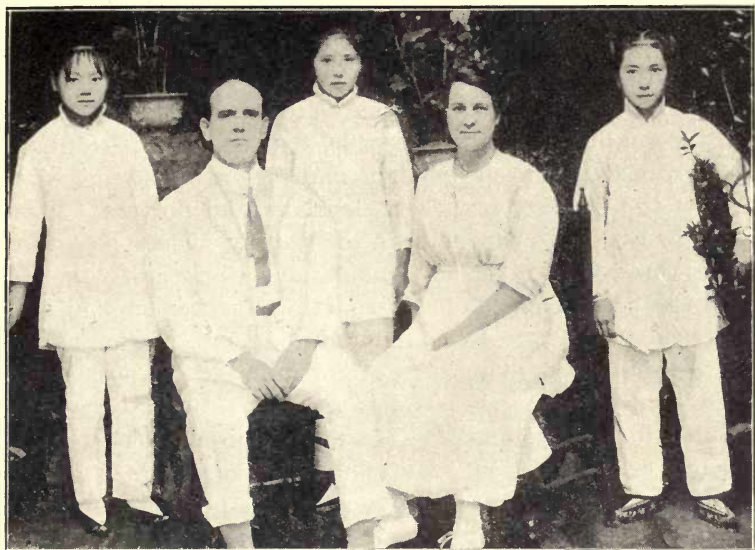
In spite of many encouragements, our membership has not increased very much. Many were in the church for the help which they could get for themselves from the church; but as they learned the true meaning of the church and of Christianity they gradually withdrew. We now have large classes of catechumens and inquirers, who we believe are getting a clear conception of what it is to be a Christian. Our Sunday school has grown from an unorganized service with a superintendent as preacher into a fully organized school of thirteen classes, with a regular attendance of about two hundred.

**THE DISTRICT:**—In the district, with five walled cities and several hundred towns and villages, only one walled city and five towns have been opened as outstations. The city of Changshow was opened by the London Missionary Society about fifteen years ago. Four boys and two girls have this year passed from the mission lower primary schools in this place to the higher primary schools for boys and girls at Fowchow. The work is very promising, but difficult to superintend from so great a distance. The five towns which are opened as outstations are situated north or south of the Yangtse, not many miles from the river in each case. Good schools, in some cases for girls as well as boys, are being carried on in these outstations. A fair number of boys have already graduated from these schools and are now in attendance at the higher primary in Fowchow. The Christians in most of the places have contributed generously toward the purchase or erection of their chapel buildings.

**COLPORTEURS:**—We have had several colporteurs all the time travelling through the district selling Bibles and tracts. They are doing a great work in preparing the field for the time when we shall be able to send preachers to all the towns which they visit. In a few places where there are a few believers, these have been organized into classes and the colporteur visits them regularly.

**THE YOUNG MEN'S GUILD:**—A large room in our building in the city has been fitted up with tables and benches and





THE FIRST GRADUATES OF THE GIRLS' LOWER PRIMARY SCHOOL,  
FOWCHOW.

The missionaries are Mr. and Mrs. Longley.

provided with all kinds of games, such as pingpong, halma, checkers, chess, etc. A number of Chinese Christian magazines and also two or three daily papers are regularly received. A number of recent books are placed where visitors may see them. The rooms are well patronized, many students and teachers being members of the organization. We feel that the Guild has been the means of bringing many people into touch with the church.

EDUCATIONAL WORK:—We have now a higher primary school for boys, with forty in attendance, the most of whom have their certificates as graduates of our lower primary schools. During the earlier years most of the students came from government and private schools, and after they had studied with us a few months they went elsewhere. Boys who have come up through our own mission lower primary schools are much the most satisfactory. They are brighter, more amenable to discipline and more likely to stay with us until they graduate.

We have also this year opened a higher primary school for girls. This was necessitated by the graduation of three girls from one of the lower primary schools. All our schools are indeed overflowing. Not only are our numbers greater, but the quality too is better year by year. A large percentage of those members are Christians and they are studying with a view to becoming preachers, teachers and doctors. They have the Christian viewpoint in their study. These boys who come through our schools understand Christianity better than those who come under Christian influences later in life.

**MEDICAL WORK :—**From the beginning, our Mission policy has required the appointment of a doctor and the opening of a hospital in each central station. Dr. Crawford was appointed to Fowchow as one of the first missionaries on the opening of the station. He and I arrived together in the autumn of 1913. After cleaning and some necessary repairs, the Crawfords and ourselves lived together in the rented compound inside the city. But it was found quite impossible to arrange for the conducting of medical work in the same building, therefore rooms were repaired and adapted in the building which was rented for this purpose and for a girls' school over in the western suburb. Here for over a year Dr. Crawford ministered to sixty and seventy patients a day, healing all kinds of diseases and creating in the hearts of the people of the city a sympathy toward and an interest in the gospel message which we came to preach.

In December, 1914, the Rev. G. R. Jones was appointed to begin the building of our present dispensary on our own property. He was moved to Chungking in March, 1915, and Dr. Crawford completed the building. We call it a dispensary, but it is really a small hospital. There are waiting room, consultation room, operating room, dressing room, etc., and also a few rooms overhead which have been made to accommodate more than thirty inpatients at one time.

With the opening of the new building our medical work has grown by leaps and bounds, and frequent were the calls for the doctor to attend some of the best people in the city.

This year (1916), Dr. Crawford was moved to Tzeliutsing and Dr. Best was stationed here for language study. The dispensary has therefore been closed, except for the Red Cross work which has been carried on. There is a constant demand by the people of the place for the services of the doctor. In the interests of his language study these have had to be refused, but the future for medical work is very bright. There is every reason to believe that the building will be filled as soon as the doctor opens work next year.

**A BRIGHT FUTURE:**—The future is bright for all kinds of mission work in this district; it has never been brighter. We are handicapped for lack of a school building and a church. The attitude of the people toward the Church has been revolutionized during the last few years. Formerly the Church was regarded as a means of securing help in law suits and protection from one's enemies; now the people are beginning to recognize that the church and the gospel that is preached are the only means of saving the nation. People are advised to come to study "the doctrine" if they would know the highest and best. When we came to Fowchow first we were always followed by a curious crowd of men and boys who were inclined to make remarks not particularly complimentary, while now we are greeted with a smile of recognition as we pass along. We now number the local official and the leading men in business and educational work amongst our closest friends. We are constantly meeting delegates from towns even as far away as the Kweichow and Hunan border, who ask us to establish chapels in their towns and preach the gospel to them. The educated people of the city are reading our books. An ex-official and his wife are reading the Bible. Our congregations are more and more made up of people of the higher classes.



A MISSIONARY'S HOME AT CHUNGCHOW—A CHINESE HOUSE "MADE OVER."

## CHUNGCHOW.

W. J. MORTIMORE, B.A.

Chungchow is a small, quiet city, residential rather than commercial, located on the north bank of the Yangtse, about two hundred miles east of Chungking. The city is built on a steep slope, with its incline towards the river. Every autumn, in common with most cities on the Yangtse, as soon as the waters of the great river have subsided, there is a strong movement of the business population down the hill to the broad, flat sands immediately adjacent to the river. Our mission premises are located high up, near the north gate,—indeed, they are almost at the highest point within the city walls. This ensures the best of air and a splendid view of the great river and of range after range of magnificent mountains, extending to the distance of more than one hundred miles.

UNDER LONDON MISSION:—Chungchow was first opened as an outstation by the London Mission. The Rev. A. E. Claxton tells a story of a narrow escape which he had on one occasion at the hands of a crowd at this city. He was preaching and selling books when sand and stones began to fly. An old gentleman with a long grey beard interfered just at the critical moment, and was the means of saving the situation. The old man was already a reader of Christian books, and not many months later became the first baptized Christian at Chungchow.

In 1910, this whole territory passed to the Canadian Methodist Mission. Chungchow, together with many other cities and towns, was visited by Dr. Kilborn and the Revs. E. J. Carson and E. W. Wallace. Chungchow was opened as a central station in 1911 by the appointment of Dr. and Mrs. Wallace Crawford and ourselves as resident missionaries. Revolutionary disturbances interfered greatly with the prosecution of the work, but at the present time we have one good dwelling completed, together with outbuildings and a number of smaller buildings for school and institute.

CHURCH AND OUTSTATIONS:—We have as yet no proper church building. We have a good street-chapel, which is being used as a church. Our membership is not large, although we have a goodly number of Christians. Mr. Carson, during the few short months in which he was in charge, previous to his lamented death in June, 1910, took prolonged itineraries through the district. He made himself acquainted with many individual Christians, keeping a careful register, which was passed along to his successors. In 1911 I visited the eight outstations of the district, went carefully over the membership roll, and sought to acquaint myself with the conditions peculiar to each church. On this first trip my thought was to be an observer rather than an actor, lest, coming into a new field accustomed to methods of work somewhat different from those in vogue in Chengtu, I might, by premature action, injure the cause that had grown up during the years under the guidance of my London Missionary



Society predecessors. I am glad to say that I received the heartiest welcome everywhere. The evangelists numbered eight, the members two hundred and thirty-six.

Amid the manifold duties devolving upon the pioneer who is sent to open a new station and district, time was found for not infrequent Bible schools and conventions, for frequent itinerating and closer acquaintance with the members; so the discovery was made that among those who were really trying to live out their Christianity were many who used the name of the Church to extort money, and they also condoned and encouraged other nefarious practices. After a series of Bible schools in 1913, twenty-one members were obliged to be dropped from the roll or suspended.

**EXTREME MEASURES:**—After much thought and consultation, it was finally decided, about Christmas, 1915, that the opening of the new street chapel should mark a complete reorganization of the church. The extreme measure was taken of announcing that we should no longer speak of "members," but use the term "Christians," and virtuous living, and not word professions, would be the criterion. In other words, the church as an organization has, for the time being, been disbanded. The results have warranted this action, and we expect that by the close of the year (1916) the few remaining faithful ones will be reorganized into a living church.

**THE OUTSTATIONS:**—Chungchow District includes three counties, those of Fengtu and Shihchu, in addition to Chungchow itself. In these three counties are many scores of towns and villages, but we have thus far three outstations only, namely, the large town of Pa-shan-sze and the two county towns, Fengtu and Shihchu.

At Fengtu we have a splendid evangelist, but in that citadel of superstition the work has been slow. Many members, whose hopes of advantage through association with the church were not fulfilled, have dropped away; on the other hand, the Spirit of God has certainly been working in the hearts of others. In the midst of fierce persecution these

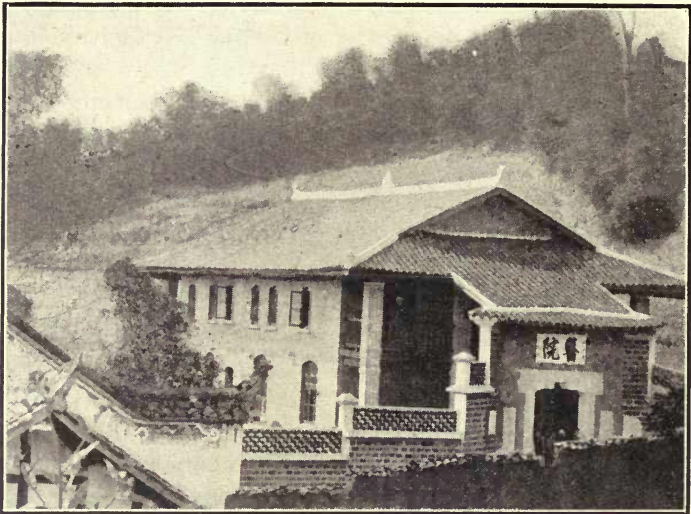
have remained steadfast and are to-day strong witnesses for the Gospel. During the spring, when the Northern soldiers set fire to the city, our commodious chapel, in which the schools were also located, was burned. We are temporarily using a private compound till a more suitable place can be secured.

At Shihchu we always have good audiences. One of our most faithful Christians there, Mr. Sen, walks many miles to the church service and holds meetings in his home for his family and friends. His earnest study of God's Word, careful observance of the Sabbath, and his upright living have won for him an excellent name.

At Pa-shan-sze many whole families have come into the church.

**EDUCATIONAL WORK:**—In our own compound at Chungchow we have buildings and schools for boys and girls. They are clean, light and airy. Needlework and singing, taught by Mrs. Mortimore, and English and drill, by Mrs. Kern, proved a great attraction. A self-help industrial department has been formed for such girls as gain at least sixty per cent. in their studies. Their fine hand-work commands a ready sale throughout the Mission. A special religious service has been held each Sunday morning for the girls, in their own school, and even their mothers and other relatives have been glad to attend. As Mrs. Kern and Mrs. Mortimore visit each week in the girls' homes, close friendships have been formed which have reacted helpfully on the school and prepared the way for future women's work. Mrs. Burwell has organized the Sunday service into a regular Sabbath school, with several of the older girls as teachers. On the boys' side, a similar Sabbath school has been started by Mr. Burwell. Lower primary schools for boys are in active operation in each one of the three outstations, and usually a lower primary school for girls also. Our higher primary grade for both boys and girls is at Chungchow.

**MEDICAL WORK:**—Dr. Crawford was the first medical missionary to be appointed. He with his family arrived in



THE DISPENSARY, CHUNGCHOW.

the spring of 1911. Revolutionary disturbances caused the cessation of medical work as well as every other kind of work. In December, 1912, Dr. and Mrs. C. B. Kelly arrived at Chungchow for language study. As has happened so often, the medical missionary felt impelled to see a few score of patients each week, in spite of the all-absorbing claims of the Chinese language. However, from September 1st, 1914, Dr. Kelly came into full work. A very inferior Chinese building was cleaned up and adapted for dispensary purposes and patients began to increase in number. Gradually as the months went by the numbers increased, and the doctor's reputation also. In 1915 Dr. Kelly was moved to Chengtu and Dr. Birks appointed to Chungchow in his place—another language student. This year (1916) he has attended large numbers of patients, including wounded soldiers and robbers. We are rejoicing in the purchase of land for a site for hospital, dispensary and doctor's residence. A small sum granted for a temporary dispensary has been used for the erection of a portion of the permanent dis-

pensary building. This structure will soon be complete and ready for occupation. It has been abundantly demonstrated that the only difficulty in our medical work at Chungchow will not be in persuading people to come but in preventing ourselves from being inundated by great numbers.

**BUILDING:**—We have had Messrs. Moore, Jones and Kern appointed as builders to this station. In addition, months of persevering work in building have been given by the other members of the missionary community.

We have now completed, in Chungchow station, one comfortable house for the missionary family, with a section of the permanent dispensary. This, however, is only a small part of the work of building which has gone on here. Several hundred feet of compound wall have been erected, together with retaining walls between levels; a substantial front gateway to the large compound, with its guest-room and other requirements; some scores of feet of strong stone wall at the front of the compound; small temporary houses in which missionaries lived or are still living; and, finally, the school buildings for boys and girls.

**THE YOUNG MEN'S INSTITUTE:**—The Young Men's Institute is one of the most important features of our work at Chungchow. Although the numbers enrolled are not numerous, yet this organization has afforded splendid opportunities for social contact. Since the opening in June, 1914, we have enjoyed a freedom of access to all classes—scholars, gentry and merchants. Not infrequently the question of the Christian religion has been raised by the visitors themselves, and we have sought to show them its ideals, its power to regenerate the individual human heart, the home, and the nation. There are often thirty or forty government school students at the Sunday afternoon English Bible class. Many, also, attend our morning church services. Through church and chapel, institute, school and dispensary, and through every other possible point of contact, we are endeavouring to present the gospel message to all classes in Chungchow city and district.

## WOMEN'S WORK.

MISS C. E. BROOKS.

## CHENG TU.

## I. SCHOOLS AND GENERAL.

The history of the early years of the Woman's Missionary Society in West China is synonymous with that of school work, in that Miss S. C. Brackbill, one of our two first missionaries, was also responsible for the opening of the school work. She and Dr. Retta Gifford left Toronto in January, 1893, arriving in Shanghai February 28th. Here several months were spent in language study. Chengtu was reached in March, 1894, and in May, Dr. Retta Gifford was married to Dr. O. L. Kilborn, but remained as a Woman's Missionary Society worker until 1897, when Dr. Maud Killam arrived and took over the responsibility for the medical work.

RIOTS INTERRUPT PLANS:—Miss Brackbill was preparing to open school work when the riots of 1895 occurred, and she and Miss Ford (who had reached China only two weeks before), were compelled to climb over the back wall of their compound, taking with them only a small amount of silver for urgent needs. They, with the missionaries of the General Society, hid in a tiny Chinese room for a time, and afterwards escaped to the yamen, whence, after ten days, they were conveyed to house-boats, and eventually arrived safely in Shanghai.

NEW PLANT AND PLANS:—They spent the few months of enforced leisure in Japan, but in January, 1896, were again on their way back to Szechwan, reaching Chengtu in April. Very soon a fine property in the north-eastern part of the city was purchased, part of which was renovated for hospital use, and a new home, small day school, and small temporary boarding school were erected on the other part. By the



following year, forty-three day school pupils had registered, and fourteen boarders, the latter having to unbind their feet, this being from the first a steadfast rule in our mission work. As a result of this rule, the pupils of the first few years were largely from the poorer classes, foot-binding being almost universal in most parts of China at that time. Half the time in the school was devoted to Christian teaching, which, along with other foreign subjects, such as arithmetic, geography, physiology, English, calisthenics, nature study or music, must largely be taught or superintended by the missionary herself.

**THE BOXER OUTBREAK:**—Dr. A. J. Henry and Miss M. Brimstin arrived in January, 1900, and the following summer the work was again interrupted by the Boxer outbreak, when all the foreigners from the interior of China were compelled to leave for the coast. They were unable to return before the autumn of the following year, when Miss Brackbill re-opened the school work on her arrival in Chengtu, all other branches of work being resumed at the same time.

**A MODERN SCHOOL BUILDING:**—It was during this, her second term, that the brick boarding school was built—a final jewel in Miss Brackbill's crown as builder—and the large, airy class rooms and dormitories made a vast difference in the general health of the pupils, for now the formerly ever-present malaria largely disappeared, and teaching became much easier. In due time, as the pupils progressed in their studies, the middle (collegiate) department was added.

**THE REVOLUTION:**—In 1911 the Revolution again interrupted the work, almost all missionaries having to go to Shanghai and remain for eight or ten months, many going home on furlough. On the return of the workers a flourishing day school was carried on under Miss Estabrook's supervision, with eighty pupils in attendance, all paying a fee. It was arranged that some of the older boarding school girls should help, two going each day to assist for an hour or two in the teaching. In the boarding school itself there was soon an attendance of forty.

**TWENTY YEARS OF FAITHFUL SERVICE:**—In June, 1915, Miss Brackbill left China after twenty-one years of faithful service. The school has continued to increase in numbers, and this year, under Miss Steele's able principalship, has registered sixty-five, not including fifteen day pupils from the Orphanage. The capacity of the building has reached its limit and pupils must now be turned away until an addition can be built. The pupils all learn to cook, and sew, and keep their homes neat and clean. They also do their own washing, and are taught the value of fresh air and clean surroundings. While they follow the course of study as outlined by the Educational Union, they are taught that faith in God and loving service for others are of more value than knowledge gained from books.

**FOUR GRADES OF SCHOOLS, ALL FLOURISHING:**—The school includes lower and higher primary departments, besides the middle school; the latter is the only one for girls in our Canadian Mission, and is now for the first time receiving as pupils some of the graduates of the primary schools of the other stations. This one middle school and the one normal school are, at present, sufficient for the needs of the Mission.

## II. MEDICAL WORK.

(1893-1916.)

When the Woman's Missionary Society of the Canadian Methodist Church decided to enter the great field of West China it was felt that medical work was a vital and essential part of their missionary propaganda. So the year 1893 saw their first woman physician on her way to that needy field. It needed women full of faith in those days to lay the foundations broad and deep. Almost a year was spent in Shanghai en route, in language study and also in studying the methods of established medical work in earlier centres.

**DELAYED DEVELOPMENT:**—On arrival in Chengtu in March, 1894, further time was spent in study and in looking for a suitable place for the medical plant. About this time the



THE WOMAN'S HOSPITAL, CHENG TU.

first trained nurse, Miss Ford, arrived. Even at this early date, however, changes were taking place which affected the personnel of the work. The marriage of our first woman physician took place; the riots of 1895 drove all missionaries out of the West for a time, and ere the work was once again established Miss Ford was called to higher service.

A HAUNTED HOUSE FOR A HOSPITAL:—Buying land in China is always a slow, trying process, taking not only months but often years to accomplish. In 1896, immediately on their return after the riots, the missionaries began negotiations for property for the Woman's Missionary Society. Some speed in buying was made because the house on the desired property was reputed haunted. At one time this had been the home of a wealthy official. It was a large, one-story, strongly-built Chinese home, with its various little courts and wings covering considerable ground. It took a great deal of time to adapt it finally to the needs of the medical

work to which it was apportioned. Here, too, the missionaries lived for a while, until a suitable residence was built. Rooms for a dispensary had been fitted up and that work begun in November, 1896.

VICEROYS EARLY ASK AID:—We shall not enumerate all the many changes in workers, nor the lack, at times, of proper help, but between these changes and the repeated setbacks because of the disturbed condition of the country, it was often felt that this department of the work was having a chequered experience. Here in the West, it has often been said that three years of uninterrupted work was about all that could be counted on. Upheavals, consequent on the birth of a new China, were and are to be expected. But, though discouragements were many, the “power of the appeal of the healing of the body” to the women and children of this ancient western capital was being felt. The poor we had always with us, and even before workers had sufficient language to make the most of the many opportunities presented, the highest officials in the land, including the Viceroy, had solicited help for their women, and it was early recognized that all classes were being touched.

A SECOND DISPENSARY NEEDED:—In 1902, in addition to the hospital and dispensary already established, a second dispensary was opened on one of the densely populated streets outside the east gate. For three years this dispensary ministered to the needs of many, though from the first some who came declared they came to hear “the gospel that was good to listen to.” So apparently in earnest were many such women that an evangelistic worker’s help was given to teach and establish them. Furloughs coming to both the workers, this promising branch had to be closed, and on returning from furlough the workers were, for a while, reduced to a minimum of one, so the east gate dispensary was not reopened.

THE “HAUNTED” HOSPITAL ABANDONED,—TO A BIBLE SCHOOL:—However, all normal, healthy work must grow, and in spite of many handicaps, because it was His work and He was in it, the time came when the big wards made in the



PREPARING FOR MEDICAL MISSIONARY SERVICE.

From left to right: Miss Chang, Miss Uo, Miss Liu, Miss Virgo. Misses Chang and Liu have entered college at Peking with the intention of taking a medical course. Miss Uo is planning for post-graduate work in nursing.

old, haunted, Chinese house overflowed, and the work was hampered by lack of room. Then, too, a Bible training school for women was needed, and this old Chinese house lent itself especially to that form of work. So it was decided to take the old hospital for a Bible school, and to build a new, up-to-date hospital and training school for nurses.

**A SPLENDID MODERN HOSPITAL OPENED:—**The autumn of 1915 saw this an accomplished fact. The fine new building opened with great *eclat*, the Governor and leading officials showing, by their presence and speeches, their appreciation of the work done for their women and children. It was expected that this new hospital of sixty beds would meet the needs of the work for some years at least, but ere a year



had passed the part reserved for the Chinese girl nurses was needed, and the problem of how best to meet the need was again before us.

TRAINING CHINESE NURSES,—PHYSICIANS LATER:—In common with all medical workers in China, we recognize that, for this work to become self-perpetuating, we must look forward to and plan for Chinese women physicians and nurses eventually to carry on this work. Looking ahead and planning for some of the suitable girls in our schools, we hope some will be trained as physicians; while already the need for a nurses' home, now in course of construction, demonstrates the fact that the young womanhood of China can be and is being utilized for Christ in this great needy field of suffering ones in West China.

### III. WOMEN'S SCHOOL.

After ten long years of seed-sowing we felt the time had come to open a School for the Training of Bible Women. As one went in and out among the people, one realized that unless help could be obtained from the Chinese women themselves, the millions of women and children waiting for the Gospel could never be reached. Two classrooms which had been used by the boarding school before the erection of the new school, were vacant and it was here that we made our humble beginning in 1909.

LAYING FOUNDATIONS:—From the first we insisted on our pupils paying for their food, and later we made a charge for books. We felt by doing so we should get a better class of women than if we offered financial help. The years have proved we made no mistake. Our rooms were soon too small for the numbers who came to us.

NEW COURSES AND CLASSROOMS:—In 1913 we decided on a course of study covering a period of two years. Examinations were to be given regularly and certificates awarded to those who were successful. Seven women have completed the course and received certificates, of which number four are Biblewomen. One died last year. Another found it



A MOTHERS' MEETING AT TZELIUTSING.

necessary to return to her home for a time, and the seventh was not suitable for the work of a Bible woman. Two of our Bible women are in charge of day schools for women in Chengtu, and two are engaged in similar work in our country districts. In March, 1915, we moved into our present large and comfortable building which for twenty years had done good service as our woman's hospital. All our needs are well supplied in this school: sitting and dining rooms, well-lighted classrooms, bathroom and fifteen bedrooms are among our blessings.

#### IV. ORPHANAGE.

On October 4th, 1896, when our Woman's Missionary Society work in China was in its youth, Miss Brackbill, Dr. Retta Kilborn and Miss Ford being its only members, a helper saw a very small infant lying in the ditch. Had she been left there she must certainly have perished with cold

and hunger. This was only about eighteen months after the riots of 1895, and there was still much bad feeling toward foreigners, who were accused of doing such dreadful things as eating children or digging out their eyes for medicine; so in taking the child in, the ladies were running the risk of bringing themselves into extra disrepute. However, they did not hesitate, Miss Ford, who was a nurse, giving the child every care, even adopting her, calling her Fu Ngan Li—or Annie Ford.

**A SECOND LITTLE WAIF FOUND:**—On December 23rd of the same year, another little girl of a year and ten months was rescued from the street. They named her Shih Ngai Teh,—or Ida Stone. On May 17th of the following spring Miss Ford died of cerebro-spinal meningitis, and Miss Brackbill decided to assume the support of both children.

**AN APPEAL FOR AN ORPHANAGE:**—Before her death, Miss Ford had suggested the undertaking of orphanage work, and now its advisability was urged on the home board, a small sum of money being asked for the erection of a building. As a result of this, orphanage work proper was begun the following year, with Miss Foster in charge, the house to be called the “Jennie Ford Orphanage” in honor of this beloved worker, who, after only two short years of service, was called home.

**THE TWO LITTLE WAIFS HAVE BECOME SPLENDID WOMEN:**—Both Fu Ngan Li and Shi Ngai Teh left the orphanage to enter the boarding school in 1901, and are now attending the normal school; the latter has since been married to Mr. S. F. Kan, B.A., a graduate of the West China Union University, now Chinese pastor of the Sutherland Memorial Church in Chengtu.

**YET MANY DISAPPOINTMENTS:**—As one looks through the records, many are the children who have spent a few days, or weeks, or months, or even years under its roof, and then passed away, because most of these thrown-out children have a predisposition to disease, and their weak bodies easily fall a prey to it. It has not all been sunshine. A few might be



MR. S. F. KAN, B.A., AND BRIDE.

Mr. Kan is a graduate of the West China University and pastor of the Sutherland Memorial Church, Chengtu. His wife, Ida Stone, is one of the first two babies of the Jennie Ford Orphanage. She has been brought up and educated by our W.M.S.

mentioned. Tien Shu Fang entered in 1898, being about two years of age at the time, and could neither walk nor talk. She, too, received a good education and entered the normal school, but last year her father claimed her. Another case is that of Yan Fu Jen, who had formerly been adopted by a fellow-missionary in Kiating, but passed over to us on her departure for furlough. She proved a very capable and trustworthy mother-sister in the Orphanage for some years, and was happily married to an evangelist in 1909. Unfortunately she first lost her eyesight, and then died of tuber-



culosis, leaving one child, a bright little boy. Another was "Ruth Carlton"—found by the night-watchman on Christmas eve, a child of unusually bright disposition, who cheered the home with her merry laugh. But after a brief twelve years she too was called away. Another—Lin Ho Uin—after passing her higher primary and advancing far in middle school, grew restless and discontented, and finally the ladies in charge became convinced it would be better to let her return to her mother. Our prayers follow her that the years of patient training may not be lost.

#### V. WEST CHINA NORMAL SCHOOL FOR YOUNG WOMEN.

Under the careful supervision of foreign missionaries, our lower and higher primary schools have been established, have grown, and developed. Hence arose the necessity of adequate foreign supervision for the further training of teachers—a problem in all lands. If the races dwelling in these lands are to be developed it must be through their fellow countrymen. The best that Western nations can do is to fit less developed races to help themselves. This is especially true in educational work, where everything depends upon the teacher. Intellectual attainments are much, but personality, character, and leadership are of greater importance.

A NORMAL SCHOOL FOR WOMEN—AN IMPERATIVE NEED:—In order to face this problem, the workers in West China saw that the time for the establishment of a normal school for the training of young women as teachers was fully ripe, and committees were appointed to promote the interests of this department. After taking all things into consideration—the experiences of the union middle school for boys, the probability that one home would be sufficient for all teachers, thus lessening expense, and the advantage of all missions combining in the training of their teachers—it was decided a union institution was best. As a result the Friends' Foreign Missionary Association, the Woman's Foreign Missionary Society of the Methodist Episcopal Mission, the American





FUTURE TEACHERS—THE FIRST CLASS OF THE WEST CHINA NORMAL SCHOOL FOR YOUNG WOMEN.

Baptist Foreign Missionary Society, and the Woman's Missionary Society of the Canadian Methodist Mission were desirous of entering the Union.

FRUIT FROM THE WORLD'S MISSIONARY CONFERENCE:—Most opportunely, during the time of the World's Missionary Conference held in Edinburgh, June 6th, 1910, at an informal gathering of the West China missionaries and members of the societies which they represented, it was resolved "that we unanimously record our deep interest in the proposal to establish a union normal school for girls in West China, and trust that it will take shape in a form which will prove helpful to the work of God." Committees applied to home boards for grants of funds and for workers. The first gift received was \$500, given by the China Emergency Appeal Committee, 1911. Then the various boards responded, giving grants to be used in the purchase of a site and the erection of buildings.

A FIRST CLASS OF FOURTEEN—JANUARY, 1915:—On account of the revolution of 1911-12, the purchase of property was delayed, as the missionaries of the West were forced to leave the province, but in May, 1914, a suitable site was secured, located in the east section of the city of Chengtu. The

native buildings were repaired. Girls from the four missions met in January, 1915, and formed the first class of the West China Union Normal School for Young Women, with Miss Estabrooke, of the Woman's Missionary Society of the Canadian Methodist Mission as Principal, and Miss Chambers, of the American Baptist Foreign Missionary Society, as Assistant. The first class numbered fourteen, but so urgent was the need for normal-trained teachers, that a number of these left the school at the end of the first year to teach in their respective mission schools. We hope some of these may be permitted to return to complete their course.

OUTGROWING PRESENT ACCOMMODATION:—In December, 1916, having completed the two-year course prescribed, seven of the girls who first entered will graduate as teachers, qualified to teach in the lower grade schools. Owing to the increase in attendance at the Normal School, the present buildings are inadequate, and the growing day school for practice teaching will soon demand larger quarters. We hope before many years all the buildings for efficiently carrying on the work will be erected.

### KIATING.

The work here was opened by Miss Foster in 1902. The following year she was joined by Miss Swann, who opened school work in 1904. Miss Swann was succeeded by Miss Steele, and in 1910 Miss Brimstin superintended the building of the pretty, new home, as well as the altering and repairing of the native school premises, and the boarding school became a separate institution from the day school.

A BOARDING SCHOOL OF OVER FIFTY:—After the Revolution, Miss Elderkin took charge of the school, and under Miss Srigley, day schools for women and children were started, besides a meeting for women near the centre of the city. During the following year a small building for woman's school work was erected, and the "down-town" school continued to thrive. In 1915, under Miss Armstrong,

the boarding school increased in numbers, and now has an attendance of over fifty.

EVANGELISTIC WORK HAS HAD A GREAT IMPETUS:—The evangelistic work under Mrs. Hockin received great impetus by an interdenominational, evangelistic campaign for women, and a fortnightly Bible class for better-class women has been held in the W. M. S. home. The attendance of the day school has, this year, been better than ever before, and a Christian Endeavour Society has been organized in connection with it. Sixty or seventy of the day school pupils attend the regular church prayer-meeting, and some were baptized this year.

### JENSHOW.

A PRIZE SCHOOL:—The property in Jenshow was purchased during the winter of 1904-05, and Miss Fox, on her appointment to the work, accomplished the difficult task of enclosing the hillside property with a stone wall, levelling and terracing the grounds, and erecting a small temporary dwelling and boarding school, which latter could and did accommodate thirty pupils. She also had the deep stone foundations for the present home laid, but the actual building was put up under the successive superintendency of Miss Brimstin and Miss Hambly. To Miss Swann was assigned the task of erecting the present large brick boarding school, which has had fifty pupils in attendance, and graduated thirteen out of fourteen in all subjects in higher primary this (1916) term. Indeed, this Jenshow Girls' School has carried off the two red satin banners from the whole province—missionary girls' and boys' schools—so that "he who runs may read" that Chinese girls, when given equal opportunity, are no whit behind boys, along intellectual lines, notwithstanding their centuries of ignorance.

WOMEN'S WORK:—Women's work was carried on for a time by Miss Smith and Miss McPherson successively, largely along industrial and evangelistic lines, and a day school was also started. The latter continues to be very successful,

having an average attendance of forty, all of whom attend the church, Sunday school and children's services. The industrial school has, for lack of workers, been given up, and is now carried on entirely by the General Society ladies.

### JUNGHSIEN.

In 1909 the W. M. S. Council felt that they were at last in a position to open work in Junghsien, so property was bought, and the following spring Miss R. M. Hall was put in charge of it. This "glory city" is very beautifully situated, and, it is said, is a joy to all who work in it.

EARLY EFFORTS:—The work was begun on a small scale at first, but on the opening of the church at the east gate a class for women was started there, and grew rapidly. In the spring of 1911 a temporary building was erected, and Miss Speers opened a boarding school—a work also of great promise, but sadly hampered by shortage of workers. The same spring, women's work at the north gate was also taken up, and was much blessed of God.

PREGNANT WITH PROMISE FOR THE FUTURE:—As in every station, the work was interrupted here for about a year by the Revolution; but on the return of the workers the evangelistic and school work were resumed. In June, 1914, owing to shortage of workers, the station almost had to be closed, but, by a struggle, the evangelistic work, day school, and lower primary department of the boarding school were continued, all being superintended by one worker. The higher primary students of the school had to be sent to either Tzeliutsing or Jenshow to complete their course. Junghsien is quite an educational centre, pregnant with potentialities for the future, if only there were sufficient workers.

### TZELIUTSING.

The property here was purchased in 1910, and Miss Sparling began by building a small temporary home, into which she and Miss Marshall had just moved when the



THE W.M.S. GIRLS' SCHOOL, TZELIUTSING.

revolutionary disturbances compelled them to leave for the coast. On the return of the missionaries a compound wall was built and a day school opened.

**SEVENTY-FIVE STUDENTS AND A SUPERIOR SCHOOL STRUCTURE:**—On her return from furlough, Miss Hambly was appointed here, when she immediately began preparations for the building of a permanent boarding school. The actual building operations began in the spring of 1914—a large, four-story brick edifice—and in June, 1915, the ladies themselves and twenty-nine boarders moved into one-half of it. By the end of another year the whole building was finished, and sixty-five pupils were in residence, all doing exceedingly good work.

**A SPLENDID SCHOOL SYSTEM:**—In this district the boarding school is linked up very closely with the work in the district, which is exceedingly interesting. Miss Marshall had charge of nine day schools in as many cities, and the work has been continued by Miss Ellwood. These places are



all visited once every three weeks, and a class of the women and older girls meets in Tzeliutsing once a year for a two weeks' course in Bible study. In this way they get into touch with the central station work, and each time some of them apply for admission to the boarding school, so that now over one-third of the Tzeliutsing boarders are from the country districts. Besides holding services for the women in each station, Miss Marshall and Miss Ellwood have taught in the various day schools, in which there are over two hundred girls.

**SECURING ASSISTANTS:**—In the boarding school, the custom of our mission schools is followed of having the pupils sign an agreement to remain until they graduate in the higher primary, plus two years as pupil-teachers in the mission schools. Here, however, there are several older ones—about twenty years of age—who are in on short term agreements, and will graduate early, and thus be ready earlier to assist in the capacity of pupil-teachers.

**PROPERLY QUALIFIED WOMEN TEACHERS THE GREAT NEED:** The weak point in this district day school work is the lack of properly qualified women teachers. The course prescribed by the Educational Union is beyond the teaching capabilities of men educated under the old Chinese regime. Moreover, under men teachers the girls do not attend well, so that a wide-awake woman, eager to teach the Bible, is of greater value for the first year or two of the school course. Then an endeavor is made to assist these partially educated women by bringing them into Tzeliutsing once each year for study and examination. In time we hope our boarding schools will provide well-trained teachers for all these positions.

**ONE HUNDRED AND THIRTY IN THE CHILDREN'S CHURCH:** The city of Tzeliutsing has shown an unprecedented growth in girls' day schools. In 1913 there was only one, in 1915 there were four, and this year (1916) the pupils of seven schools attend church regularly, forming a children's church with an average attendance of one hundred and thirty. Only two of these, however, are under W. M. S. control.

## LUCHOW.

The property in Luchow was purchased in January, 1911. In the following April Miss C. A. Brooks, on her return from furlough, was appointed here, and began clearing off the old houses in preparation for laying the foundation of a home. This foundation was completed in August, immediately after which the revolution broke out, delaying the work for over a year, and it was still another year before the house was ready for occupation.

**MORE WORKERS URGENTLY NEEDED:**—During the year Miss Brooks was engaged in building, Miss M. E. Thompson started school work by opening a day school. It was well attended except for a few weeks during the summer, when the fighting incident to General Haiung's rebellion was going on, and big guns were firing in or near the city. It was hoped that two workers would always be available for the station, to carry on both school and evangelistic work. At the end of that first year, however, illness and general shortage of workers caused Miss Thompson's removal to another station, and ever since there has been but one worker with a succession of language students as companions. In the division of work with the married ladies, the school work fell to Miss Brooks. This has been largely day school, with some boarders. The city is so densely populated that it is most difficult to buy more land for school purposes, and even now, after five years, it is not accomplished.

**THE PRIMARY SCHOOL HAS NEARLY TWO HUNDRED GIRLS:** In the meantime, a good-sized, but very old, building near the home has been utilized for school purposes. The ground story provides three class rooms, dining-room, kitchen, etc., and the primary children have still to be accommodated in what should be the Chinese guest room. During the spring term there is an attendance of between one hundred and fifty and one hundred and eighty pupils, only about twenty-five of whom are boarders. In all, thirteen have passed in the lower primary.

YOUNG MARRIED WOMEN IN ATTENDANCE:—A good many young married women have always been in attendance, and the Bible women help in many ways. This is the only Christian girls' school inside this large city, and it is hoped its light will shine in the near future by providing a good many Christian wives and mothers, besides some trained teachers, for the Luchow district.

### PENGHSIEN.

Previous to the appointing of a W. M. S. worker to Penghsien, several itinerating trips to this station had been made by the W. M. S. ladies in Chengtu. Upon the appointment of Miss Virgo, a day school for girls was opened in a small room on the General Society property. Work had just begun when the Revolution broke out, with the result that plans for work were upset, and several workers went on furlough, the work remaining at a standstill for two years. Upon return to the station—1912-1913—the school was again opened, this time upon W. M. S. ground and in larger quarters. The various class rooms were soon filled, not only with girls, but with a goodly number of women. Of the former, a number have already completed their lower primary course, two have entered the Chengtu school, and the others will continue to study here for a time. Of the women who have entered the school, three have completed their two-years' course and received diplomas. This year the little class room was filled to its capacity. During the summer a new class room has been built, and we believe that, with the opening of the school this fall, many will come to us who have not hitherto listened to the gospel message.

## DEPARTMENTAL SURVEYS

## DEPARTMENTAL SURVEYS

EVANGELISTIC.

YOUNG MEN'S GUILDS.

EDUCATIONAL.

West China Union University.

The Canadian School.

MEDICAL.

Pharmacy.

Dental.

THE PRESS.

ARCHITECT.

BUILDING.

ACCOUNTANT.

THE BUSINESS AGENCY.



## DEPARTMENTAL SURVEYS

### EVANGELISTIC WORK.

G. E. HARTWELL, B.A., B.D.

“Go ye into all the world and preach the Gospel,” was the stirring command of Jesus. “The world is my parish,” cried John Wesley, and Methodism accepted the motto. “The evangelization of the world in this generation” fired the zeal of thousands of student-volunteers, “China for Christ” aroused Canadian Methodism. The church set to work to carry out Christ’s commands. On October 4th, 1891, the pioneer band of missionaries set sail for China. The evangelization of the “Heart of Szechwan,” one of the most populous districts in the world, was their objective. The field was well chosen, as no province in China afforded a greater or more far reaching field for evangelistic work.

THE SIMPLE WAY THE WORK BEGAN:—The work of the Canadian Methodist Mission began in a very simple way. In July, 1892, a few men gathered in the guest room for morning prayers, memorizing the catechism and the Lord’s Prayer. Later, schools were organized, and the children formed the nucleus of the first Sabbath congregations. Their singing, or attempts at singing, attracted passers-by into the room fixed up for a chapel.

A CHINESE SHOP RENTED:—The preacher was never sure of his congregation. The people were very timid, and often left in a body. In 1893-94 a property was secured on Si Shen Tsī street, and Dr. V. C. Hart erected a neat chapel. About the same time a shop was rented on Mien-hwa-kai for street chapel preaching. This street had a few large inns where officials and merchants lodged when visiting the capital. Possibly no agency at that early date was more successful in spreading far and near the Gospel story. This

was the only building that survived the riots, and for years afterwards was a centre of preaching activities.

**FIRST FRUITS:**—Before, however, the work of evangelism was to take root in Chengtu and surrounding districts the missionaries must needs pass through great tribulations. In May, 1895, destructive riots were encountered. All buildings occupied by foreigners in Chengtu were destroyed. The missionaries were sent down the river Yangtse to Shanghai. Evangelistic work to all appearances was impossible. “But Jesus beheld them and said unto them, ‘With men this *is* impossible, but with God all things are possible.’” It so proved. On January 3rd, 1896, Rev. Dr. V. C. Hart and I re-entered the city of Chengtu. Marvellous was the change in the attitude of the people. The despised foreigners who had been hissed from their city had returned, and were honorably received by the officials. The evangelistic work was taken up where it had been left off. A teacher and a student who had suffered during the persecution were the first to consecrate their lives to Jesus. A chapel and school-rooms were fitted up for immediate use. Shortly after the opening of a temporary chapel a Chinese apothecary came forward and stated that some years ago, in a village, he had bought one of the Gospels and was impressed with the teaching, but this was the first opportunity he had had to hear a sermon. He became an enquirer, later was baptized, and Mr. Wei developed into a beautiful Christian character, and one of the most earnest soul winners of that time. Many of the older members were the fruit of his work.

**THE FIRST CHURCH OPENING:**—August 2nd, 1896, marked the beginning of another epoch in the work in Chengtu. The newly erected church, now called the First Church, was dedicated. It was a day of rejoicing. Conspicuous on the front seat were the street officials. The following extract from a report to the Mission Rooms gives an insight into the conditions prevailing at that early period: “Ten o’clock the church was filled. One hundred and seventy-six women, not including the bevy of babies, were counted on the women’s



ENTRANCE TO OUR MISSION COMPOUND, CHENG TU.

side. The men's side was crowded. At 4 p.m. the Christians of the Methodist Episcopal and China Inland Missions were present. After dedicating the chapel, our first convert was baptized—a young man of exemplary character. An invitation was then given to any who might wish to become Christ's disciples to stand up. Two teachers, a teacher's wife, and three others stood up. There are now eighteen names on the register." Up to the opening of the church, forty or fifty was considered a large congregation. From that date three hundred to four hundred people have gathered Sabbath after Sabbath. As Chengtu was the rallying centre for officials, scholars, and merchants of the whole province, and the church was one of the interesting sights of the capital city, the evangelizing influences that went forth into remote towns and cities cannot be measured.

THE CHRISTIANS IN CHENG TU OPEN A CHAPEL:—The seeds of evangelism took root early in the Chengtu church. In February, 1897, the Christians at the close of their weekly prayer meeting decided to open a chapel in the populous East Suburb. The rent was to be paid out of the weekly offerings, and the members themselves to be the preachers. "As China can only be evangelized by the Chinese themselves," this new

departure gave to the church a fresh enthusiasm, and a lively interest was taken in her first offspring.

**EIGHT BAPTIZED:**—A report sent home in April, 1897, describes the baptism of eight persons: "A baptismal service in China is a very solemn occasion. It is the dividing line between the believer and much, if not all, that he has held dear in the past. Ties of friendship are snapped; intercourse with nearest relatives is broken; yet gazing into the faces of those who stood up for baptism, it was evident that they had weighed the matter well, and were willing to count 'all loss but gain.' Three of the eight are teachers, a fourth is the first scholar to enter the school that was opened in February, 1893. This service will be specially remembered, as the first woman convert was baptized. She is sixty years of age." The above report ends by saying, "The number of inquirers is increasing. The people are most willing to listen, but the laborers are so few that the church is merely touching the fringe of the millions."

**A MAN OF SIXTY RECEIVED:**—The report of the Mission Council which met in May, 1898, records "That the evangelistic work was very progressive. The opening Sunday, May 1st, 203 men and 220 women assembled in the Chengtu church. Rev. James Endicott of Kiating preached an effective sermon. At 3 p.m. Rev. V. C. Hart presided at the communion service. A man sixty years of age was baptized. He was the ninth to be baptized during the year, and the eighteenth since the church was organized. Twenty-two persons were received as catechumens.

**OPENING UP THE CITIES ON THE CHENG TU PLAIN:**—The missionary spirit in the Chinese Church was not lacking during this early period. To the north and west of Chengtu there were eight walled cities within thirty miles without regular mission work. These cities, surrounded by thriving market towns, were situated on one of the most populous plains in the world. Frequent itinerating trips were made by the pastor of the Chengtu church,, who, unable to secure chapels, preached in the temples, and sold scriptures and



THE FIRST DISTRIBUTION OF CHRISTIAN LITERATURE TO THE STUDENTS OF SZECHWAN, WHEN 30,000 BOOKS WERE PAID FOR AND GIVEN AWAY BY THE MISSIONARIES.

tracts on the streets or in the market places. The opposition to foreigners renting or buying property made it very difficult to secure a foothold. The Chinese Christians, fortunately, took up the question, and at the close of an earnest prayer meeting, decided that the Church should begin Christian work in the city of Penghsien. A teacher was delegated to proceed at once, and after a most encouraging experience, was successful in renting the first outstation chapel in the Mission. The work began under favorable conditions, and soon a large number of inquirers were in attendance. From this beginning in July, 1897, the work has grown, until now, five of these cities and ten market towns have organized churches and schools. Ten years from the above date Penghsien was opened as a central station. Church, school, and medical work are being carried on by missionaries of the parent board and the W. M. S. While Bible teaching and



preaching were the most direct forms of evangelistic work, yet advantage was taken of every opportunity to reach the masses who were at this period quite indifferent to outside influences. One example, wherein splendid results were afterwards recorded, should be mentioned. The old system of triennial examinations, which brought from 12,000 to 16,000 students from every part of Szechwan to Chengtu to compete for the degree of M.A., afforded the missionaries a most unique opportunity to place Christian literature in the leading homes of every city and town. The first distribution to students took place in September, 1897. A special edition of Martin's *Evidences of Christianity* was ordered, to which were added Gospels and Acts. Ten thousand parcels of three copies each were distributed to the students as they left the examination halls, a total of 30,000 books. These books were read with special interest, and paved the way for that progressive evangelistic movement that a few years later was to arouse the whole province.

OPEN DOORS TO THE STUDENT CLASS:—Other influences were working to open doors of opportunity. The Japanese war, in 1894, so disastrous to China from the Chinese point of view, whetted the appetites of the officials and scholars for more information on western life and customs. The "Gospel Halls" were the most convenient mediums through which magazines and general literature could be secured. The Canadian Methodist Mission made special efforts to meet that demand. Fortunately, the Society for the Propagation of Christian Literature at Shanghai was publishing several very efficient magazines. During the latter part of the nineteenth century the subscriptions ran into the hundreds. Thus, the leaders of Szechwan had their first outlook on the world through Christian eyeglasses. As the sale of literature was all done through the guest-room, the missionary was brought into personal contact with officials and scholars. These seekers after something new spent hours with me in the study, conversing on many subjects. Naturally, the evangelistic note was sounded, and the visitor went

away like Nicodemus, to ponder upon all he had heard. Closely connected with the above movement was the desire to study English. Classes were formed and the missionaries were brought into close touch with scores of young men. As the teaching of Christian truths was emphasized, many of the young men became very sympathetic with the work the church was doing. Not a few of the men who have or are now holding responsible positions and who have been among the leaders of reform and progress were indebted to Christian missions for their inspiration.

OPENING OF KIATING:—Though the evangelistic work recorded above was mostly in the Chengtu District, a similar work was being carried on in another populous district 100 miles to the south. In 1894 the city of Kiating was opened as a central station by O. L. Kilborn, M.D. On June 6th, 1896, a beautiful church was dedicated by Rev. V. C. Hart, D.D. On the same day the pastor, Rev. James Endicott, baptized the first convert. In 1898-99 three more baptisms were reported. A street chapel was opened. This work was useful in sowing seed. The hearers came from all parts of the country. It was quite a common thing to hear men say they had never seen a Christian book or heard the Gospel before. The first outstation in the Kiating District was opened early in 1898, at Omei city, by Dr. Hart. The large district to the east, including the cities of Junghsien and Wei yuan, were visited by the Kiating pastor. In these districts a large number made a profession, and ten men were admitted on probation.

THE BOXER OUTBREAK MARKED A GREAT DIVIDE:—In the work of evangelism to-day, as of old, one planteth, another watereth, but being laborers together with God, "every man shall receive his own reward according to his own labor." Thus, with many trials and dangers, through riots and local rebellions, the evangelistic work was faithfully carried on to the beginning of the twentieth century. Though "not many wise, not many mighty, not many noble, were called," yet no small number had come under the direct influence of the

Gospel through the churches, the hospitals and dispensaries, the press, and the schools. The year 1900 stands out as the great dividing ridge between the old and the new in China. The Boxer organization had, as it were, sucked up the venom, the jealousy, the hatred that was seething in the Chinese mind against foreign aggrandizement, and with terrible vigor attempted to pour out its vials of wrath upon all strangers within its country's gates. God stayed its hand in Szechwan, and, though the missionaries were ordered to the coast cities for protection, yet at an early date the evangelistic work was resumed, under conditions so wonderful and so unexpected, that the church could scarcely realize what God had wrought.

A TIME OF NEW QUESTIONINGS:—The period from 1900 to 1910 shows an altogether new aspect in the evangelistic work of Szechwan. A great change had come over the people. They were in the dawn of a new experience. The darkness before the dawn had kept them in ignorance and in servility. A ray of hope was penetrating that darkness. Are the persecuted missionaries to become our saviours? Can we by accepting Christianity free ourselves from the galling chains of official oppression? Are there to be certain recompensing privileges if we unite with the Christian Church? Granting that the above motives or impulses manifested themselves in the wonderful mass movements that began early in the new century, dare we deny that the movement was not also in answer to the prayers of the Christian Church, that the Holy Spirit would move upon the chaos and darkness that existed in the religious world of China? One fact is certain, that the missionaries who regarded the movement as an answer to prayer, and in the power of the Holy Spirit went forth to guide, teach, and organize, can rejoice with exceeding great joy at the fruits thereof.

MANY APPLICATIONS FOR HELP IN KIATING:—With the opening of the twentieth century came open doors everywhere for the evangelists. Rev. W. E. Smith, M.D., reports from Kiating, 1901-2: "I made two trips round our country work and found a wonderful rush to get into the church.



EVANGELISTS, TEACHERS AND THEIR WIVES, JENSHOW.

During the year I have had one hundred applications for baptism, but have only baptized eleven. I have also a class of young men for instruction in English, and have succeeded in winning their regular attendance at religious services. Five of my pupils are members on probation. We have sold 10,000 portions of scripture, 180 Bibles, many New Testaments, and 2,000 tracts and calendars. Our sale of scientific literature and magazines has been exceptionally large."

PRAYING FOR WORKERS:—Rev. O. L. Kilborn, M.D., writing as pastor of the Chengtu church, reports for 1902-3 that "never before in the history of our West China Mission have the opportunities and the promise of our work in all its departments been so great. Our churches, chapels, hospitals and schools are full." There were eleven baptisms during the year, making a membership of twenty-six. Formerly the prayer had been for men to arouse interest in the Gospel. Now the cry was for men to help teach and organize the band

of inquirers that were springing up in every city and market town.

**A 400 MILE CIRCUIT:**—The Mission Council of 1902 was face to face with these new problems. There were two central stations, with churches, hospitals, schools, and press work all running to their utmost limit. In addition, there was a belt of territory 300 miles long containing ten cities and hundreds of market towns. Only five men were ready for appointment. Only one man could be spared to carry on the evangelistic work in the large territory outside of the walls of Chengtu and Kiating. So persistent were the cries from every part of our mission field for a missionary to visit the numerous towns to teach the inquirers, that it almost seemed as if the whole country was turning toward Christianity. The progress made year by year was almost phenomenal, and only the sustained help of the Holy Spirit could keep up the courage and strength of the overworked missionaries. The ten cities and a score of market towns were early opened to Christian work. In almost every place the work was self-supporting, while in Jenshow a splendid property was presented out and out to the mission. To make a round of the stations to the south, including Jenshow, Tsingyuan, Jung-hsien, Kungchin, Weiyuan, and their market towns, with Bible study schools in the larger places, required six weeks. The distance was 400 miles, and the mode of travelling a sedan chair. The warm reception, the earnestness, and the faithfulness of the scattered Christian congregations amply atoned for all the inconveniences of Chinese inns and food. In 1903-4, including Northern and Southern Districts, six journeys were made, nine cities and forty-two towns were visited, while thirty-one men and twelve women were baptized. As each inquirer was expected to possess a Bible, hymn book and catechism, the 426 Bibles and New Testaments sold during the year gave some indication of the number of inquirers.

**GATHERING IN THE SHEAVES:**—From 1904 to 1907 might be called the years of reaping, and fulfilled the saying that,



“They that sow in tears shall reap in joy.” These were the high-tide years of that evangelistic wave that swept over Szechwan. The work in Chengtu was very encouraging. In June, 1904, three bright girls in the W. M. S. school, a few months later a class of eleven, and later still, after a Bible study class, eight others, were baptized, a total of twenty-two. In November and December, thirty-one were baptized in the outstations, and forty advanced to be catechumens. The total number baptized in the Southern District at the end of 1904 was: Jenshow city and four market towns, 21; Tsingyuan city and one market town, 11; Junghsien city and three market towns, 35; Weiyuen city, 8—grand total, 75. The work in the northern district was no less progressive. On March 25th, 1906, the first baptismal service was held in Sinfan. Ten adults and four children were received. At Pihsien, on March 30th, four men were baptized. On April 1st at Wenchiang, eight were baptized. On April 8th, Penghsien witnessed a marvellous scene. First, idols were burned in the chapel; then five families (husbands, wives and children), together with seven others, were baptized, a total of seventeen adults and thirteen children. In January, 1906, ten men were baptized in Tsunglin. In several of the market towns preaching chapels were opened and small congregations formed.

THE NEED OF TRAINED CHINESE WORKERS:—No mention has been made of Chinese evangelists. There were none. The work in all these cities and towns was carried on in the absence of the missionary by local leaders, who themselves were just out of heathenism. What they lacked in knowledge they partly made up in their ability to organize. It soon became evident that the work must have men specially trained in Bible study. To accomplish this, each congregation was invited to send one or more of their numbers to Chengtu. Thus the nucleus of a Theological College was opened in September, 1904. The results of these Bible study schools were soon in evidence, and were continued year after year until the theological school was organized. Nearly all

of the present evangelists and colporteurs were members of the Bible study schools.

**REORGANIZATION:**—The wonderful expansion of the work and the inadequacy of the force of missionaries to enter the open doors resulted in a strong appeal to the General Board for reinforcements. This appeal was nobly responded to, and by 1908 the Mission Council was able to divide the large field into seven districts: Chengtu, Kiating, Junghsien, Tzeliutsing, Jenshow, Penghsien, and Luchow, under the superintendency of Jas. Neave, W. J. Mortimore, W. E. Smith, R. O. Jolliffe, A. C. Hoffman, G. E. Hartwell, and C. J. P. Jolliffe respectively. The evangelistic work from 1907 to 1910 consisted largely in strengthening the faith of the members and deepening their spiritual life.

**AN EARLY REVIVAL:**—The responsibility of so great a work extending through the "Heart of Szechwan," and the need of a deep spiritual revival in the churches, and especially in the hearts of those who were separating themselves as evangelists and helpers, drove the missionaries to their knees in agonizing prayer that a Pentecostal shower might fall upon the mission work of West China. Their prayers were marvellously answered. In a general convention of the Christians and workers in the spring of 1909, there came down upon the assembled company the Holy Spirit. "One or two began to sob, followed by others. The sobbing increased, broke into weeping, and then into convulsive crying, until every man, woman and child cried aloud as if their hearts would break. When this wave of deep emotion passed over the congregation, there was nothing unseemly or hysterical, but a deep outburst of the soul for pardoning mercy. Men confessed sins that only when moved by the Spirit would they have been willing to confess. Many came forward to the altar and wept, and would not be comforted until full confession was made. As the meetings progressed there was more and more the note of triumph—men and women pledging themselves to greater earnestness in preaching the Word and leading others to Christ." The evangelists



FIRST ORDINATION CLASS OF THE CANADIAN METHODIST MISSION,  
JUNE 2nd, 1918.

Left to right—Revs. C. L. Yang, S. T. Lo, L. L. Li, S. S. Liu, K. G. Tan, H. S. Liu.  
Missionaries: Left to right—Dr. O. L. Kilborn, Dr. W. E. Smith, Rev. G. E. Hartwell,

especially, returned to their work with a new vision of life and duty. Revival meetings in many centres were held during the autumn and winter of the same year. Thus at the end of the first decade of the twentieth century the evangelistic work of nearly two decades was crowned with God's approval.

THE L. M. S. FIELD ADDED:—In 1910 new responsibilities were added. The London Mission, with their centre in that busy open port of Chungking, had been working a large district for over twenty years. J. Parker and A. E. Claxton were in charge, when the Canadian Methodist Mission took over that work. Rev. E. J. Carson, who had won by his earnestness and ability the admiration of the whole body of missionaries, was appointed as a co-worker. His early death stimulated a keener interest in that needy field, and two new central stations were opened for evangelistic work, viz., Fowchow and Chungchow.

THE REVOLUTION AND AFTER:—The revolution of 1911 checked for a time progressive and definite evangelistic work. It was found, for instance, that the mass movements toward the Church had subsided: the new spirit of independence did not feel the need of the Church as a protector; a better understanding of what the Church stood for made it difficult for false professors to use the name of the Gospel halls; a closer oversight over the members made the Church more eclectic; the standard of admission was raised, as the missionaries were able to give personal supervision. Almost unconsciously the evangelistic work of the second decade is shaping itself to reach the children. In the schools, not only are they taught the Bible as a text book, but they are breathing the atmosphere of the Sabbath services and the prayer-meetings. They are received as catechumens, are baptized, and are able to enter heartily into the life of the Church.

PREPARING FOR A PROVINCE-WIDE EVANGELISTIC CAMPAIGN:—As the twenty-fifth anniversary of the founding of the Mission in West China approaches, events fraught with great interest to the establishing of the Kingdom of God in China are developing. To-day there is a mass movement of sentiment toward Christianity. That movement must be guided by evangelistic men full of the Holy Ghost. There are refreshing signs that 1917-1918 are to be wonderful years in the history of Evangelism. Already most prayerful preparations are being made for a province-wide evangelistic

campaign. The Canadian Methodist Mission is entering heartily into the campaign. Bible study schools and revival services are being arranged for. The missionaries are holding special prayer meetings. Weeks of prayer with the Chinese Christians are being held. Special guidance for the selection of leaders is earnestly sought. All this is in preparation for the greatest possible blessings the Holy Spirit has in store for God's people. Marvellous as has been God's work in China during the past twenty-five years, it is only the dawn of a brighter and more glorious future.

“When He first the work began,  
Small and feeble was His day;  
Now the Word doth swiftly run,  
Now it wins its widening way;  
More and more it spreads and grows,  
Ever mighty to prevail;  
Sin's strongholds it now o'erthrows,  
Shakes the trembling gates of hell.”

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## THE YOUNG MEN'S GUILDS.

G. W. SPARLING, B.A., B.D.

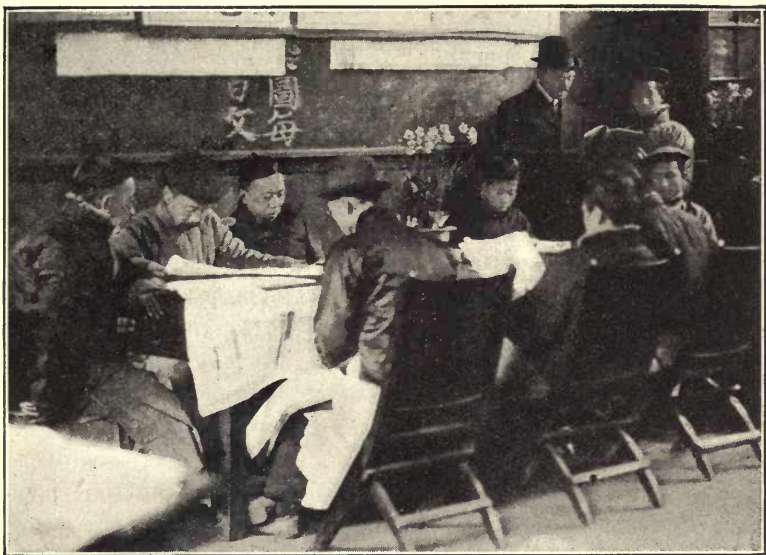
When, twenty-five years ago, the work of the Canadian Methodist Mission was begun in West China, the nature and purpose of that work was not at all understood by the Chinese among whom we had come. Those engaged in our work at the time, and for many years after, realized, therefore, that the first great task of the missionary was to bring to the people, and especially to the educated and thinking classes, a true idea of our mission and message. If the movement met with the favor of the gentry, there was no reason whatever for the people opposing it, especially when it had to do with outsiders, who, if enemies, would be just as great enemies of the people as of the princes. Consequently, when we came to West China, the responsibility for directing the attitude of the people rested with the gentry, and they did not hesitate to determine at the very



beginning that this attitude should be one of contempt or open opposition. Our missionaries then felt that they were here only on sufferance, very unwelcome guests, and when the possibility arose, even on the slightest pretext, this opposition would be manifested, the wrath of the people against the foreigner would be aroused, and, if possible, they would be "driven into the sea, where they belonged."

IN PERILS OFT:—Fortunately for the missionaries, the Chinese Government was pledged by treaty rights to guarantee protection to all subjects of the British Crown, and no doubt the certainty that all damages must be paid for, and that the life of a foreigner is very highly valued by its Government, has on more than one occasion restrained these people from acts of violence. When the mob was surrounding the dwellings of our missionaries, one word from the official or from the gentry would decide whether that mob should break in through the gates, destroy lives and property within, or whether they should disperse and sullenly return to their homes. We leave it to those who have passed through the experience to tell the story of the Boxer troubles and other riots which have at times disturbed the work of our Mission, and apparently undone what had been the work of years, but which have been but milestones marking the slow but steady transformation of public opinion which was taking place among the people. During all these experiences, our workers have felt more or less helpless in their efforts to explain to the people that they were not here as enemies but as friends. With true Christian love and bravery our people continued their work, always with the prayer on their lips, "Father, open thou their eyes that they may understand, and lay not this sin to their charge."

CAUSES OF HOSTILITY:—The open hostility of the gentry to the work of the Christian Church in China throughout those years was based on the conception they had formed of the aim and work of the Church in this land. The idea that we had come to the land with purely philanthropic



THE GUILD READING ROOM ATTRACTS ALL CLASSES OF MEN.

hopes, seeking to do good to the people, was inconceivable to them, and this for several reasons. They did not believe that it was possible that we had anything for them to learn; they were the civilized nation, and we the barbarians; why should they listen to us? The pride of the upper classes, the pride of the Confucian scholar, careful even to the style of dress and manner of walking to be like his "Holy Teacher," controlled them, and through them determined the opinion of the whole population. Another cause operating to foster this defiant attitude, and to weld the people together in their determined opposition, was that simultaneously with the coming of the missionaries came also the agents of the foreign governments and foreign business firms to implant and to push the rights of those whom they represented. The Chinese for many years did not learn to distinguish between the agents of the Church and political and commercial agents. So it has been a pressing problem

in missionary work up to the present time to disperse this perverted view, and give the people a correct idea of missionary work.

THE CONTEMPT OF THE SCHOLAR CLASS HAS NOW COLLAPSED:—Again, this attitude of contempt on the part of the gentry who were to determine the attitude of the multitude was fostered by the fact that the Church apparently existed only for the lower classes. This effect, of course, was only the natural result of the attitude and air of superiority assumed by the educated classes. That which the missionaries were compelled to do by force of circumstances appeared to them to be the natural purpose which we sought here to fulfil, and as long as our work was confined to the coolie classes and our church was filled by men from the lower levels of society, the upper classes were content to stay apart from us and to tell us that our message and efforts were not for them. This mistaken conception of our work, and of the classes whom we hoped to reach, must be in some way destroyed, but in these early years efforts to destroy it were comparatively fruitless and our missionaries longed for the day when the doors of the homes of the gentry would be opened. But I daresay that the most sanguine of them hardly dared hope that this transformation would be so complete or so speedy as that which we have witnessed within the past few years. No longer have we this attitude of contempt and superiority; the atmosphere is no longer one of defiance and hostility to the Christian Church, but that for which our fathers worked and prayed has been realized. Everywhere are the homes of all classes opened and many have come openly forward and identified themselves with the Christian Church, while numberless hosts of others are willing to work unitedly with us in all philanthropic enterprises and to unite with us to form societies for social service and Christian work, though they are not prepared to accept baptism or to openly confess Christ before the world. The first great victory has been won by our missionaries, and we

no longer feel that we are cramped and hemmed in by opposition, but are free to work everywhere. Men who ten years ago despised us are to-day identifying themselves with our Societies and Guilds, giving us every hope and encouragement, and telling us that they need the help which we can give, and they are prepared to unite with us to make it possible that we can do at least one class of work for which Christianity stands. The prejudice of the scholar, the defiance of the gentry, belong to the past, and with them have gone the opposition of the masses. As the upper classes have been won, so with them have come all classes, and a repetition of what occurred ten or fifteen years ago in this land seems now to be almost inconceivable. We have every reason to thank God and take courage.

PRIMARY SCHOOLS A GREAT AGENCY AGAINST PREJUDICE:—Among the agencies which have helped to contribute to the accomplishment of this great result, we would give first place to our Mission schools. There is probably no place where the real purpose of missionary effort is more clearly seen by this people than in our schools. Our churches and their aims have been everywhere misunderstood, but as we have everywhere established our Christian schools, and have manifested our interest in the young, and have laid the emphasis on education, where the Chinese also believe it should be laid, we have wielded a mighty force, and one which has by its constant use succeeded in breaking down the strongholds of hostility, and has led these people captive. And the boys and girls who have passed through our schools from the lower primary grade to the high school standing during the past twenty years have, during their time of education, learned while in contact with the missionary, beholding his spirit and learning from him what Christianity has done for other lands, received a true and unbiased conception of the purpose of missionary work in this and all lands. They, full of love for their country, and devoted to her welfare, casting about for some agency which might be of help to them in this

critical stage of their national history, and having learned that Christianity and Christian principles have been the foundation of all true governments, have decided in their own minds that China needs the Christian message, and have in their turn become virtually missionaries to their own people. Our thorough and consistent methods of education have also been an object lesson to the people who have gone to great pains to inspect our schools, and have won the respect of all those who have examined them, and now, when the Government schools are all but a failure, they are looking to us to reorganize or to show them how to reorganize their educational systems, and are prepared to give honor to the Church or Society which has carried on these schools. Men who years ago would not permit their children to enter our schools are to-day willing to co-operate in educational work.

RETURNED STUDENTS HAVE ALSO ROOTED OUT OLD ANTAGONISMS:—The return of students from England and America, reporting conditions as they have found them there, has done a great deal towards enlightening the Chinese, and teaching them concerning life in foreign lands. The Chinese have learned that other peoples are strong while they are weak, other lands are wealthy while theirs is poor, and they have set out to find out the reason for the difference. The countries are not essentially different: the resources of this land are probably as great as those of any other land, and may be much greater, yet the Chinese nation is poor. They have learned that one of the causes of this fact is the trade which other countries carry on outside of their own lands, and they are now looking for the development of their own foreign trade. They have learned that, if they are to be one of the great nations of the world, they must not be content to live by themselves, but must have intercourse with other peoples, and commercially must be united to all the other lands. If, then, these business men are to be able to compete with business men from other lands, they must seek to understand all they can, and be thoroughly enlightened as





A FIELD DAY.

We aim to develop all-round manhood.

to foreign customs and habits of life, and, in case of the younger men, be able to carry on this business in the language of both the contracting parties. As a result of this desire to understand foreign ways, there is no longer any desire on the part of the Chinese to hold aloof, but their homes are open, and they are coming to us for information, and the young men are flocking to learn English and commercial methods. There is a great opening at the present time for a good business college, where these young men will be taught English, typewriting, and accountancy, and thus be equipped for the new life which is opening before them. Here is a great field opening up before us also. As Christian missionaries, we believe that we should do anything which will help to improve the surroundings and raise the standard of living of this people. The only agents at work here to help these people in this way are the Christian missionaries, and here is an opportunity such as never

presented itself before. Instead of an atmosphere of contempt and hostility, we are now surrounded by one of friendship, and these men who despised us as ignorant barbarians are coming as students of foreign ways and methods. It is to meet this need that our Young Men's Guilds are being organized in different centres, and one cannot but thank God continually, as he is able to move about among this class of men, for none were more haughty than the young business men in years gone by, that such a transformation has taken place, and that he is permitted to come in contact with these men under such auspices and, we trust, lead them to a new life.

OFFICIALS ALSO UPHOLD THE NEW ORDER:—There are also many staunch Christians among the official and gentry class of the present time, and this number is increasing every year. Just two years ago a young man called on me in Chungking with a letter of introduction from Mr. Lockwood, of the Y.M.C.A. in Shanghai. He had been appointed by the Peking Government to come to Szechwan as Salt Inspector for this province, one of the most important positions in China. He is a member of the Christian Church. As a boy he was educated in a Mission School in the province of Fukien and after graduating from the high school there went to the United States to study. Six years were spent in the United States, after which he graduated from Columbia University, and took some post-graduate work at the University of California. He conversed in almost faultless English, and of course was quite at home among us. Such a man must exert an enormous influence for Christianity in this province, and there are hundreds of such men in this country at the present time, and their numbers are increasing. When the plans for our Young Men's Guild work and building were laid before him, he expressed his hearty approval of the idea, and expressed his conviction that such an institution was greatly needed in this country at this time. His approbation was also manifested by a subscription to our building.

THE POLITICAL REVOLUTION WAS ALSO A REVOLUTION IN ATTITUDE:—Although the forces at work to produce this change had been in operation for years, yet the first clear manifestations of the change appeared at the time of the revolution of 1911. This revolution was thorough and complete. The overthrow of the Manchu Dynasty was only a symbol of the real revolution which was taking place in the ideals of the Chinese and their conception of human life and liberty. To them the old dynasty stood for oppression and lack of progress, and when it was overturned the pendulum of Chinese hopes and ambitions swung completely away from the point where it had been held during the past centuries. The Chinese people were no longer to be a race dominated by a semi-foreign dynasty, but were henceforth to be reckoned among the free and progressive peoples of the earth. It may be true that the people at that time did not know the full significance of the step they were taking, but nevertheless they took it, and for weal or woe the old Ship of State loosed from her moorings, and is still drifting about looking for a pilot who can steer her safely through the storms of internal strife and foreign interference. While living at the city of Tzeliutsing, the first news of the intentions of the people to overthrow the Manchus came to our ears, and it was not without some forebodings of ill for foreign residents that we contemplated a period of unrest and fighting in this land. Our fears, however, were groundless, and it was not long until we learned that the officials and gentry were sparing no pains to teach the people the full significance of the movement. The eyes of the common people were opened in those few months, and they received a good education in the relations of China to other lands, and especially of the purpose and aims of the missionaries in this land. When the common people first learned of the trouble their minds immediately flew to the foreigners, and they were ready, according to the custom of former years, to vent their wrath upon the so-called usurpers, and those in authority had hard work to teach them that missionaries

had nothing whatever to do with the case, and that our purpose in this land was only to do good to the people to whom we had come. Day after day, in the city of Tzeliu-tsing, and doubtless the same in all the cities of the country, meetings were held and lectures given, the real purport of which was that henceforth the attitude of the Chinese towards the foreigners was to be radically different from the past, and especially were they to regard the missionaries as benefactors, and seek to get what good they could from them. The few months of that revolution did more to clarify the minds of the people as to certain matters than years of preaching on the part of the missionaries themselves could ever have done. From that time forth, as we came in contact with the gentry, we came on a different footing, our relations with them were henceforth to be freer, and the Chinese proverb that "within the four seas all are brethren," was to be extended in its significance to include men of other lands as well as their own.

GUILD WORK IS THE ATTEMPT TO MEET THE NEW NEED:—Thus has the way been opened for a new form of missionary work, and conditions have so changed that now work may be carried on among all classes of Chinese, and it is to meet the need among the gentry and young men of the cities that our Guild Work has been opened

#### CHUNGKING GUILD.

EARLY EFFORTS IN CHUNGKING:—For some years past, in connection with the work of the Church, there had been a Young Men's Club, and classes for studies of various subjects had been held. At first the numbers were small, and the membership was limited to such young men as were in constant attendance at church. Games of different kinds were supplied and lectures delivered on scientific subjects. The rooms on Muh Pai Fang Street, where the day school was conducted, were given over to the purposes of this Guild, under the direction at different times of E. W. Wallace and D. M. Perley.

OFFICIALS, BANKERS, WHOLESALE MERCHANTS ARE NOW MEMBERS:—In the summer of 1913, in connection with the second revolution, a very serious situation occurred inside the city of Chungking. The Chengtu and Kweichow soldiers were fighting inside of the city walls, and the people were terrified. Fortunately there was no anti-foreign feeling at all among the people engaged in the insurrection; in fact, the only places which seemed perfectly safe were the residences and other buildings belonging to the foreigners, and to take advantage of this fact many places which were not connected with foreigners put up foreign notices outside of their front gates for protection. As a result of their fright, great numbers of Chinese sought shelter within the walls and the compounds of the missionaries. While these people were with us services were held for them, and they were told of the One who was a refuge for all in time of trouble, and they were urged to believe in the One True God who alone could give them the satisfaction and peace which they all sought. An invitation was given to all to connect themselves with the Church and to enter the Young Men's Guild, and by October of that year a membership of about two hundred was reached. When the city again became quiet the Guild was reorganized with the increased membership, and a formal opening was held on October 23rd, when a temporary constitution was outlined and new officers elected. The officers consisted of two presidents, one foreign and one Chinese, two secretaries, and a Board of Managers of about fifteen members, and upon these was placed the responsibility for carrying on the work of the Guild. When these officers had been elected, it was seen that they were from a class hitherto untouched by the Church, and we realized that a new field had spread itself before us inviting us to enter and share in the harvest. Upon this Board there were four men engaged in the wholesale cotton trade, one banker, one teacher of the Government Middle School, one official, one goldsmith, and others holding responsible commercial positions in the city.



**THE SITE FOR A NEW BUILDING GRANTED:**—The annual council of our Mission of the year 1914 convened in Chungking, and a reception was given to the delegates under the auspices of the Guild. Dr. Kilborn also gave a lecture on "The Duties of a Citizen of the Republic," which was afterwards printed by the Guild, and two thousand copies distributed. This Council was requested to aid the Guild by granting land on which to erect a suitable building for the future work of the Guild, and also to give a subscription towards the building. The Council responded by giving permission to tear down the old buildings in front of the hospital in order to erect a new building on this site, and also passed an estimate of gold \$1000 to aid in the expense of the new building. This estimate was passed by the Home Board and is being used. Mr. Abrey, the Mission architect, was forthwith requested to prepare plans for the new building, so that work might commence as soon as possible.

**MISSION AND GUILD MEMBERS HAVE A FORMAL AGREEMENT:**—The task of the Council of 1915 in connection with this Guild was to prepare an agreement between the Chinese membership and the Mission. It was thought wise that the two parties concerned should have as clear an understanding of their relations one to the other as possible, in order to avoid friction in the future. The final agreement stated that the control of the building should be vested in the Board of Managers, of whom at least half should be Christians, that it should never be used for any other purpose than that for which it was erected, and the Mission should always have the right to appoint a man to the work of the Guild. It was also stated that the site would be granted by the Mission, with their subscription of money, and the rest of the funds would be raised by popular subscription among the gentry of Chungking. The Chinese members at the first seemed to have a rather mistaken idea of the purpose of the institution, but the last two years have taught them a great deal along this line, and they are slowly gaining a new conception of the meaning and purpose of missionary work.

There is much for them to learn along this line, and each year of work will no doubt modify their opinions, until some day they will be led to realize the spiritual ideal actuating it, and a new conception of spiritual values will be given them. Up to the present the social work has seemed to be of primary importance with them, but gradually they will be led to see that all effort is but a means to an end, and that end the building of character and the purifying of the life of society.

**THE NEW GUILD BUILDING:**—At the time of writing of this article the new building is almost completed, and it reflects great credit on the architect who planned it. It is a modern Y.M.C.A. building, suited to carrying on all types of the work of that institution. It is a four-story building, with an attic, eighty feet long and forty-two feet wide. The roof and two upper floors are supported by trusses, leaving the auditorium entirely free of pillars. The first or basement floor is prepared for all kinds of gymnasium work, for our motto, which is the development of man in body, mind and soul, is written large in the very nature of the building itself. The bathrooms are also in the basement; many take advantage of them. As we ascend the stairs to the second or main floor, we enter the lobby which is to be fitted with easy chairs, with the reading room opening off from it on one side. Here also is the guest-room, and the office, with a counter and small room for the attendant. The entrance is so arranged that no one can enter the building without passing by the attendant, so that he is aware at all times of every man in the building. To enter the gymnasium it is necessary to come up the main stairs and, passing by the attendant, to descend a smaller stairs at the farther side of the lobby. The auditorium is connected with the lobby by two large double doors. The auditorium proper will seat about two hundred and fifty people, with a mezzanine which will hold two hundred more. The ceiling of the auditorium is twenty-one feet high, and, being free of pillars, this is a beautiful,

bright, and airy room. This room is also supplied with a side entrance, which can be used in case of emergency. On each of three sides of the room are two large fluted pillars, surmounted with decorations, while the ceiling is divided into squares by beams and false beams. The mezzanine, which ordinarily is to be our game room, is one large room, capable of seating about two hundred people, and here we will have placed tables for crokinole, chess, checkers, bagatelle, caroms, pingpong, nine-pins, dominoes, etc. This room will serve a very valuable end if it succeeds in teaching the Chinese new plans of amusement. The Chinese are fond of playing games, but have very few games which they can play in their own homes, and we hope to make this room attractive to the young men so that many of their spare hours will be spent here rather than in the other places of questionable amusement throughout the city. The third floor is given over to class rooms, and here we have accommodation for seven classes at one time, with an average membership of from fifteen to twenty. It is hoped that the school work of the Guild will be a very prominent feature of it. Two of the class rooms are large, and will be fitted up with scientific apparatus, and it is here that lectures on physical and chemical science will be given. The upper floor or attic consists of seven bedrooms with two beds in each. It is hoped that these rooms will be occupied by young men of good moral character who are interested in the work of the Guild and qualified to help in it, and who will lend their influence to further its ends. Great care will be taken in selecting the men who shall be allowed to occupy these rooms.

THE LECTURE DEPARTMENT:—Besides these forms of work, there are two others which will be carried on in connection with the Guild, and the first which I will mention is the Lecture Department. This department is capable of broad and varied development. Lectures can be delivered on almost any topic which it is thought will be educative or enlightening to the Chinese. We only need to mention

such subjects as "Social Progress," "National Greatness," "Compulsory Education," "The Duties of a Citizen" (all of which have been used at different times), to realize the range of the subjects which may be presented. In these lectures there are also great opportunities for presenting in a new way the Message which we have come to China to give. We believe that anything which helps to make a man a greater man is worthy of attention, and the class of people reached by the Guild will listen to a message delivered under its auspices when they would not attend church to hear the same message. The lecture department of the Guild is one which has great possibilities, and which would alone justify the existence of the institution.

**SOCIAL SERVICE DEPARTMENT:**—The other form of work for which the Society stands might be called Social Service. This department also has great possibilities. The social side of Christianity appeals to the Chinese, and here we have a point of contact with them which we cannot have in any other way. The Chinese themselves, uninfluenced by Christianity, have ideas of social service, but they are crude and, we fear, are sometimes tainted very strongly with selfishness. When they open a home for beggars, or give to the poor, it is not with the purity of aim which should characterize a follower of Christ, but even though the motive is not as high as it should be, yet this virtue of the Chinese should be used and developed by us. Here is a place where we can meet them on common ground, and after gaining the sympathy which comes from a common purpose, the opportunity will come to show them a higher standard, and to point to One who not only gave to help the poor, but gave all He had, and gave Himself for the happiness of mankind. We may reach the Chinese by our social message before we do by the message of individual salvation, and this should be used to present the fuller and more complete message of our Gospel. Any effort which we may make for the orphans, the blind, the poor, will meet with ready support from a great many of the best classes of the Chinese. Some

of these people are really enthusiastic about such efforts, and among a certain class the best compliment that you can pay one is to say that he is enthusiastic for all enterprises for the public good.

THE ORPHANAGE:—During the past two years there has been started by the gentry of Chungking, under the auspices of the Friends' Institute and our Young Men's Guild, an orphanage. The idea originated in the mind and heart of one of the members of our church, Mr. Liu Tse-Ruh. It arose out of his offer to give every year one thousand strings of cash for the support of orphans. He is not a wealthy man, and this amount represented a very large sum with him, but the offer was so free that it called forth the sympathy and support of many others. This amount will support about forty orphans, and the present building will accommodate only about that many, but when the public meeting was called to consider the matter, it was decided that the number must not be limited to forty, and to allow for expansion until four hundred were accommodated it was decided that a site must be secured and a new building erected. A site has been bought a short distance outside the city, and the new building begun. The President of the Orphanage Committee, and one of the most loyal supporters, is the President of our Guild. This man, Mr. Liu U-Chang, is a man of high ideals, and, we would say, in everything but name, a Christian. Although he does not attend church, he has on many occasions expressed himself as heartily in sympathy with it, and on one occasion when plans were being laid for the carrying on of some work he went so far as to say that we must have the help of the Church, that without the Church it would not succeed. This is but one department of social service which has already been begun, and we hope that as the years go by several institutions for the welfare of the more unfortunate members of society may be opened, and the city of Chungking be made a much better place because of the efforts which have been put forth by the





ONE REASON WHY ORPHANAGES ARE NECESSARY.

members of our Society. These departments of work, along with the opportunity presented by visiting in the homes of the members, and personal influence through friendship and daily conversation, represent the main lines of effort of our Young Men's Guild, and we trust that under God it has a great future.

#### CHUNGCHOW GUILD.

A temporary building has been erected, and Guild Work has been begun by Rev. W. J. Mortimore. During the two years that the work has been running it has been very encouraging, and has well justified all effort that has been

put into it. The building is situated upon the compound in which the foreigners live, and thus those who attend come in contact with them and the missionary work which they are doing. In connection with the work many opportunities come for the direct presentation of the Gospel message, and a clear explanation of what work missionaries are really trying to do in this land, and it means everything that the people should have their minds cleared of suspicions and doubts as to the nature of our work. If the people of the country had a clear understanding of our purpose there would not be the same opposition to our work, and any effort which helps to give them this understanding is well worth while. In the guest-room there are continually present Christian men whose duty it is to receive the guests, and they are continually answering questions and explaining Christianity, and experience proves that this method of preaching by personal contact and by the conversational method usually brings greater results than even pulpit preaching, and they are reaching a class altogether different from that reached by the ordinary channels of the Church. Many of these people who hear the message of Christianity in this way become deeply interested, and in their desire to learn more soon identify themselves with those attending church. Besides this there is always a good supply of Christian books and magazines which the visitors read. Mr. Mortimore says that many times prominent individuals have called upon him, have become interested through the work of the Institute, and very frequently ask very pertinent questions concerning the work of the Church and the nature of Christianity, and thus opportunities continually arise for explaining Christian ideals and the benefits derived from them. On one occasion Mr. Mortimore was asked to give an address at the memorial service of the County School Inspector, and in the presence of hundreds of students and teachers was able to present Christian teaching and ideals.

THE INSTITUTE HAS ITS INDUCEMENT TO ALL CLASSES:—  
The people reached by the Institute include students and

teachers from the Government Higher Primary and Middle Schools, as well as many visitors from country schools. These young men are attracted by the reading room, as well as by the games, which include alley board and many other inside games. The better class merchants and gentry, Government office clerks, managers, and small officials attend, until nearly all of the prominent people of the city have been met. During the time of the recent fighting the officers of the Northern army were regular visitors, and at the request of the military commander the latest papers and magazines have been sent to his headquarters. A great many travellers from Chengtu and Shanghai, while remaining in the city for a short time, have found their way to the Institute and expressed their appreciation of it.

NEWSPAPERS AND SPORTS ARE GREAT ATTRACTIONS:—As to the kind of work which appeals to these people, and which offers the attraction to them, a good assortment of daily papers is a great help, and since there is no other public reading room in Chungchow, that of the Institute is very popular. These men are very anxious to know what is going on in other parts of their country, as well as in other parts of the world. Lectures on hygiene and other subjects which have to do with the public welfare are very interesting to them, and many young men have been won by means of the free English Bible Classes. The students have also come to see the value of physical exercise. At first many of them would not be seen to run, and even yet too many of the teachers fear that exercise will cause the students to lose their learning, but slowly and surely such ideas are being dissipated. Just before the recent revolution a Football Association was organized which bade fair to be a great success, but operations were suspended by the fighting. While the Association was under the auspices of the Institute, members were admitted directly. Games were played on the Parade Ground.

MR. MORTIMORE AS MEDIATOR BETWEEN THE CONTENDING FORCES:—One result of the Institute and the friendships

made through its agency, was seen at the time of the recent fighting. At one time the city was occupied by a band of robbers, and the Northern soldiers were sent to drive them out and take possession of the city. Mr. Mortimore, being on friendly terms with all of the gentry of the city, they came freely to him to request that he should act as mediator with the Northern soldiers. Through his efforts an understanding was reached between the two parties, and the city saved from looting, or possibly from destruction. For this act the good-will of the whole populace, high and low, has been won, and the Church has apparently acquired a distinct reputation for altruistic effort, much different from the past. Mr. Mortimore says: "Our aim is to make the Institute a centre of light and help along all possible lines, keeping Christianity as the effectual means for attaining our end, and to this end Christians should be in every important office."

#### FOWCHOW GUILD.

A Young Men's Guild was opened in Fowchow on Nov. 27th, 1915, in the rented compound near the East Gate, where we hold our church services and also conduct our schools. Mr. Chang, the Principal of the Provincial Middle School, was elected President, while nearly all of the teachers of this school, as well as the County Middle School, have become members, and we have at present a membership of about sixty.

VARIOUS CONTACTS WITH LIFE:—We have a large reading room, with all the Christian Chinese magazines and papers, together with daily papers from Chungking, Chengtu, and Shanghai; and besides the papers we have a small library containing some of the most recent works translated into Chinese. This reading room is well patronized by men of all classes. We also have a game-room, with such games as pingpong, checkers, halma, go-bang, Chinese and English chess, etc. Good use is made of this room, and the members get a great deal of amusement learning the English games,



TEACHERS, EVANGELISTS, AND BOOK-SELLERS, FOWCHOW.

especially checkers and halma. There have been organized two classes in English, with an enrolment of about thirty, the son of the chief official being a member of one of the classes. Arrangements have been made to open a night school in the autumn, when we will teach Chinese Language, Arithmetic, Geography, Hygiene, and Sanitation, with plans to add Bible Classes as soon as practicable. We plan also to give regular lectures on popular subjects every second week.

A GREAT OPPORTUNITY FOR FRIENDSHIPS:—Our Guild has helped to break down prejudice by bringing people in touch with our work. When we went to the city three years ago, the better class of people seemed to despise the Church, and it was very difficult to get acquainted with them. The Guild has brought many of the business men, some of the officials of the city, among whom is the head of the Police, to us, and as they have seen the work which we are doing in our schools and church they have become our friends, and some of them now attend church. The people of the city, as they come to know us, are interested in our work, and are



now willing to assist us. It has also brought us in touch with the student body of the Government schools, who are fond of our games, as well as the books and magazines. As they become acquainted with us they in many cases become attendants at church, and during the past few weeks we have been greatly encouraged by the large numbers of the better-class men who are attending our Sunday services. The Guild has become one of our best agencies for bringing before the people life in its fullest, noblest, and truest sense.

#### KIATING GUILD.

In Kiating our Guild work has probably reached a higher degree of efficiency than in any other of our stations. Some years ago Mr. Quentin began his work among the gentry and business men in the centre of the city. At first there was no regular meeting place, and the work consisted mainly in winning the friendship of the men until such time as Mr. Quentin felt that he had a firm enough grip on the men to guarantee his organizing a society and in renting premises for the carrying on of Guild work. A large, spacious building was afterwards rented and fitted up for the work in such a way as to provide for the various channels of Guild enterprise. In the centre of the building is the main auditorium or church, where regular Sunday services are held, and where popular lectures are given. There are also school rooms, reading rooms, bath rooms, etc.

CHURCH, SCHOOLS AND GUILD WORK IN HARMONY:—The work really consists of three departments: The Church, the School, and the Guild. These are carried on side by side, and the efforts are fused together. The School is the Guild school, and the church the moral department of the Guild. Mr. Quentin says: "The avenues of approach to the Chinese are exceptional. Close acquaintance is gotten through the varied forms of work that a non-Christian man can do, and this close acquaintance is all that a Christian man needs for a chance to witness. There are also exceptional opportunities



MEMBERS OF THE KIATING GUILD.  
These represent many classes of citizens.

for social service. Having among your members the influential men of the city, it is easy to get them working along social lines. Clean homes and clean streets all belong to Christianity, and soon the opportunity for social service becomes an opportunity for Christian service."

#### CHENG TU Y.M.C.A.

CAPT. BRACE AND CHENG TU Y.M.C.A.:—Besides these Guilds already organized, beginnings have been made in other places, but property has not in every case been secured for the work. In this connection the Mission has also appointed a man, Rev. A. J. Brace, to the regular Y.M.C.A. work, and he is now fulfilling the duties of General Secretary of the Chengtu Y.M.C.A.

#### CHURCH GUILDS IN CHENG TU.

NEW GUILDS BUT GREAT EXPECTATIONS:—The Guild work of the Mission is comparatively young, and it is difficult to say what the results will be, but the prospects for good results are very bright, and we trust that under God's blessing it may be made a very effective means of realizing the Kingdom of God in West China. We would not neglect to mention that started by Mr. E. N. Meuser, and in his absence carried on by Rev. J. Neave in connection with his work at the First Church, Chengtu. This Guild, or Club, has a membership to date of three hundred and twenty. Also the one commenced by Rev. N. E. Bowles in connection with the initiation of the Sutherland Memorial Church work, with a very considerable membership also. Both these Clubs, or Guilds, are seeking to develop along the lines dealt with above, and are rich in opportunity for valuable work.

## EDUCATIONAL.

J. L. STEWART, B.A., B.D.

*Summary of a Quarter Century's Educational Effort  
Through the C.M.M. for West China.*

China, since ancient times, has divided her vast millions, theoretically, into four classes, namely,—scholars, farmers, mechanics and merchants. Thus education is exalted above agriculture, craftsmanship and commerce. Nor has this been a mere academic division. No nation has held more tenaciously the tenet that, “He who thinks must govern him who toils.” Accordingly, her rulers have for centuries been chosen by an educational examination system; and, as to be an official was the highest ideal of honor, wealth and power, it has naturally become the cherished ambition of parents for generations past to have some of their sons counted among the honored student class. Indeed, should a son succeed to high official standing, he brought wealth, honor, and power, not only to his parents and posterity here and hereafter, but bestowed equal honor upon lines of ancestors long since passed to the land of shades. Few incentives could thus be stronger, and few students have studied more strenuously than the scholars among the sons of Han.

SOME SOURCES OF STRENGTH AND WEAKNESS IN CHINA'S ANCIENT SYSTEM:—But though there was much worthy of honor in the hard work and real heroism of many of her students, there was also much to be disparaged in the system. It made its standards the thoughts of ancestors mainly, a thousand and more years before the Christian era. Even regarding these it laid the emphasis upon imitation, memory and orthodoxy, rather than upon truth, thought, and originality. Thus these ancient messages became emasculated, and moral tenets were too often but fine phrases to turn a

paragraph. Moreover, it came to look upon education as simply a test for official employment, and for the few,—not a cultivation of the best within each individual for fullest life and service in every stratum of society for all. No provision was made for the education of the masses, so that probably not more than three men in ten ever learned to read, and possibly, most dire of all in its detriment, half the population, the women, were left ignored and ignorant. What did a woman want with an education? She could never be an official!

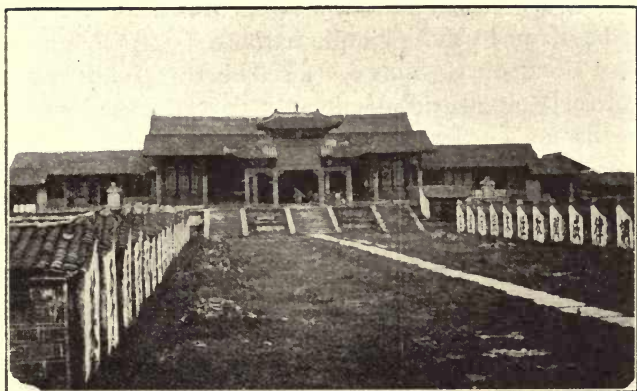
THE FOUR BOOKS AND FIVE CLASSICS, OR CHINA'S "BIBLE":—The content of the texts studied also left much to be desired. These comprised the Four Books and the Five Classics. A sentence regarding each of these will have to suffice. The Four Books are:—

THE GREAT LEARNING:—(1). The Great Learning, a book of about twelve ordinary pages in length, consists of two pages of text, said to be by Confucius, and the remainder commentary, by the philosopher Tsang. It discusses the ethical basis of politics. The text itself says, "What the Great Learning teaches, is to illustrate illustrious virtue, to renovate (or love) the people, and to rest in the highest excellence."

THE DOCTRINE OF THE MEAN:—(2). The Doctrine of the Mean is about forty-four pages in length, and was, according to tradition, written by a grandson of Confucius. Its opening sentences give the key to the book, "What Heaven has conferred is called the Nature. An accordance with this nature is called the Path (of duty)." The former is fixed and changeless, the latter "may not be left for an instant," Thus the Princely Man, following sincerely the Path, comes into complete accord with Heaven, others follow his example, and finally the "whole Empire is tranquillized."

THE ANALECTS:—(3). The third is the Analects, a book of about fifty pages. It consists of short sentences uttered at various times by the Sage, chiefly about virtue, with an illuminating section as to the philosopher's personal habits





EXAMINATION CELLS USED UNDER THE OLD EDUCATIONAL SYSTEM.

and deportment. Re the latter we learn that, "He did not wear anything of a red color. He did not eat what was discolored. Only in wine he laid down no limit for himself, but he did not allow himself to be confused by it. He did not eat much. When eating he did not converse. When in bed he did not speak. When in his carriage he did not turn his head quite round; he did not talk hastily; he did not point with his hands."

**THE WORKS OF MENCIOUS:—**(4). The Works of Mencius, the famous disciple who lived about two hundred years after Confucius, are about one hundred and seventy-five pages in length. Like his master, he lived in times of confusion, and sought to found a political system on morals. He taught that human nature was essentially good, and had unbounded faith in the common people, saying that, "Heaven sees as the people see, Heaven hears as the people hear." He proclaimed their right to oust unworthy rulers, and thus even to-day stands sponsor for righteous revolution.

The Five Classics are, briefly, the following:—

**THE BOOK OF POETRY:—**(1). The Book of Poetry contains some three hundred short poems, principally songs sung by a primitive people at feasts, in feudal halls, or among the fields. Confucius collected them, 'tis said, so now

most absurd political and philosophical interpretations must needs be given to these simple ballads.

**THE BOOK OF HISTORY:—**(2) The Book of History consists of forty-eight brief documents, covering the long history of the nation's rulers from the days of the great Yao and Shun, B.C. 2357, to the century before Confucius. Ancient rulers, by example and precept, extol filial piety and virtue, denouncing luxury and drunkenness.

**THE BOOK OF RITES:—**(3). The Book of Rites deals with ceremonials, etiquette, and customs in connection with courts, funerals, and various functions even of everyday life. It is a sort of Digest of Ancient Deportment, supposedly compiled by Confucius, and therefore the orthodox correct form for all time.

**THE SPRING AND AUTUMN ANNALS:—**(4). The Spring and Autumn Annals is directly from the pen of Confucius. It is a dry-as-dust record of events during the two centuries before and during his lifetime. A commentary by one Tso seeks to clothe the dry bones with lively incident.

**THE BOOK OF CHANGES:—**(5). The Book of Changes is an attempt by means of ancient mystic diagrams to divine and solve all problems of national and individual, speculative or practical life. It forms the basis of Chinese philosophy, and of much of the fortune-telling and geomancy of to-day.

**THE CLASSIC OF FILIAL PIETY:—**In addition to the above nine books, the former Chinese student was expected to memorize the three character classic, the one hundred family names, and the Classic on Filial Piety. The latter is a very commonplace series of conversations, presumably between Confucius and his disciples, regarding the origin and development of filial piety, but is of much later origin.

**SOME EXCELLENCIES BUT INADEQUATE FOR EDUCATION:—**From the above it will be seen that the content of Chinese education, though embodying many excellent moral maxims, and most praiseworthy in its purity, was none the less primitive and narrow. It lacked even such commonplaces as mathematics, geography, and the spoken language of the

people. Scholars who could repeat the above ten books and many commentaries, almost from cover to cover, knew often scarce how to reckon their own accounts, could not tell the provinces and capitals of their own country, and could not write the language they spoke daily.

EDUCATION AS AN EVANGELISTIC AGENCY:—Our first workers to West China, themselves college graduates, readily realized these defects in Chinese educational theory, methods, and content. Dr. Hart, who had spent many years in Eastern China, especially understood the veneration in which learning was held by all classes, and what an apology and power it might sway in the new propaganda. This is well brought out in his earliest letters on reaching the new field (1892):—

IGNORANCE APPALLING:—"The ignorance of the masses is appalling, and the indifference is more so. Here is a vast Empire, and only one or two newspapers published by the Chinese, and these seldom seen away from the open ports. It is a land without colleges or high schools, and without railroads." . . .

DR. HART'S EARLY APPEAL:—"There are about twelve millions of boys and young men in this province where Canadian Methodism is to be established. What are you going to do with these boys, all of them your brothers? I am sure you want them to know more than they now know. . . . The men and women of our party can reach but a few out of the millions. You must come to our help and send out many earnest, self-sacrificing young men,—young men who are willing to dare to do."

And again, "I am more and more convinced that the missionary's work is to be largely with the children. . . . To illustrate the importance of this work: While I pen these lines a dozen Chinese ladies and small girls are calling upon Mrs. Hart and my daughter, who would scarcely venture if this school was not here. We not only reach the ears of the children in the school, but everything said is retailed to their parents, brothers, and sisters.



OUR FIRST GIRLS' SCHOOL IN WEST CHINA.

“In the next reinforcement to this Mission, there should be one man sent to take full charge of the educational interests.”

THE APPEAL NOT ANSWERED FOR A DECADE:—Exactly a decade was to pass before the appeal in this last clause was granted, but in the meantime the small band of workers saw that schools were started, and managed with what measure of attention they could afford to give from multifarious other duties. It is the history of the founding and future development of this department of our work which chiefly concerns us in this section. In tracing its outlines we will endeavor, where possible, to let our workers tell the story. Naturally it has many fluctuations and discouragements, but the quality of its results ever aroused the highest of enthusiasm, especially among those who gave of their time, energy, and soul to the service.





OUR FIRST BOYS' SCHOOL IN WEST CHINA.

## THE FIRST SCHOOL.

The first party, Drs. V. C. Hart, O. L. Kilborn, D. W. Stevenson and Rev. G. E. Hartwell with their wives, reached Chengtu, in May, 1892. A small school was opened by Dr. Hart in the then rented residence compound at Pearly Sands Street, in February, 1893. Mr. Hartwell, writing early in the year, tells of its beginnings:—

A SNAP-SHOT OF THE FIRST SCHOOL:—"At the beginning of the Chinese New Year, on February 22nd, a school was opened upon the Mission premises. A Chinese teacher was engaged, on condition that he obtain fifteen scholars. Over forty pupils were registered at the close of the first month. From one to two hours are spent daily (by the foreign missionaries) teaching these children. A text-book containing the fundamental truths of Christianity is memorized in the school. Our duty is to explain the text, teach the Catechism, and instruct in singing. This has been, thus far, a most



satisfactory work. The boys are just at the right age to be influenced. The truths of Christianity are being imprinted on their minds in a manner that can never be erased. The outside effect is good. Every family that is represented at the school is naturally kindly disposed to the foreigner. The people passing our place know that we have opened a school for children who cannot afford to pay, and think kindly of us. It is a work that will tell in the future. Their assistance in singing in the public worship is of great value. Chinese boys and girls can be taught to sing very sweetly and correctly. In our regular prayer meetings four have, of their own accord, led in prayer. Two of this number are especially interesting, as we trust God has sent them to us to be laborers in his vineyard."

THERE WERE TWO GIRLS IN THIS SCHOOL:—Mrs. D. W. Stevenson, writing in April of the same year, shows that evidently not all those registered were in attendance, and gives a detail as to the number of girls, "There are over thirty pupils in the day school, two of whom are girls. It is considered unnecessary for girls to have an education in China. These attend service on Sunday as well as Sunday School, where they learn the catechism. It brings the tears to see and hear them as they sing 'Jesus Loves Me' and 'I am so glad that our Father in Heaven.'"

BOYS DECREASE BUT GIRLS INCREASE:—Dr. Hart, writing at the end of the year, shows the attendance further decreased, but the proportion of girls largely increased, also adding other interesting details of this first school. "We have already opened a school, with twenty-nine pupils, nine of whom are girls. The school opens at 7.30 a.m., prayers at 8.30. At prayers we have a Bible lesson. The pupils are bright, and learn with great eagerness. We trust that this may grow to be an institution of great influence in this section of the city."

THE TYPICAL SCHOOL WITH A NEW TRANSFORMING LEAVEN:—This little primary school had many points in common with the primitive Chinese schools scattered far

and wide all over the Empire. These were usually a single room, with a much bespectacled teacher, several shiny black or dirty, square-topped tables, each with four or more little bright-eyed, black-haired lads or lassies dangling their short legs from high backless benches, as they shouted away strenuously from dawn to dusk the names of numberless curious characters, the meaning of which they could not and would not be expected to know for many a year to come. But even from the first the missionary made his influence felt. Arithmetic was taught, a great advance on their old abacus system. Geography, with its maps and charts about the walls, gave wider conceptions of life. The Christian books, explained day by day as they advanced, made studies living realities. The ten commandments, the Lord's prayer, the Sunday School lessons, the catechism, introduced new and emphasized old truths; while singing and prayer voiced new visions and aspirations. Best of all, perhaps, the presence of the foreign teacher, with his optimism, enthusiasm, and sympathy, won the children's simple, yet loyal friendship, and they went out, whole-heartedly, the first real reformers, to break down the barriers of ignorance, indifference, and antipathy. Did space permit, many significant stories might be told showing the child's value to society in China, as influenced by these small Christian schools. They went forth to aid the singing in the churches, lead their parents and friends to reading rooms, lectures, hospitals, and preaching services, assist in spreading new ideas and new spirit in sports, entertainment, and social standards, or grew quickly to manhood to become leaders in newer and higher ideals of life.

OUR PRIMARY SCHOOL WORK READILY DIVIDED INTO TWO PERIODS:—Our primary school work has thus been in progress for twenty-four years. It readily divides itself into two periods of twelve years each, that is, the Pre-Educational-Reform days, of the Chinese Government, and the Post-Educational-Reform days. As details of this development in the different stations will be given by each

separately, only a general summary will be attempted here. Unfortunately reports being presented at different times of the year vary considerably, so that only approximate accuracy can be secured.

### PRIMARY SCHOOLS.

#### PRE-EDUCATIONAL-REFORM PERIOD: 1893-1904.

**TWELVE YEARS STRUGGLE AS TOLD BY STATISTICS:—**The work of this period may be briefly summarized in the following tables:—

Date	In Charge	Street	Teachers	Attendance	
				Chengtu	Kiating
1893	V. C. Hart .....	Yü Sha..... (Pearly Sand)	1	44	..
1894	G. E. Hartwell.....	Yü Sha.....	2	48	..
	V. C. Hart.....	Sî Shen Tsî....	2	52	..
1895	(Schools closed after May on account of riots.)				
1896	G. E. Hartwell.....	Loh Huen Chiao	1	29 (Girls given to W.M.S.)	
1897	G. E. Hartwell.....	Sî Shen Tsî....	1	50 (5 boarders)	..
	V. C. Hart .....	Peh Ta Kai....	1	..	22
1898	G. E. Hartwell.....	(as before)....	2	30 (9 boarders)	..
	V. C. Hart .....	" " .....	1	..	33
1899	G. E. Hartwell.....	" " .....	2	32	..
	V. C. Hart .....	" " .....	1	..	38
1900	(Closed most of the year owing to Boxer rising; Kiating kept going part time by native teacher.)				
1901	O. L. Kilborn (in Oc- tober) .....	.....	1	30	..
	Mrs. W. E. Smith ....	Peh Tah Kai....	1	..	43
1902	O. L. Kilborn.....	Sî Shen Tsî....	1	30	..
	Mrs. Smith .....	(as above) ....	..	..	35
1903	O. L. Kilborn.....	" " .....	1	20	..
	Miss Foster (W.M.S.) .	" " .....	1	..	36
1904	O. L. Kilborn.....	" " .....	1	23	..
	Miss Foster.....	" " .....	1	..	37

**DIVERS DISCOURAGEMENTS DID NOT DRIVE AWAY THE CHILDREN:**—From the above it will be seen that during these twelve years only two stations in our Mission were opened. School work was considered part of the propaganda, however, and a very essential part from the beginning. The attendance was in no case large, but that was to be expected. The wonder rather is, when one considers the rumors and unrest of those days, that children came at all. But come they did, despite these discouragements, and their enthusiasm and influence in the homes, the church, and the community is well attested by the workers during those days.

**TWENTY-NINE RECORDED EVEN AFTER THE RIOTS:**—Mr. Hartwell, in 1896, just after the return from the riots, and busy with building operations, writes, "Had there been time to give to the school work, it would have been as encouraging this year as last, if not more so. There have been twenty-nine pupils recorded. The grade of boys is better than formerly, and their work more satisfactory. [You will notice there is no mention of a girls' school. Upon Miss Brackbill's arrival the girls were handed over to the W.M.S.] Fortunately the teacher, who is now a Christian, and Mr. Lucas' boy, who is also a Christian, have been active in teaching the Bible, holding prayers, etc., and have somewhat redeemed the time which I was not personally able to give.

**THE EARLIEST CHRISTIANS WERE CHILDREN:**—"I omitted to emphasize the fact that the boy, who is at present boarding, has become an active Christian, takes part in the prayer-meetings, and, so far as I can see, lives up to his profession. His grasp upon the spiritual meaning of the Bible is deeper than very many of the older ones, while his knowledge of the Scriptures as to events, etc., is surpassed by few boys of his age in the Homeland. If our boarding school should be able to select similar boys, and be as successful in leading them thus early to Christ, it will prove a very successful method of raising up ministers for the Church. He has a little sister equally as bright, who is attending the girls' school. Three years ago these two little

mites, as they were then, came tremblingly into our school, our first scholars."

CONFIDENCE CREATED IN PARENTS THROUGH THEIR CHILDREN:—Dr. Kilborn, writing about the same time, shows some of the difficulties of those days: "While the people are spreading rumors to the effect that we eat babies, and therefore kidnap some and buy others for the purpose, there is a goodly number who continue to send their children to the day school and others send theirs to the hospital."

DR. HART PLIGHTS HIS FAITH IN SUCH SCHOOLS:—Dr. Hart, with his usual enthusiasm for education, writes in 1898 from Kiating, "The school work has been carried on rather more successfully than last year. Although the city, through a great part of the year, has been more or less excited owing to rumors of an unpleasant character, the attendance has continued to increase. We now have thirty-three pupils, and an average attendance of thirty. The teacher has been much interested in his work, and has been more than ordinarily faithful. The native classics are taught, and Christian books, geography, and the Sunday School lessons. I am of the opinion that day schools, properly conducted, will produce eventually as large results in China as in India, if not larger."

FIRST FRUITS FROM A FAITHFUL TEACHER:—Dr. W. E. Smith, returning to Kiating after the great convulsion of 1900, speaks with equal enthusiasm. "Our day school is a great success, owing to the more than usual faithfulness of the teacher. He kept the school open all the year the missionaries were away, and has now forty-three names on the roll, with an average attendance of over thirty. Mrs. Smith looked after the school very closely until the new year, during which time there were twenty-seven who missed not even half a day. The Sunday School lessons, catechism, and geography have been taught constantly. Besides this, I have lessons in English every Tuesday and Friday evenings, with ten of the most advanced boys."





PUPILS OF A BOYS' PRIMARY DAY SCHOOL.

DAYS OF SMALL THINGS BUT NO "RICE." SCHOLARS:—Those were indeed days of small beginnings. There is little spectacular to report. Most of the students were the children of the poor. No fees were charged in most cases, but on the other hand they were not "rice scholars" paid to attend; in fact, in Chengtu, in 1903, the report runs, "Each pupil has paid a small sum toward his tuition, thus ensuring much more regular attendance and better attention to study." The expense to the Mission was very small, each teacher costing only five or six thousand strings of cash per month, approximately four dollars gold. The buildings were also inexpensive, just adapted Chinese rooms and furnishings.

THE FIRST SEMI-FOREIGN SCHOOL BUILDING:—In Chengtu, after 1896, the accommodation was considerably improved by the erection of a semi-foreign school building attached to, and at the rear of, the church. Mr. Hartwell, who erected

the building, thus reports it: "This building extends from the back of the chapel to the wall (of the compound), over forty feet, and is fifteen feet wide. It has two stories, yet is not so high as the chapel. The upper story will be used for a dormitory, and ten boys can be housed without crowding. The lower story for the present will be used for schools, and possibly a part divided off for the teacher, who can thus have oversight over boys living on the place."

Thus in those early days, though schools were often closed, though the personnel of teachers and pupils changed constantly, and though but few graduated, real progress was being made. Missionaries were beginning to better understand their people. The people began to better understand the motives of the missionaries, and these little children were the chief means of both. Indeed it is not too much to claim that the unbarring of the long closed door of China to foreign influence was due to the fearless fingers of these first little friends. Some of these small scholars of two decades ago are now the chief preachers, teachers, and leaders of Christian work in the West. It is significant that the first two graduates of the Union University, Mr. Wu Shu-chen in Education, and Mr. Fuh Hia-yuin in Philosophy, are boys who have come up through the schools started in those early days.

#### POST-EDUCATIONAL-REFORM PERIOD, 1905-1916.

From time immemorial Chinese tradition has it that one of the duties of the ruler is to seek out men of merit to aid him in the government of the nation. Credit is given to the Emperor Tai Tsung, A.D. 627-650, of the great Tang Dynasty, for devising the most excellent system of securing such superior men. It was the well-known system of examinations. As worked out in later days, this consisted briefly in an examination open to all the scholars of each prefecture, in their own prefectural capital. Those passing this examination were given the degree of Bachelor of Arts



THE FIRST GRADUATES OF THE WEST CHINA UNION UNIVERSITY.

(Hsiu-Tsai). These examinations were held each eighteen months. From these the successful candidates next tried their ability at the great triennial examinations held at their provincial capital. To pass this test entitled each to the degree of Master of Arts (Chü Ren). From here those desiring further honors must go to Peking and there in the vast hall of ten thousand rooms try for the coveted degree of Ph.B. (Chin Si). After this there was still one higher test, when men won the exalted degree of Ph.D. (Hanlin).

AN EMPEROR'S FAMOUS REFORM EDICT, 1898:—For almost thirteen hundred years this system had been in vogue, sanctioned and sanctified by each succeeding dynasty and long generations of students. Then suddenly, in 1898, the Emperor Kwang-Hsü, in his enthusiasm for reform, issued a decree abolishing this time-honored system, and declaring, "The basis of education will continue to rest on the canons of the Sages, but at the same time there must be careful investigation of every branch of European learning appropriate to existing needs, so that there may be an end to empty fallacies, and that by zeal, efficiency may be attained. Parrot-like plagiarisms of shallow theories are to be avoided, and catchwords eschewed. What we desire to attain is the elimination of useless things and the advancement of learning, which, while based on ancient principles, shall yet move in harmony with the times."

REACTION, BUT AGAIN REFORM:—A *coup d'état* in the palace followed this so-called hundred days of reform, and the old Empress Dowager, backed up by the Conservatives, made the young Emperor a prisoner and his reforms but scraps of paper. But this reaction could not long withstand the spirit of progress. It made its last great effort and fixed its doom in the mad Boxer uprising of 1900. The Empress Dowager returned from her flight to the West, much chastened in spirit and ready for reform. The last examination under the old regime was held in 1903, when, here in Chengtu, over thirteen thousand B.A.'s from Szechwan alone gathered to compete for first place, though they knew that only about one hundred could possibly be successful.



OLD STYLE EXAMINATIONS ABOLISHED:—On September 2nd, 1905, a decree was issued by the Peking authorities abolishing these old style tests, and ushering in the new order of things based upon Western systems. Since that eventful date, despite many vicissitudes and vagaries, the soul of China, through her student class, has been open as not before to Christian education and Christian ideals.

#### THE WEST CHINA CHRISTIAN EDUCATIONAL UNION.

Naturally these signs of the times did not pass unobserved or uninterpreted by the Mission bodies of West China. They began to set apart men especially for educational work, and to make appeal home for others. It was, moreover, impressed upon many that the times demanded united action, as the task was to be one far too vast for dissipated energies. Accordingly we read that:—

UNION IN EDUCATION MOOTED BY THE MISSIONS:—"In December, 1904, at a meeting of the local missionaries held in Chengtu, it was agreed that the time had come when steps should be taken to bring about union in Educational Work; and in the spring of 1905 several Missions appointed representatives to confer with others on the subject.

A UNION UNIVERSITY ALSO URGED:—"A tentative outline of a scheme for the establishment of a Union University in Chengtu was presented to the Advisory Board of Missions in West China in May of the same year.

THE WEST CHINA MISSIONS ADVISORY BOARD SANCTIONS THE SCHEME:—"The subject of Union was considered by the Advisory Board and the Local Committee, and it was decided that union in Primary, Secondary, and Higher Education was possible. The various Missions in this province were asked to appoint representatives to further discuss the matter, and to formulate a more complete scheme of Union, which could be presented to the annual meetings of the respective Missions, and, when approved by them, brought before the Home Boards. In response to the above request seven Missions appointed representatives to confer on the subject."



THE MISSIONS APPOINT MEMBERS TO A UNION EDUCATIONAL COMMITTEE:—Our Mission, which had been in closest touch with the movement from its inception, appointed three representatives, Revs. G. E. Hartwell, J. L. Stewart and Dr. O. L. Kilborn, and our W.M.S. two, Misses Brackbill and Swann. These, together with the representatives of the American Baptist Foreign Missionary Society, Church Missionary Society, Friends' Foreign Missionary Association, Methodist Episcopal Mission, and London Missionary Society, constituted themselves the "Union Educational Committee of West China."

THE COMMITTEE OUTLINED ITS PLANS:—This committee drew up a scheme of Primary and Secondary Schools, divided the former into a Junior and Senior Grade, arranged a tentative course of study, a system of examinations, and outlined a "Proposed Scheme for a Union Christian University." It further requested the Missions in the West to

(1) Approve the principle of Union in Education in general;

(2) Approve the idea of Union in Primary and Secondary Education as outlined;

(3) Appoint a representative on the Committee for Primary and Secondary Education;

(4) Recommend to their respective Boards the participation in a Union Christian University for West China, in some such manner as presented in the outlined scheme.

THE C. M. M. CONCUR:—Our Mission at its annual meeting considered these requests, and duly appointed its representative, who reported at the first annual meeting of the Union, October 15-19, 1906, that, "The Canadian Methodist Mission is quite in accord with the scheme for co-operation in Primary and Secondary Education. In regard to college work, some such scheme of federation as has been outlined has been favored by the Mission."

IN HARMONY WITH GOVERNMENT STANDARDS:—As the Chinese Government had during the year, under expert advice, issued a complete system of grading and curricula

for Primary and Secondary Schools, the newly formed Union decided for the sake of harmony and other reasons to follow the Government regulations as far as possible. The result was the division of the schools into Lower Primary, Higher Primary, and Middle Schools, and the adoption of the following courses of study:—

*Lower Primary:* Five years' course:—Religious Knowledge, Chinese Classics, Chinese Readers, Arithmetic, Chinese History, Geography, Elementary Science, and English (optional).

*Higher Primary:* Four years' course:—Religious Instruction, Chinese Classics, Chinese Literature, Arithmetic, Algebra, Geometry, Chinese History, Geography, Studies in Elementary Botany, and other sciences, Drawing, English (optional).

*Middle Schools:* Five years' course:—Religious Instruction, Chinese Classics, Chinese Literature, English, History, Geography, Algebra, Plane Geometry, Physical Geography, Botany, Physiology, Geology, Chemistry, Physics, Zoology, Drawing.

**SOME CHANGES TO THE PRESENT SYSTEM:**—According to the Chinese Government system, graduates of the Middle Schools (approximately the same as our Canadian High Schools), were admitted to the University, where they pursued a four years' course. As the Government requirements for university courses were rather elaborate, the required courses were not at first adopted by the Union University. In 1912, following the Revolution, the whole scheme was considerably modified by the Government. Lower Primary schools called for a four-year course, Higher Primary for three years, and the Middle Schools for four. Thus each lower grade was shortened by one year. These three years were then added, after the Middle School grade, in what was called the Preparatory or Junior Division of the University. The University Course Proper or Senior Division was also reduced to three years, and certain post graduate years added. At present the whole Government scheme is

followed in general outline, as to grading and curricula in all departments of our educational work, from the primary schools to the university, we reserving to ourselves the right to add certain subjects, such as the study of the Scriptures, and also our own emphasis upon the various requirements.

EFFECTIVE WORK OF THE EDUCATIONAL UNION:—The Educational Union has thus been in existence for over ten years, and has greatly aided in strengthening our work. In addition to its regular work of prescribing courses and textbooks, acting as examining body for the various grades of primary and secondary schools, and acting as clearing house for educational ideas, it has of late years done much to aid in the training of teachers. It also conducts Local Associations, inspects schools, holds an annual Educational Association, as well as an annual business meeting. Together with the Union University, it forms a Board of Education which has a general oversight of all educational work carried on by the Missions in the three provinces of Szechwan, Kweichow, and Yunnan.

UNION OFFICERS:—Since 1913, Rev. E. W. Wallace of our Mission has been released, by special request of the Board of Education, from the work of our Mission, and devotes his time largely to the duties of General Secretary, which office for the present includes that of Registrar, Treasurer, Supervisor of Schools, and other important duties. Others of our Mission who have aided the Union officially are: Secretary-Treasurer, and Registrar (1907), J. L. Stewart; (1908) O. L. Kilborn; (1909) E. J. Carson; (1912) P. M. Bayne.

#### PRIMARY SCHOOLS, 1905-16.

Through the triple influence of Government Reform, the establishment of the Educational Union, and the setting aside of workers especially for educational work, our schools began to make rapid progress. Space cannot be given to the publication of complete lists of each year's advance. The record of alternate years for these primary schools is as follows:—

## THE DAZZLING DEVELOPMENT OF A DOZEN YEARS:

- 1906—Lower Primary Schools at Chengtu, Kiating, Junghsien and Jenshow.  
Total registration, 189.
- 1908—Lower Primary Schools also opened at Tzeliutsing and Penghsien.  
Total registration, 389.  
Higher Primary at Chengtu. Registration, 16.  
Total registration, 405.
- 1910—Luchow and Chungking opened. Lower Primary Schools, 55. Higher Primary Schools, 4. Total registration, 1,613.
- 1912—Owing to the First Revolution, which broke out in August, 1911, many of our workers left on furlough, and did not return until the autumn of 1912.
- 1914—Schools carried on in addition to the above at Chungchow and Fuchow.  
The record for the year is:—

	Number.	Boys.	Girls.	Total.
Lower Primary Schools .....	50	1587	418	2005
Higher Primary Schools .....	11	184	....	184
	<hr/> 61	<hr/> 1771	<hr/> 418	<hr/> 2189
1916—Lower Primary Schools .....	86	2691	398	3089
Higher Primary Schools .....	14	390	8	398
	<hr/> 100	<hr/> 3081	<hr/> 406	<hr/> 3487

(These figures are exclusive of the girls in the W.M.S. Schools.)

WHAT THE RECORD REVEALS:—Thus, from 1904 to 1906, the school attendance more than trebled. From 1906 to 1908 it again more than doubled. From 1908 to 1910 it almost quadrupled, and since the revolution to 1914 almost doubled again; while during the last two years, 1914 to 1916, we have a gain of 1,300. In brief, we have increased in primary schools alone from 2 to 100, or from an attendance of 60 in 1904 to an attendance of 3,487 in 1916, i.e., 5,700 per cent. in twelve years.

## HINDRANCES TO PRIMARY SCHOOL WORK.

This progress is all the more remarkable when we consider the difficulties that have had to be overcome. The chief opposition during the first period was naturally the indifference, contempt, and open antagonism to everything foreign. What could the foreign barbarians have to teach the Celestial

Empire? And who, with any self-respect, would demean himself and risk the ruin of his offspring by sending them to such beings of no reputation, teachers of heretical views, and tricksters in strange magic and medicine? Such distrust and disgust could not die down in a day, and naturally much of this same antagonism has held sway during this later period also. Even to-day the average Chinese student will without doubt, other things being equal, prefer his own government school to that of the Mission establishment. It is only as the Christian school shows its real worth, by giving something that the other cannot give, or by giving something better, that our schools have gained what measure of success they have. In addition to this natural prejudice to the foreigner, and to his religion, prejudices still by no means dead, mention should be made of such general hindrances as the following:—

1. INCOMPETENT TEACHERS.—It is much to the credit of the Chinese that early in the educational reform period such great firms as the Commercial Press, and others in Shanghai, sent forth some really excellent text-books, not perfect indeed, but well adapted by selection of subjects and grading for the needs of the times. The securing of appropriate teachers was a much more difficult problem. The old-type teacher was almost invariably too much wedded to his former methods of memorizing and haranguing, to become a real teacher and educator. Even where willing to try, he found the content of the new knowledge so utterly foreign to his former mental channels that it was usually quite impossible to adapt him to the new system, to say nothing of catching its spirit. But to suddenly raise up a generation of new teachers was an even greater impossibility, so that there seemed nothing to do but use the most adaptable of the old style men until something better could be found, and our schools have suffered as a consequence. Even where, here and there, by dint of much personal effort on the part of the foreign worker, a teacher of the old style began to show signs of real ability, there was not infrequently the discouragement of finding that he had secured a similar position in some government institution at a liberal advance in salary, or used the school simply



as a stepping stone to some other place of preferment. This problem is still acute, but is, as we shall note later, being greatly helped by a new generation of students and by efforts at Normal training.



FACING LIFE WITH CHRISTIAN IDEALS.  
Twenty-four graduates of the Jungshien Higher Primary School who have recently been baptized.

2. INSUFFICIENT SUPERVISION.—Next in inefficiency to that of the incompetent teacher has been probably the lack of proper supervision on the part of the foreign worker. He had not infrequently too many irons in the fire. He was in many cases pastor of several churches, builder of structures he had never attempted before, a newcomer in a land of

strange characters and characteristics, and burdened with scores of duties small and great which only the missionary knows. Added to this, though he had the knowledge of the subject to be taught, the worker was himself far from being an expert upon educational matters, and even had he studied such things in Canada, he soon found that China was quite as distinct in its problems as in its people.

Much has been done to remedy this by the setting apart of men specially for educational work, and by the study of education and educational methods by our workers while on furlough. The Educational Union is also constantly collecting and disseminating educational experience, while a splendid series of charts and reports published by the Mission furnish a series of checks upon schools and teachers scattered about the stations.

3. LACK OF CONTINUITY.—Another difficulty has been the lack of continuity. This has been seen in the change of the foreign worker, who, through furloughs, pressure from other departments and other exigencies of the work, has too frequently been sent from field to field, or from one department of work to another for the good of the work. Another unavoidable element in this respect has been the teacher, as mentioned above. Too frequently teachers have been changed at the beginning of each term, or even during the term, and the schools have greatly suffered thereby.

More serious still has been the lack of continuity among the students, to which the above causes have greatly contributed. Schools have continued to increase in numbers, but too frequently the personnel of the students was not the same. Much of this was also due to the "tramp" habit among the students. Education in the modern sense being untried, they rambled from school to school in the hope of discovering some reputed benefit, or finding some short cut to the new knowledge. Recently this has improved somewhat, and the new regulations, as adopted by the council of 1916, at Luchow, by which scholarships are offered to the brightest students in the lower, higher, primary and middle schools should aid greatly.

4. INADEQUATE PLANT.—A serious handicap has been our lack of buildings and equipment in general. This has been in the main due to need of funds from the Homeland, where, though the Church has given most generously, our needs have ever outrun our supplies. It is not expected that the Home Base supply funds for schools in all parts of our field. In many of the smaller villages and market towns, it would seem wise that we struggle along with even semi-equipped schools, and await the time when the people will themselves supply the funds. But we should at least have reasonably well-equipped buildings in our central stations. They are needed for the sake of the work that is to be done, if that is not to be robbed of half its efficiency, and many of our students die from unsanitary and other conditions. They are needed if we are to keep pace with the government, which at least in its larger centres has secured many large and commodious buildings for its use. They are needed if Christianity is to maintain its claim as leader in all progress for education and social betterment, as well as religious theory. So far we have but one school building erected for primary school purposes, namely the semi-foreign one in Junghsien. All others are old Chinese dwelling houses, halls and shops adapted as best economy and circumstances can, for the all important work of education. This need of buildings is most urgent.

5. DISTURBED CONDITIONS.—We have naturally been hindered also in our work by the many riots and revolutions which have marked these years. During the first twelve years, riots, as we have seen, were most common. Even those which did not occur in the immediate vicinity naturally had their effect upon the school attendance. Of recent years revolutions in some part of China have been almost constant, and Szechwan has had possibly more than any other centre. We have had the Railroad League risings in the summer and autumn of 1911, followed by the Revolution, which extended well into 1912. In 1913 we shared in the recent Revolution. In 1914 we had an outbreak from the Tibetan border, and throughout 1915 local robberies were still everywhere

prevalent. This year, 1916, has brought the third Revolution, and the overthrow of President Yuan and his Monarchical party. All this has had its effect, breaking up school work, as in 1911, in the middle of the year, or in the midst of examinations, as in this year. But despite this the work has progressed, and we feel that we only need peace for a few years to find our schools overflowing with students.

#### SUBSIDIARY SCHOOLS.

This development of our primary schools has been a leaven to stimulate many other educational developments. Thus we have had our night schools in various centres, but especially in connection with the Press, in Chengtu. Here some excellent work has been done, and not a few of the students have taken the examinations in connection with the Educational Union. One of the former press boys is now a graduate of the Junior Division of the University, and is out teaching in the Union Middle School at Chungking.



THE KINDERGARTEN AT CHENG TU.  
Conducted by Mrs. Plewman.





THE KINDERGARTEN AT KIATING,  
Conducted by Mrs. Quentin.

KINDERGARTENS:—For a number of years prior to her departure on furlough in 1915, Mrs. Plewman conducted a splendid kindergarten in Chengtu for the children of the evangelists who were attending Bible School. In this work no pains were spared to make the school efficient and up to date. At no small expense to herself, Mrs. Plewman built a very picturesque straw thatched school room, and supplied it with an excellent stock of kindergarten requisites. Among these were adaptations of the famous Montessori method. It is hoped that Mrs. Plewman will again take up the work on her return. A few street children were also admitted.

THE KIATING KINDERGARTEN:—A somewhat similar work has been carried on, on an even larger scale, by Mrs. Quentin in Kiating. A recent letter tells the story best: "The Kiating Kindergarten was opened in September, 1915. We have just one teacher to assist the foreigner in charge, as our present quarters are too small for more than one group of twenty. Last year we had twenty-four on the roll, namely, eleven girls and thirteen boys. This year our fee is one dollar per term, as most of the children are from wealthy homes, but where the parents cannot afford it we lower the fee to suit circumstances. . . . Our hours are from 9 to

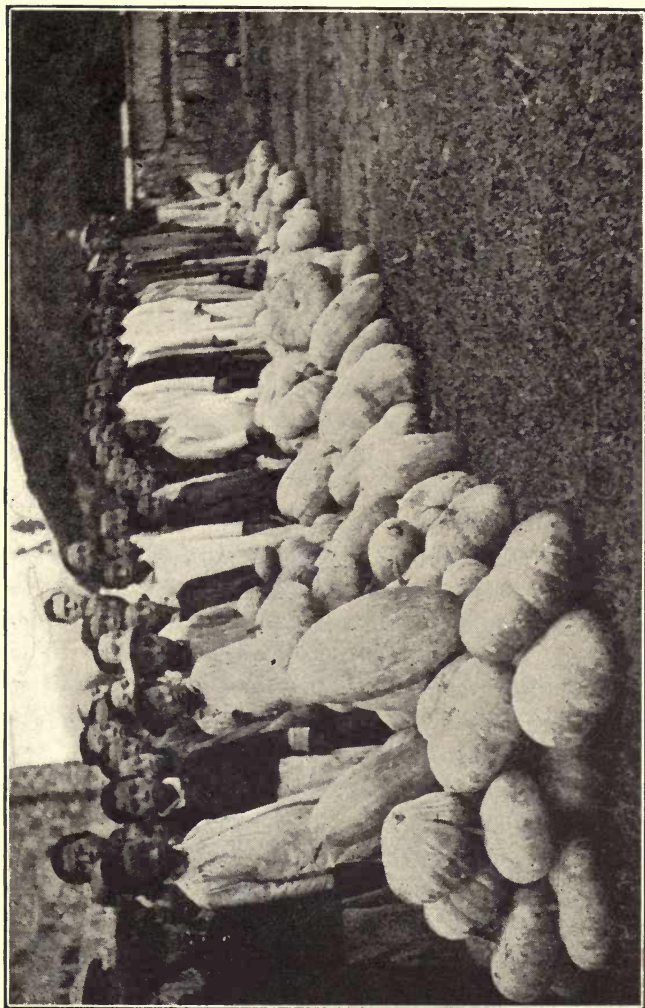


12, five days of the week, and on Sundays we gather at the central church.

HOW THE WHOLE CHILD IS STIMULATED:—"The children are taught handwork of all kinds, including paper-cutting, folding, weaving, sewing, moulding and making of many objects of interest. Kindergarten gifts are given at play-time to develop their sense of form and inventive faculties. They are also taught easy Chinese characters, very elementary drawing with crayons, hymns, songs, games, and stories drawn from the New and Old Testaments, from history and from nature. Not infrequently we ask them to act these stories to impress them, and develop their imaginations. . . . We teach cleanliness about the room, the children helping to sweep the floor and tidy up after the handwork is over, also personal cleanliness, each child having its own face-cloth and tooth-brush, and little white apron. . . . Interest in nature is developed by planting seeds, and expecting each to tend them and watch them grow. Thus we strive to bring these children into a cheery, beautiful atmosphere of love and interest, where we may train their muscles along with various senses and faculties, imparting to them the social instincts and instilling simple gospel truths, leading to the worship of their Heavenly Father.

PARENTS ARE PLEASED:—"Parents tell us how pleased their children are to come to the kindergarten. Some have spoken of how their children insist on saying grace, others mention the songs they sing, and during our footbinding campaign at least one mother told me she was going to unbind her little daughter's feet. We pray that some impress may be given to these little plastic souls that will help in the coming years and the long eternity."

THE PROBLEM OF ASSISTING POOR YET WORTHY STUDENTS:—One of our serious problems in connection with Church development has been the need for assistance to the families of our members and other poor people. This has been



THE JENSHOW BOYS ARE PROUD OF THEIR CROPS.

Industrial Schools emphasize the dignity of work and self-help.

especially difficult when it came to the education of their children. To place all children of Christian parents in school and develop them as far as possible in leadership seemed but a proper conservation and cultivation of our resources. But to place such children in school meant in most cases the assuming of their support in whole or in part. A Loan Fund to students was early established, and has done much to aid worthy boys, they, after graduation or at such times as the Mission thought fit, going out to teach or preach, and thus repaying their indebtedness. But this has its drawbacks. It fosters in some a spirit of dependence, of a desire to get much and give little in return, and loads a boy with debt—a big handicap at the beginning of life.

**A SELF-HELP SCHEME SUGGESTED:**—It became more and more evident to all that some scheme should be devised by which these boys might be able to pay their own way, at least in large part, as they proceeded with their studies. A paper by Mr. J. R. Earle, at the Council of 1913, gave a lively incentive, and since then the work has been taken up in a number of our stations in various ways. In most of our stations, however, the idea is just beginning to be applied.

**A START MADE IN JENSHOW:**—In Jenshow a plot of about five acres has been purchased just outside the south gate, and there Mr. Soper has been busy developing various sorts of self-help schemes. The boys of the school study in the usual way until about four o'clock, then they march through the town to the "farm," where they may be seen hard at work.

**ATTEMPTS AT ATTAINING THE IDEAL:**—"What are we doing at Jenshow to carry out this ideal of self-help? At present our main line is agriculture. We have divided our land into sections, three boys to a section, a big boy, a medium-sized boy, and a small boy. Each class of three boys is given sufficient implements to work the ground allotted to them. These consist of hoes, knives, buckets, carrying poles, etc. The profit to the boys from our first

term's work was eighteen thousand cash (\$5 gold). In the second and third terms together they netted ninety-six thousand cash. Small vegetables, corn, peas, wheat, potatoes, flowers, and trees are all cultivated successfully. This year we are systematically draining the land, which will increase the fertility at least ten per cent. We are now making our own hand-made cultivators, which one boy can push.

EXPERIMENTING ALONG MANY LINES:—"We have also started cotton preparation, turning the locally grown cotton into absorbent cotton. This is a long, intricate process. This summer we kept two boys at work till we demonstrated its practicability. We have now more orders than we can fill for some time. They also make the cardboard or strawboard, and use it to make the boxes to contain the cotton. Other lines of work are in the experimental stage, such as the making of soap, etc., but cannot be spoken of now. We also raise hens, pigs, oil, nut and fruit trees, but these, too, are in the experimental stage. Even the Chinese hen sadly needs civilizing to bring her up to the standard of the Canadian chick as a layer."

OTHER DEVELOPMENTS IN JUNGHSIEN:—In Junghsien, Mr. Batdorf, whose home is in California, has been making some experiments along the lines of selection of seeds, growing of fruits and flowers, and introduction of foreign varieties of vegetables, etc. Again a few extracts from a recent paper will best illustrate the work done: "Self-help in Junghsien had a small beginning, because the ground is small and the supply of seeds still smaller. However, last spring we sold turnips, cauliflower, red cabbage, onions, celery, roses and grapevines, here, in Tzeliutsing, in Jen-show, in Chengtu, in Chungking, and even as far afield as Litang in Tibet. The little plot of ground we have here would be quite a boon to four or five students raising foreign vegetables for sale (we have nothing native on the place except fig trees), but we have about thirty boys all eager to garden, so we must get at something more remunerative than

simple vegetables. So we are turning our garden into a nursery, and trying to supply berry and grape vines, young fruit trees and rose bushes, and also going in for seed farming. That the Chinese appreciate our work is shown by the buying by the farmers here of a few hundred plants of cauliflower, red cabbage, and Brussels-sprouts. As an illustration of what may be done, one of our boys has twenty rose bushes growing on a patch two by five. We sell these at 20 cents Mex. (10c. gold) each, so the boy has \$4.00 worth of roses on his small plot. I have no doubt it would be possible to raise sixty or more roses on that small piece. In another little plot we have rows of grape roots. One row is four and a half feet long and contains about twenty cuttings. Rows can easily be placed only a foot or so apart, and so yield \$40.00 worth of grape roots per plot of ten feet square. The raising of seeds is so far more uncertain and difficult owing to the climate, the long time for ripening, and disaster from insects and fungus growths."

**SELF-HELP FOR GIRLS IN CHUNGCHOW:**—In Chungchow, Mrs. Mortimore, with Mrs. Kern, and later Mrs. Burwell, have been busy developing self-help for the girls. If anything, this is more needy than in the case of the boys, as parents are less inclined to help, and they cannot go out to help themselves. Here again the industrial work is in addition to the usual studies. Mrs. Burwell reports present conditions as follows:—

**WHITE WORK REQUIRES WHITE HANDS:**—"There are eighty girls now attending. Of these, fifty-six are doing crocheting, but only about thirty produce enough to earn a little money. They are also taught to knit, and most of them are doing very well. This industrial work demands a standard of cleanliness, so that the girls have much less skin disease than formerly. Their hands must be clean to keep the thread and work white. Doing this has been an inspiration to cleaner clothes, and so meant better health generally. We also teach, in addition to other studies, singing, music, and have one half-hour of calisthenics daily."



THE EXPERIMENT WILL BE EXTENDED:—Thus a start, and a successful one, has been made in self-help for boys and girls which is proving beneficial, not alone financially, but in health, in studies, and in character building. It is hoped to extend this gradually throughout the Mission and probably even in the Middle School and the University.

#### INDUSTRIAL EDUCATION.

Closely akin to this development along the lines of self-help has been the ramification out into industrial education. This has been done chiefly by our married ladies. As another section of our history will deal with this development under women's work we need mention it but briefly here. Many have done much to aid the poorer women of their neighborhoods to read, assisted them in the study of the Gospel, and made their home life more livable. One or two attempts to aid them in making a living, and at the same time introduce foreign designs and methods, may be given:—

*In Chengtu*, Mrs. J. E. Thompson, before furlough in 1916, had for some years a class of sewing women. An expert designer herself, she has succeeded in introducing many clever little adaptations and touches to the benefit of Chinese children's clothing, also foreign designs and stitches in crocheting and embroidery. Religious education went hand in hand with this, and the women learned to read the Scriptures, to sing, and attend religious services.

*In Jenshow*, Mrs. F. F. Allan and others have had a class of about sixteen women. "All women are taught to embroider, some just to do blue thread work. Several use the machine. An effort is made to have the work kept clean. This means clean hands and clothing. As soon as they arrive at 7 a.m. in summer, and 7.30 or 8 a.m. in winter, we have morning worship for half an hour. From 1 to 2 p.m. each day we study the Bible, generally the Sunday School lesson. Hymns are also memorized, and the Beatitudes and Ten Commandments. Every Friday they attend the Women's classes at the church under Mrs. McAmmond. The

effect has been the development of a conscience against telling untruths and stealing thread. Their health has been much better, owing to regular work and food. Some of their children have come to our schools. Two of the husbands have broken off opium in our hospital."

Thus in these stations and others the work of education is enabling these poorer women to make a living as a preliminary to the greater end of making a life.

#### THEOLOGICAL EDUCATION.

The great hope of raising up a cultured, zealous and effective Christian ministry from the Chinese Church has naturally been with our missionary body from the beginning. Much time was spent in prayer and private teaching of individuals deemed to be worthy, and many disappointments came to test the faith of our pastors, as too often these "on trial" proved untrue. But the number of those found worthy after much testing gradually increased, until it was felt that special classes should be opened. This, in addition to developing the better element, would give further opportunity of weeding out the unworthy.

**FIRST THEOLOGICAL CLASSES IN 1905:**—Accordingly in the autumn of 1905, the first beginning of theological classes was made. The records as they appear in our annual reports are interesting:—

Mr. Hartwell reports: "From September to November a bright class of native evangelists was formed into a theological school, and took their first course. Mr. Mortimore, Mr. Stewart and myself make up the staff. The advantages of these three months of training were evident wherever these men were sent. Good results have followed their efforts."

Mr. Mortimore writes: "Together with Mr. Hartwell and Mr. Stewart, a share in the training of the native preachers has fallen to me. Two sessions, one in the fall, another in the spring, were held, when instruction was given



EVANGELISTS AND WORKERS OF CHUNGCHOW DISTRICT.

The purpose of our theological training is to raise up a native ministry in China.

to a total of twenty-five students. My work was the training in the principles of homiletics. Each afternoon these young men were appointed to go to the street chapel to exercise their gifts, and as often as possible I spent a while there listening to them, and judging their ability. Then from three to four a formal lecture was given."

**TWENTY-FIVE STUDENTS:**—Mr. Stewart supplements these: "In the theological classes there has been an aggregate of twenty-five students. Of these, however, possibly only ten can be said to purpose entering the ministry. All have attended classes, eight in the autumn, seventeen in the spring term (1906), in the following,—Arts (in addition to

theological subjects), namely, Arithmetic, Geography, Astronomy and History. . . . It might be added that the aim is to divide the theological students into two sections, each being one term out and in alternately, thus keeping the field manned, and giving an opportunity to make their knowledge practical by preaching."

**THE AIMS ATTEMPTED:**—Thus from the beginning the aim of the Mission was not only to give to these leaders a training in essential theological subjects, but also to broaden their sympathies and horizon by studies in the humanities, and to see to it that they were thoroughly tested by practice as well as by precept.

**SEPARATING THE WHEAT AND THE TARES:**—It would be interesting, indeed, to tell of the men from all classes in life who have come to these theological classes, of the weak who have fallen by the way, and the many who have come up out of great tribulation to their present status, tested, tried and trusted by our missionaries as we would one of ourselves. The first class of eight mentioned above will serve as illustration of many others. Of these eight, one was dropped for dishonesty in the handling of funds, but, repentant, still serves the church and Young Men's Christian Association in Chengtu. Another got into serious debt and complications on money matters. He went over to a rival organization. A third, after long testing, was dropped for idleness and inefficiency. He is now teaching. A fourth became ill some three years ago, and is now retired and partially supported by the Mission. The other four have completed their theological work, finished the subjects required in the four years High School course and some subjects in the University, and will, it is hoped, together with some loyal workers of the old London Missionary Society, come up for ordination at the end of this year. These eleven years have, with the aid of the Spirit of Truth, wonderfully transformed their lives, and they now go forth strong sons of God, fitting and fruitful leaders of men. Their names are worthy of record. They

are: Loh Shang Fan, ex-teacher; Yang Chwen Lin, ex-merchant; Tan Ko Chiu, ex-physician; and Liu Shuen San, ex-teacher and leader of litigation, to-day an orator of rare ability in the cause of Christ.

**THE PRESENT COURSE:**—Our course at present still calls for eleven years. It is divided as follows:—

*Two years as helpers.* The first is spent on circuit, when, in addition to certain preliminary Biblical subjects, candidates are expected to complete the examinations for entrance to Middle (i.e. High) School. The second year is spent in college, when, if the candidate succeeds, he is sent out again on circuit with the standing of an Evangelist.

*Six years as Evangelists,* spent as follows,—two years on circuit, two in college, and then two more on circuit. During this time a prescribed course is followed for each year. While in college he continues his work in the Middle School, taking all the subjects with the exception of English. If successful at the end of these six years, he is advanced to the rank of probationer and sent again to college.

*Three years as Probationers,* spent thus,—two years in college and one on circuit. By the end of this period he has completed the Middle School course and taken a year in the University on selected subjects. In theology, the subjects covered include all those usually given in our best institutions at home, with the exception of Greek and Hebrew, and also include many books on biography, history, and Christian culture.

*The number of men at present pursuing this course* are as follows:—Helpers, 15; Evangelists (Class I) 5, (Class II) 8, (Class III) 4, (Class IV) 7, (Class V) 7, and (Class VI) 9; or total evangelists, 40; Probationers, 13. That is, we have a total at present of 68 men in preparation for the Chinese Christian ministry, not to speak of certain boys in their teens now pursuing their studies in the schools and university who are volunteers, and will enter the service later.



UNION IN THEOLOGICAL TRAINING:—At first our theological work was carried on by our Mission workers alone, but since the union of the middle schools and university in 1909-10, we have conducted a federated work on the West China Union University campus, in conjunction with the Methodist Episcopal Mission, the American Baptist Foreign Missionary Society, and the Friends Foreign Missionary Association. At present, of the forty-three students in this Union Bible School, thirty-one belong to the Canadian Methodist Mission. Our present contribution to the staff consists of part time by Mr. Carscallen and Mr. Stewart, and Mr. Brecken.

SUPPORT IS STILL LARGELY SUPPLIED FROM FOREIGN SOURCES:—Salaries paid to these Chinese evangelists mostly come from the Mission, and so far local support has been but imperfectly developed. They receive about seven dollars Mexican (\$3.50 gold) per month as helpers, and gradually advance to about twelve dollars (\$6 gold) as probationers. While at college these sums are reduced, but support for their wives and children is also provided. It is expected that salaries will be considerably increased at ordination, and that the Chinese Church will contribute a fair share.

A RAPID AND SPLENDID ADVANCE:—Thus, though the first half of this quarter century of effort found us with practically no Christian leaders from among the Chinese people, the second half has been marked by a rapid and splendid advance. Needless to say, every effort is being made to see to it that these men are men of spirit as well as of learning, for as are the roots of to-day, so must be the fruits a hundred years hence.

#### SCHOOL FOR EVANGELISTS' WIVES.

There is no rule in our West China Mission which says that men shall not marry before ordination, so when our evangelists came to college they brought their wives and families with them. This soon led to housing them in one

compound, and that to the suggestion that they be taught certain essentials of hygiene and Bible study. All this in time developed into classes. So since the year 1908 we have had a "School for Evangelists' Wives," This has now a full five years' course for the years while their husbands are in college, and includes, in addition to the Bible and religious topics, such subjects as housekeeping, hygiene, care of children, music and pastoral visitation. This is almost wholly under the direction of a committee of our married ladies, and is a very vital part of our propaganda. Mrs. Carson will soon devote all her time to this important work.

#### NORMAL TRAINING FOR TEACHERS.

Naturally the one great essential of the whole system of education which we have sought to foster is the Chinese teacher. Early in our history, when there were but one or two primary schools, the teachers taught little but Chinese subjects, so the problem was simple. Then, too, the teachers were few and might be called in during the evenings or at other intervals and instructed as to both the content and method of imparting a few subjects of Western knowledge. As time went on, however, the problem became more and more difficult, and the need of special emphasis upon normal training more imperative. Accordingly, we find the union committee of our own and other Missions, as early as 1905, recommending regarding this need:—

NORMAL TRAINING EARLY URGED:—"Combined and individual action is recommended, with a view to the establishment of Normal Colleges, or where this is not possible, then the formation of a normal class in secondary schools, to enable the graded examination and certification of Chinese teachers."

EFFORT AT FIRST SOMEWHAT SPORADIC:—Effort along this line was somewhat sporadic for the next five years. In the interim, movements were inaugurated for the establishment of more permanent colleges, but most of the work was

confined to small classes in connection with the middle schools. In 1910, however, a good advance was made. Then, we read:—

ONE OF THE EARLY EFFORTS:—"Normal work for men teachers had been carried on in three places during the year, namely, at Lanchwan, Chungking, and Chengtu. The Lanchwan school, in the new Canadian Methodist Mission (former London Missionary Society) district, was planned by the late E. J. Carson to meet the needs of the large district under his care. At the time he was taken sick he was busily engaged in preparation for it. After his death, his evangelist, teacher and friend, Mr. Liu Shuan San, offered, with assistance, to carry on the work of the school, jointly with Mr. Chang Chuen Ruh, a young preacher with Middle School training. . . .

"Each student paid his own board during the six weeks of the school. Assistance in travelling expenses to the extent of three cash a li was given. An age limit was fixed from twenty to forty years. Two men over forty who turned up were unable to pass the final examinations. Thirteen took the course. The subjects taught were Scripture, hygiene, geography, arithmetic, drill, and music."

CONTENT NECESSARY AS WELL AS METHOD:—As will be seen, the content rather than the method of teaching received chief emphasis in those days, and necessarily so, for the Chinese teachers were quite unacquainted with the rudimentary knowledge of western subjects needed to teach even primary schools. A Normal class in Chengtu was also conducted throughout the year, the pupils taking general subjects in the middle school, and, in addition, "a weekly criticism class, followed by discussion, and an elementary class in pedagogical principles." This same year the women workers drew up a tentative scheme for a "Union Normal School for Young Women."

CONTINUED EXPANSION:—The good beginning made in 1910 has continued to expand each year, save as checked by the many revolutions. Summer normal schools in union

with others at Chungking and Chengtu, and for our Mission alone at Junghsien, have been held almost yearly with satisfactory results. In the latter, Mr. Batdorf and Mr. Wu Shu Chen, B.A., have borne most of the burden. At Chungchow, Mr. Kern has also laid great emphasis on teacher training, and has had a number of short courses for his own and other teachers.

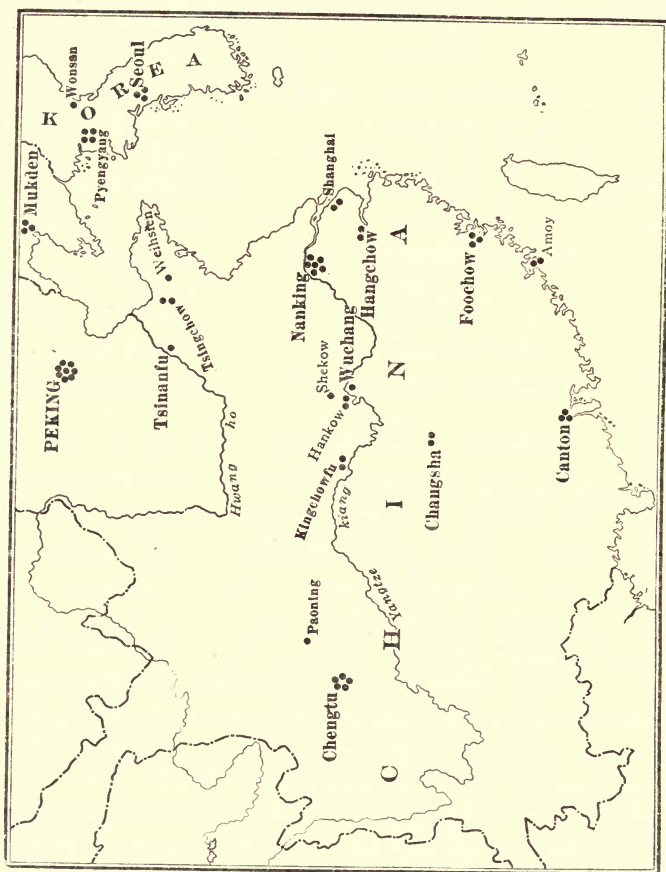
THREE PERMANENT TRAINING INSTITUTIONS TO-DAY:—The need for more systematic training has, however, been much felt, and this is now being met by the Union Normal School for Women, the Union Normal School for Men, and the Educational Department of the West China Union University. At present there are about twenty students in each of the Normal Schools and four in the Department of Education. Each of these specially trained men should soon become teachers of teachers, so the foundations of future progress are being firmly laid in this very important work.

#### MIDDLE (HIGH) SCHOOL WORK.

According to the present system of our Educational Union in West China, a child spends his first four years in the lower primary grade, the next three in the higher primary, and, if successful, then the next four in what is called the middle school, a grade which corresponds to our high school in Canada.

TIMES OF TRANSFORMATION:—Naturally, in the pioneer days of our propaganda in Szechwan, there were no students of this grade. What efforts we made were confined to primary school work, and this among the children. The more advanced of the student class looked upon anything we might offer with scorn. Moreover, only their own Classics, with the inevitable essays and poetry, were necessary for the great national tests, so why should they trouble about trivialities such as arts, science, medicine, etc., if indeed they ever even heard the names. But times changed. The impact of foreign nations, and especially the defeat by Japan, led the authorities to deem it worth while to study

the ways of the Westerner, even if only that these might be outwitted in their cunning, mechanical devices. So the sacred examination tests began to have questions which were somewhat remotely related to foreign education. It might



CENTRES AT WHICH UNION MIDDLE SCHOOL WORK IS CARRIED ON.

pay the aspiring scholar, therefore, to study some mathematics, geography, possibly even history of the West, while foreign languages were, more and more, as intercourse increased, having a market value for officials and interpreters.



A BREAK IN THE BARRIER:—Accordingly, we find the ring of aloofness gradually breaking, and sons of officials and other students seeking out our missionaries for special instruction. Mr. Hartwell, writing in 1897, from Chengtu, states: "Several young men have been coming in the mornings to take lessons in mathematics and English. Mrs. Hartwell has assisted in the latter. Almost daily men come and ask if I can teach their sons. Will some one interested in higher education open up the way?"

CLASSES IN CONSERVATIVE KIATING:—The same autumn, Dr. Endicott wrote from Kiating: "In response to repeated requests, I commenced to give lessons at night to a small body of literary men who wished to study Western learning. We have been much encouraged by the results. Not only has it helped us directly by getting this class to think and speak more kindly of us, but we have been encouraged at the progress the men have made in their studies. The fees from the students, though small, have yet been sufficient to pay the rent of our street chapel and dispensary for the past year. Many more have expressed a desire to be taught, and a good work among the student class could be accomplished, if only we had the necessary time and appliances."

The great upheaval of 1900 increased this desire for the learning of the Occident. Dr. Smith, writing in 1902 from Kiating, reports: "I have a class of young men who pay well for instruction in English. I take them every morning at six o'clock, and have succeeded in winning their regular attendance at religious services."

THE NUMBERS INCREASE IN CHENG TU:—At the same time, Dr. Kilborn reports from Chengtu,—“Classes were opened in English and mathematics in October, in response to the demand for such teaching. Seventy or eighty young men have been or are on the roll, and over \$270 have been paid in fees. Quite a number of them are regular attendants at morning worship or the Sunday services.”

THE TIME COME FOR SPECIAL EFFORT:—The time seemed to have arrived for action. Some one or more should be set



#### ENLISTED FOR LIFE SERVICE.

Twenty-eight boys of the Chengtu Union University and Middle School who have volunteered to spend their lives in the Christian ministry. Fifteen of the boys belong to the Canadian Methodist Mission.

apart to give full time to this important opening. We therefore read in Mr. Stewart's report from Chengtu for 1904:—

“That the field for educational work is especially ripe for reaping here in the capital seems recognized by all missionary societies without exception. The Methodist Episcopal Mission, China Inland Mission, Friends, and Roman Catholics are all putting forth strong efforts to enter immediately. The Annual Council has seen fit to appoint me to this department, and I am preparing as speedily as slow studies in the Chinese language will permit. We must, of course, have buildings and equipment. We should have a graduate in natural science and, if possible, another in practical science, come out with the new party this autumn. These, with the co-operation of others resident here, might furnish a college staff, and aid also in medical and ministerial training.”

AN INFORMAL OPENING IN 1905:—The Middle School work was opened rather informally in the spring of 1905 by adding to the teaching which some of these advanced students were already receiving in English, such subjects as arithmetic, geography, and religious instruction. Most of the twenty-odd students were day students, only two at first, a couple of first-degree men from Junghsien named Liu and Chao, residing on the place. A small class, who were being taught English by Mr. and Mrs. W. N. Fergusson of the British and Foreign Bible Society (then just across the street), also at their kindly persuasion joined our school. Among these was Liu Li Hsien, who was later to be our first graduate from the Middle School. Since then Mr. Liu has been out for some time since the Revolution acting as overseer in the provincial arsenal, and later as Adviser to Governor Chen Er-Ngan. He is now back in the University completing his university course.

THE FIRST CLASSES MET IN THE CHURCH SCHOOL ROOMS:—Classes were at first carried on in the two small school rooms at the rear of the Sī Shen-Tsī church. During the summer some of the old Chinese buildings on the then newly acquired hospital property were adapted, and the school moved there at the commencement of the autumn term. It was well that the beginning had been made, for during the year the famous edict above referred to came from Peking abolishing the old style examination subjects, and ordering the new style school with its semi-western curriculum.

THE YEAR OF DELUGE:—Consequently, the year 1906 was, compared with former years, the year of deluge. The report for the spring term runs: "In the Middle School we have an aggregate attendance of seventy-nine. The course consists of the following subjects: Chinese classics, ethics, history and composition, all these under the instruction of a Chinese M.A., whom we pay \$20 gold and over per month; English, five classes, the two advanced classes being taught daily by Dr. Gifford Kilborn; chemistry and physiology, by

Dr. O. L. Kilborn, three times weekly; history of Western nations, weekly, by Rev. J. Endicott; arithmetic and mathematics, daily; geography, astronomy, and biology, twice a week. Each morning all students and teachers are assembled for singing, Scripture reading, and prayer. They are also expected to attend Sunday School, Sunday service, and Wednesday evening prayer-meeting. Six boys during the past six months have professed their intention of living the Christian life, and all, we trust, are having the gospel seed implanted.

FINANCES:—"Financially, we have charged \$2.50 gold per month for boarding students, and \$1.75 gold for day students. This, so far, has met all expenses of school work in general, making up for deficiency in day schools, and providing desks, seats, beds, chairs, tables, bookcases, windows, flooring, painting, and many other school repairs, also the salaries of Chinese teachers, coolies, cook, and other assistants."

THE NEW STYLE CHINESE SCHOOLS:—"Chinese schools are in full swing all about us, each with a large staff of governors, teachers and sub-teachers, monitors, etc., etc., and paying (for Chinese) large salaries. As in these schools, in the majority of cases, the student gets his tuition, and in many cases his board, clothing, and books free, while we charge fees, and have the disadvantage of being foreigners, we must necessarily present the very best in the way of instruction, if we are to do the work and exert the influence we desire."

FAT AND LEAN YEARS:—"The rivalry referred to in the last paragraph proved a potent factor in the next year's history. To the dismay of those in charge, little by little the attendance dwindled till the next report reads: "In our Middle School we have this year registered forty-eight students." However, the decrease was probably a blessing in disguise, as more attention could be given to the training of the theological students already referred to above. Moreover, the following year saw the tide slowly turning our

way once more, and we read in the report for that year (1908): "Two years ago we were on the high tide of the educational movement which followed upon the issuing of the great reform edict. Nearly two hundred students rushed into our different schools in Chengtu, willing to accept any accommodation, eager to study anything. The decree had said that in future officials were to be selected from schools, and each aspirant saw wealth, fame, and power before him. To their thought this Western education might be mastered in a few months at most, and then all that life might long for was open before them.

GOVERNMENT SCHOOL LIMITATIONS:—"Then came the decree from Peking stating that only the degrees from Government Schools would be recognized. Almost as quickly as they came, our students began to quit us for Government institutions. We asked permission to register ours as private schools, scores of which had been opened by the gentry, but were refused. . . . This last six months the tide has turned again. For the Government schools, unfortunately, it has been a partial reverse. It has been found difficult to finance the institutions and fees have had to be charged. Teachers, too, could not be found, those returning after a few months in Japan, naturally, soon reaching their limitations."

ADDITIONS TO THE STAFF:—"The same time has seen our position slowly improving. Our staff has been strengthened by Dr. Kilborn giving two hours daily to the teaching of science, and one hour per week to music, while Mr. and Mrs. Carscallen assist daily with classes in English."

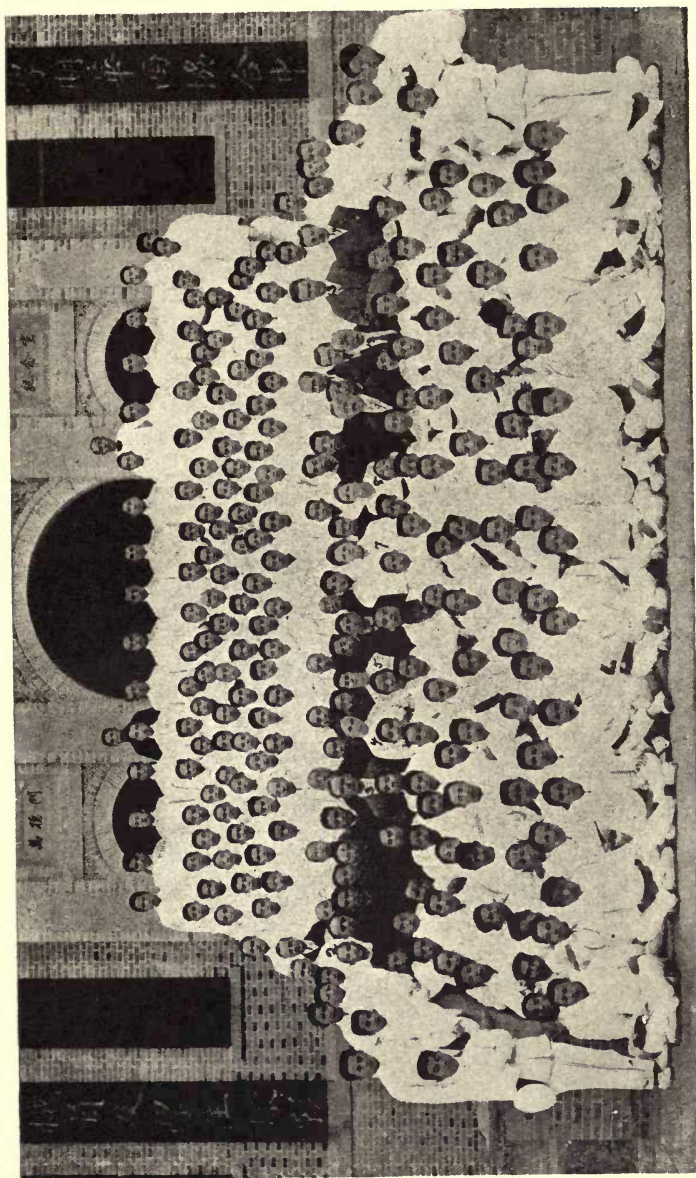
UNION SENTIMENT GROWING:—In the meantime, the renovated buildings where the new hospital now stands had been torn down to make room for the new structure, and in the spring of 1907 the school had moved to the present site of the lower and higher primary school on the Loh Huen Ch'iao Street (Lost Souls' Bridge), just around the corner from Sī Shen Tsī. Mr. Stewart went on furlough early in



the summer of 1908, and first Dr. Kilborn, then Mr. Carscallen, took charge. During these years, as pointed out previously, the sentiment for union had been growing apace. The 1908 report referred to had added: "Already the site for our long longed-for college has been purchased. It is by the river's edge, just outside the south-east corner of the city, and within a half-hour's walk of our Mission. Three other Missions have united in the joint purchase."

FIRST UNION ACCOMPLISHED IN 1909 IN CHENG TU:—In the autumn of 1908, it was therefore decided as a first step in aid of the desired union that each Mission move its Middle School to the new college site, and there unite the teaching staff and classes. This was readily accomplished, and the first union work began with the spring of 1909, the first university classes opening just one year later, namely, on March 11th, 1910. It was suggested at the time that this union of Middle School work might be but temporary, but so far it has been a decided success, and is therefore in all probability permanent. Recently the Board of Governors of the Union University has also taken over the administration of this Union Middle School, ground has been purchased for permanent buildings, the four small, temporary, rough-cast buildings having outlived their usefulness, and a grant for the new building, with all modern equipment, to accommodate some six hundred students, has been made. Mr. Stewart (1905-07), Dr. Kilborn (1908), Mr. Carscallen (1909), Mr. Robertson (1910-11), Mr. Stewart (1912-14), Mr. Robertson (1914-16), have been successively in charge of our Middle School interests at Chengtu.

EACH MISSION "HOUSES" ITS OWN STUDENTS:—The present registration of the Union Middle School is over one hundred and seventy, exclusive of theological and normal school students who take some classics. Each Mission houses its own students in dormitories for boarding, sleeping and study purposes. The Missions are thus in intimate touch with their own students along religious and moral lines. Our own Canadian Methodist Missionary dormitory



STAFF AND STUDENTS OF THE UNION MIDDLE SCHOOL, CHENG TU.

has at present some seventy students. This does not include university or theological students who are accommodated in the new University dormitory. Fees are \$24 Mexican per year, and board extra at about \$2 per month.

**PROPOSED UNION IN CHUNGKING:**—Since the taking over of the big London Missionary Society territory in 1910, our Mission, as did the London Missionary Society workers before us, has strongly emphasized educational work in that section. As the Friends' Foreign Missionary Association and Methodist Episcopal Mission had already well established middle schools in the city of Chungking, our Mission hesitated to establish a third, especially as our students of that grade were few at first, and could be accommodated in the other Mission schools. From the success of the Chengtu effort it was natural that an attempt be made in Chungking also along union lines. Therefore for some time a scheme was proposed for the union of the Canadian Methodist Mission, Methodist Episcopal Mission and Friends' Foreign Missionary Association interests, whether by using one of the sites of the two latter, by a division of the work according to grades, and so using both sites, or by disposing of both and moving to a neutral site where sufficient land might be secured for all future benefit. It was found, however, as the discussion proceeded, that vested interests and local traditions were too strong to consummate so radical a movement. Accordingly, though the discussion had been carried on during the years 1910 and 1911, up to the time of the Revolution, little progress had been made.

**MANY MIDDLE SCHOOLS NEEDED AS FEEDERS FOR THE UNION UNIVERSITY:**—As in the meantime our own educational work was suffering somewhat, and as denominationally we were more nearly related, it was decided in 1912, that Mr. Harris, then just returning from the coast after the Revolution, move out to the Methodist Episcopal Mission school grounds at Tsen Kia Ngai and co-operate with those in charge, looking to a more permanent union either with them or with both the other Missions. This tentative

co-operation has been steadily growing toward union with the Methodist Episcopal Mission. An agreement has been drawn up, by which the Canadian Methodist Mission are to buy out a half interest in the old site and buildings, and each to have an equal responsibility and control in future expansion, the direction of affairs to be under not only the teaching staff but a board of managers from both Missions. So far the agreement has not been sanctioned by the Home Boards, and there have been the usual difficulties owing to difference of view-point. It yet remains to be seen, however, whether the experiment of only two Missions uniting is or is not a success. Should the experiment fail, then it is still an open question whether we shall develop a middle school of our own in Chungking, or restrict our energies to other centres. In any case, in the not distant future it would seem as though we should have additional middle schools at Fowchow, Junghsien, or Tzeliutsing, and other centres, where the higher primary schools are supplying a base. Such middle schools will, moreover, it is confidently expected, form excellent feeders for the already flourishing West China Union University, with its faculties of Arts, Science, Medicine, and Religion. This latter is naturally the fountain-head of our educational hopes, as from here should flow forth the leaders ready and able to mould the thought, history, and destiny of this great, new—yet ancient—nation.

THE PRECEDING SUMMARY SHOULD SHOW GENERAL LINES OF PROGRESS:—Such, in general outline, is the story of our Canadian Methodist Mission Educational work for our first quarter century in West China. In this hurried summary, there are many points of interest and importance that have been but mentioned, and possibly many others have been entirely overlooked. Still, we trust enough has been given to indicate our general lines of growth, and some later day a more detailed survey may be given. Thus, much might have been said regarding the religious side of our educational work, telling of the numbers of our students



who have become Christian during their days of study with us, and of the individuals, homes and communities they have influenced. Indeed, our chief aim is not alone to educate the head, but also the heart and will, sending forth the youth of the land to serve society, the nation, and that great, far-off, divine event, the ever-nearing Kingdom of God. But this more properly belongs to the story of our Churches, our Sunday Schools, and evangelistic endeavor.

**TWELVE YEARS OF PATIENT PREPARATION:**—Our review, then, would show that during the first half of the past twenty-five years, until the year 1904, our educational work in the stricter sense of the term was confined to primary schools, and these mostly of the simpler sort. The time for expansion had not yet arrived. The traditions and spirit of the nation were solidly against us. The ancient classics still held sway, prescribing the bounds of endeavor, and binding men's efforts as with bands of iron. International impact, and the seemingly insignificant influence of small Christian schools scattered here and there all over the Empire were, however, exerting their power, until at last, as we have seen, the whole system of centuries came crashing down.

**TWELVE YEARS OF SPLENDID PROGRESS:**—Fortunately, the signs of the times were being in large measure rightly interpreted by our workers, and preparations for the crisis were proceeding apace, by the formation of an Educational Union and similar steps. Since the year 1905, therefore, we have seen our educational movement radiating out into many and varied forms of activity. We have, as recorded, not only our lower but also our higher primaries, our night schools, kindergartens, self-help departments, industrial classes, short-course summer normal classes, and regular normal schools; also our middle (or high) and theological schools; and, at the apex of all, our West China Union University, with its faculties, departments, and many courses. Truly, when the development of these last dozen years is looked at from the standpoint of what China was during the



first twelve of our missionary propaganda, the result is little short of incredible.

A TABLE OF STRIKING CONTRASTS:—The following brief table presents the striking contrast:—

Institutions.	Educational Development, 1905.		Educational Development, 1916.	
	No.	Students.	No.	Students.
Lower Primary Schools .....	2	60	86	3089
Higher Primary Schools .....	0	00	14	398
Middle Schools .....	0	00	2	102
Theological Schools .....	0	00	1	68
University .....	0	00	1	24
	<hr/> 2	<hr/> 60	<hr/> 104	<hr/> 3681

DATA FOR THE COMPARISON:—In this summary, only the students of our own Mission, in union institutions such as the Union University, etc., are counted. The students of the summer normal classes and other less permanent movements are omitted, and the students of the Normal School, at present seven in number, reckoned with the Middle School. Even with the omission of our kindergarten and industrial work, and the total exclusion of the great majority of our girl schools and scholars, who will be reported under our Woman's Missionary Society, we have a proportional increase of 1 to 52 in our educational institutions, and of 1 to 62 in our student body.

WHAT ANOTHER DOZEN YEARS MAY MEAN:—Will the next dozen years give us an equal proportional development? Then we must prepare for some such conditions as these:—

#### PROPORTIONAL DEVELOPMENT BY 1928.

Institutions.	Number.	Students.
Junior Primary Schools .....	3,698	160,628
Higher Primary Schools .....	616	20,000
Middle Schools .....	88	5,000
Theological Schools .....	1 (?)	3,500
Universities .....	1 (?)	1,250
Total . . .	<hr/> 4,404	<hr/> 190,378

THE UNFINISHED TASK:—Such figures rather appal us at present, but they are not less astonishing than our past

growth. Even then, they are small in proportion to our responsibility. We stand committed from the Christian standpoint for the welfare of approximately 14,000,000 souls here in Szechwan. If, as is often reckoned, one in seven of these be a child or youth of school age, then there should be 2,000,000 somewhere securing an education. Were we to expand as suggested to 200,000, by 1928 there would still be but one in ten securing an education under Christian auspices, while now there is less than one in five thousand. To-day the door of opportunity is wide open. The Government, weakened by successive rebellions and revolutions, and the people, poor through robberies, cannot provide this basic element of progress, so welcome our co-operation most heartily. This is assuredly a time of times in the affairs of men to be taken at the flood for the ushering in of that eternal Kingdom of Truth and Righteousness, Peace and Joy.

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## WEST CHINA UNION UNIVERSITY.

C. R. CARSCALLEN, B.A.

Methodism has always been the friend of education. From the days of Wesley her schools have been an important factor in her policy. History is repeating itself on the Mission Field, and the same conditions which drove Methodism into the work of education at home are still more urgently impelling her to education abroad. There is the necessity of a well-trained ministry. There are the children of our members scattered over the province, who must not be allowed to grow up in ignorance, but must be trained, and in schools which ensure the formation and deepening of Christian character.

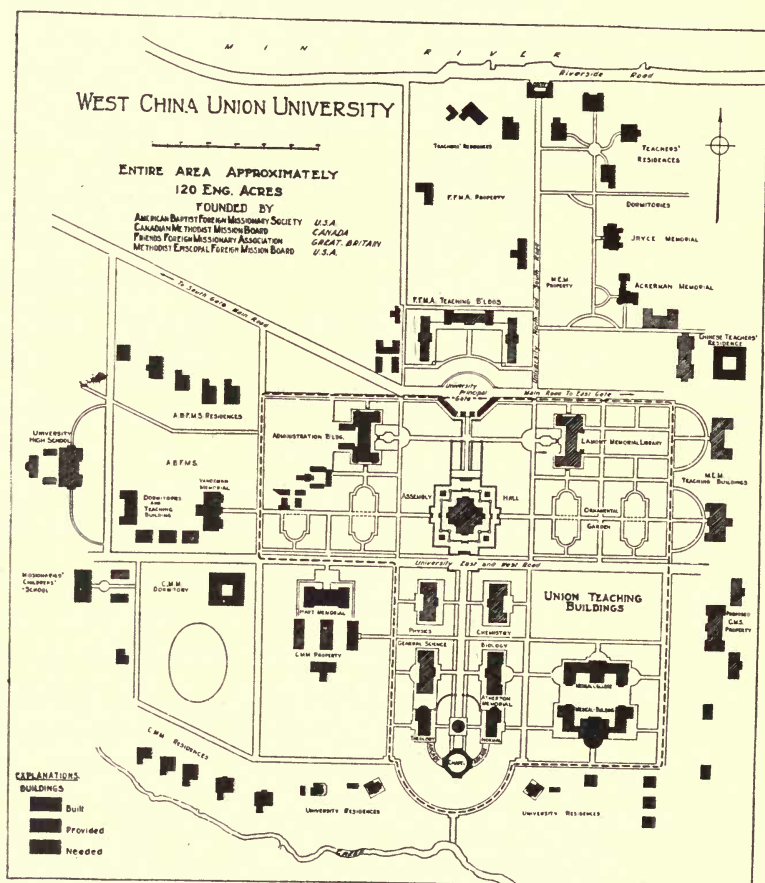
IN 1904—THE FIRST APPEAL FOR A COLLEGE:—So it was not to be wondered at that, when it was proposed to establish

a Christian University in West China, Methodism was ready for the enterprise. Indeed, before the scheme of a union enterprise had taken shape, our own Church had decided to undertake higher education alone, if necessary. The Mission Council in 1904 had so petitioned the General Board, and the Rev. G. J. Bond, to whom the University owes much indeed, through the columns of the *Christian Guardian*, had by 1905 obtained the first \$10,000 toward a Canadian College in Chengtu.

IN 1905—SCHEME FOR A UNION UNIVERSITY SUBMITTED:—It was in December, 1904, at a meeting of local missionaries, held in Chengtu, that it was agreed that the time had come when steps should be taken to bring about union in educational work, and early in 1905 several Missions appointed representatives to confer on the matter. A tentative outline of a scheme for the establishment of a Union Christian University in Chengtu was prepared and presented, in April of the same year, to the Advisory Board of Missions in West China. The Advisory Board approved of the idea and asked the various Missions in West China to appoint representatives to further discuss the matter. These representatives met in Chengtu in November, 1905, when a more complete scheme of union was formulated and sent on with their recommendation to the Annual Meetings of the various Missions and through them to the Home Boards. It is interesting to note that our representatives on this committee were, for the Woman's Missionary Society, Miss S. Brackbill and Miss M. Swann, and for the parent Society the Revs. G. E. Hartwell, O. L. Kilborn and J. L. Stewart.

FOUR MISSIONS FORMED THE UNION:—Four Missions were eventually found ready to participate in the enterprise, viz., the Friends' Foreign Mission Association, Great Britain and Ireland, the American Baptist Foreign Mission Society, the Board of Foreign Missions of the Methodist Episcopal Church, U.S.A., and the General Board of Missions of the Methodist Church, Canada.

**A SPLENDID SITE SECURED:—**Early in 1908 approximately sixty acres (English) of land were purchased jointly outside the city of Chengtu, about midway between the East and



South gates. This was divided into six equal sections and re-sold, one section each to the Friends' Foreign Mission Association, the American Baptist Foreign Mission Society, and the Methodist Episcopal Mission, and two sections to the Canadian Methodist Mission. One, the central section,

was reserved as a central plot to be owned and controlled by the University. Since then, under authorization from home, more land has been acquired, until now, including the site for our Union Middle School, which is controlled by the University, the total area owned (1916) by the University falls very little short of one hundred and twenty acres.

### THE NATURE OF THE UNION.

The nature of the union will be easily understood by Canadians, as it is very similar to the union of the various Colleges in the University of Toronto. Each participating organization owns its own land, builds and controls its own college, which it puts, for teaching purposes, at the disposal of the University, governs its own students, and supplies one or more teachers and provides their residences. The academic work of the University is directed by a Senate, consisting of the representatives of the various participating Missions, together with certain members of the staff. This body, together with the Faculty through which it works, prescribes the courses of study, conducts examinations, confers certificates and degrees, assigns members of the staff to their various duties, in short, directs the whole academic work of the University, and deals with all matters which need to be dealt with in a uniform way by the various Colleges. Such a union, while securing the advantage of union, still preserves the individuality of the various Colleges, and enables each to make its own peculiar contribution to the whole.

A BOARD OF GOVERNORS,—AND CERTAIN POWERS:—The property of the University as distinct from that of the various participating organizations is held in trust by a Board of Governors in the home-lands, which consists of representatives of the various participating organizations, together with certain co-opted members. The Board of Governors also exercises control over the general policy of the University; in fact, speaking generally, it is supreme in all matters in which it may wish to act.



THE PERSONNEL OF THE BOARD OF GOVERNORS:—For the year 1916 the personnel of the Board of Governors is as follows:—

Friends' Foreign Mission Association, Great Britain and Ireland:—

James E. Clark, B.Sc.

H. Wilson Harris, M.A.

Henry T. Hodgkin, M.A., M.B.

American Baptist Foreign Mission Society:—

Mornay Williams.

Rev. A. K. DeBlois, D.D.

The Board of Foreign Missions of the Methodist Episcopal Church, U.S.A.:—

Rev. John F. Goucher, LL.D.

Rev. Frank Mason North, D.D.

W. O. Cantz.

General Board of Missions of the Methodist Church of Canada:—

Rev. James Endicott, D.D.

Newton W. Rowell, K.C.

Chancellor R. P. Bowles, M.A., B.D.

Co-opted members:—

Vice-Chancellor Michael E. Sadler.

Professor Shailer Matthews.

William North Rice, Ph.D., LL.D.

Rev. T. E. E. Shore, M.A., D.D.

J. W. Flavelle, LL.D.

Rev. J. H. Franklin, D.D.

T. R. W. Lunt.

It will be seen that the representatives of our Church on this Board are, Rev. Jas. Endicott, Rev. R. P. Bowles, J. W. Flavelle, LL.D., Rev. T. E. E. Shore, D.D., and N. W. Rowell, K.C.

#### THE SCOPE OF THE UNIVERSITY.

The aim of the University is to provide courses in Arts, Science, Medicine, Law, Engineering and Agriculture, to

become a University in the fullest sense, to make it unnecessary for any student of the Western provinces to go abroad for any course needed to fit him for any phase of life in China. All this to be pervaded by a Christian spirit, the learning of the West to be mediated to the Chinese in a Christian atmosphere, men to be inspired with high ideals, to be trained to serve,—this is the object of its founders.

THE UNIVERSITY OFFERS SIX-YEAR COURSES IN ARTS, SCIENCE AND MEDICINE:—Of course the University is yet a long way off from its ideal, so far as equipment and staff are concerned. At present it offers a six years course, three years in a Junior Division and three years in a Senior Division. In this the University follows generally the system laid down by the Chinese Government. In the Senior Division there are organized the Faculty of Arts, including the departments of English, History, Philosophy, and Education; the Faculty of Science, including the departments of Biology, Chemistry, Mathematics and Physics; and a Faculty of Medicine.

THE SENATE CONTROLS SEVERAL SUPPLEMENTARY SCHOOLS:—In addition to this, the following supplementary schools are closely associated with the University, and most of them are under its control. They are on the University property. There are the Union Middle School, the Union Normal School, the Union Bible Training School, and the Union Training School for Missionaries. Then there is a Junior Primary School, the Dewey School, serving as a practice school for the students of the Normal School. Last year, in these various associated schools, there was a total of two hundred and forty-six students, and this year the total comes up to three hundred and fifty-five.

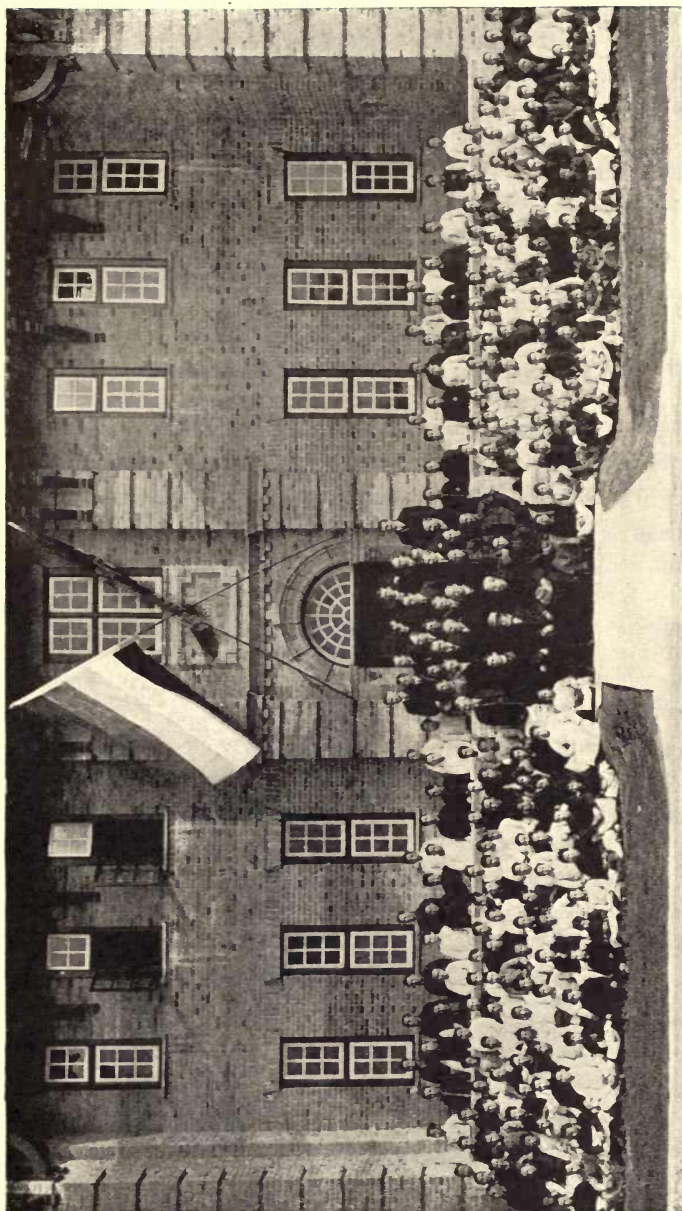
#### PROGRESS IN THE UNIVERSITY PROPER.

Classes in the University were begun in the Spring of 1910, with eleven students, who were soon reduced to seven. In 1911 we registered seven students. Unfortunately the Revolution broke out in Chengtu in September of that year

and greatly disturbed the work of the University. In December, 1911, all foreigners were ordered out of the province, and of course all work in the University ceased. It was not until the Spring of 1913 that enough of the staff were back to begin work again. That year we had seventeen students. In the Fall of 1914, in addition to the Arts and Science Faculties, we instituted the Faculty of Medicine, and eight students entered for that course. Our total registration for that year was thirty-six. For the year 1915-16 we enrolled forty-five students, while we are beginning the year 1916-17 with seventy-five students.

UNDERGRADUATES ALREADY ASSISTING THE MISSIONS:—These figures do not properly represent the extent of the work of the University, for each year the various Missions take out some of the brightest students and send them out for a year or two to man their schools in their stations and out-stations, so that, in addition to those actually enrolled in the University, there are these men scattered over the province, who have been trained by us and will in many cases come back later to complete their training. Twenty-two of these men are now out serving the Mission as teachers and preachers, or in other forms of Christian service.

TWO-THIRDS OF THE STUDENTS ARE CHRISTIANS:—Considering the interruptions in our work, progress has been satisfactory indeed. We have not been desirous of an inrush of non-Christian students. Our aim has been to keep the student body predominantly Christian, and to introduce only that number of non-Christian students which we felt could be properly assimilated by the Christian body. In this we have been quite successful, and it is safe to say that probably two-thirds of our University students are Christian, and before they go out from among us we confidently expect that the remaining third will become Christian. Through the Young Men's Christian Association, which directs the students' activities under its departments of Bible Study, Prayer Circles, Social Service, etc., a great number of the students every week take part in some definite form of Christian service.



FACULTY, STUDENTS AND GUESTS OF THE WEST CHINA UNION UNIVERSITY AND MIDDLE SCHOOL.  
The guests include Bishop Bashford, Rev. Dr. Goucher, Fuh, Military Governor, and Ch'en, Civil Governor of Szechwan.

### TEMPORARY BUILDINGS BEING REPLACED BY PERMANENT:—

As already stated, the site for the University and its associated Schools comprises about one hundred English acres. Teaching was begun in temporary buildings, which are still in use. The permanent buildings erected, or in course of erection, number five, and in addition we have fifteen residences for the teaching staff. Many other buildings are projected and planned, such as a Medical building, Science building, Library, Assembly Hall, etc., and will be erected as funds permit.

### THE WHOLE PLANT WILL HAVE A HARMONIOUS EFFECT:—

All these buildings will harmonize in architectural features, and will be located so as to produce a unified effect. The University has secured the services of F. Rowntree, London, Eng., who designs and plots all the buildings. Mr. Rowntree is working out a style of architecture which incorporates the best features of Chinese classic forms. He has obtained some striking and effective results.

### RELATION TO PRIMARY AND SECONDARY EDUCATION.

The West China Union University does not stand alone as an isolated venture in Christian Education in West China. It is the crown of a system, extending from the Kindergarten to the University. It has its roots in the Primary and Secondary Schools of the West China Educational Union, which act as its feeders.

THE UNIVERSITY WILL BE WELL FED BY THE EDUCATIONAL UNION:—The schools of the Union according to the 1916 report were as follows:

	Schools	Pupils (boys only)
Lower Primary .....	222	8,266
Higher Primary .....	46	826
Middle Schools .....	11	416
	<hr/> 279	<hr/> 9,508

These schools of the Educational Union, of which Rev. E. W. Wallace of our Mission is Secretary, are growing by leaps and bounds, both in number of schools and in extent of pupils



enrolled. It is from these schools that the University is chiefly drawing its students at present, and in an ever-growing degree these schools will continue to feed the University, so that its foundations are well laid, and, no matter what the attitude of the Government toward us may be, a supply of Christian students from our own schools is assured.

#### THE ATTITUDE OF THE GOVERNMENT TOWARD THE UNIVERSITY.

Since the revolution of 1911 the attitude of the Government has been especially friendly toward our work. Both the Military and the Civil Governors of the province have on several occasions honored University functions by their presence. The Superintendent of Education for the province has visited the University and addressed its students. Former Military Governor Fuh and Civil Governor Ch'en each donated \$3,000, Szechwan currency, to our funds. The former gave the University his written endorsement and introduced our President, Rev. J. Beech, D.D., to the late President of China, Yuan Shih Kai, who added a donation of \$4,000. Governor Fuh's successor, Ch'en Er Ngan, has been equally cordial. The present Governor, Loh Beh Chin, has received a deputation from the University and expressed his interest in our undertaking.

ALL CLASSES ARE MOST CORDIAL TOWARD OUR WORK:—Our relations with China's Educationists are similarly friendly. The Principal of the most efficient school in the city gives several hours of his time every week to our Normal School, and we in exchange do some teaching in his school. In Chinese circles we have gained a reputation for efficient work, especially for the quality of the men we turn out. Students are turning to us in greater numbers. This enables us to more or less select our students. At the beginning of this year the University rejected many students who applied, because of deficient educational or other qualifications. The place our University has won in the esteem and respect of the Chinese holds much promise for the future permanence of our work.

## OUR CONTRIBUTION.

Having by far the largest number of missionaries in the province of any of the Societies there, and the most extensive work, naturally our interest in the University is proportionate, and we have made to it, as we should be expected to make, the largest contribution. For the total work which is carried on in union, on or in proximity to the University site, viz., the Union Middle School, the Union Normal School, the Union Bible Training School, the Union Training School for Missionaries, and the University proper with its Arts, Science and Medical Faculties, the Canadian Methodist Mission contributes the following staff:—Rev. O. L. Kilborn, Rev. J. L. Stewart, Rev. C. R. Carscallen, H. D. Robertson, P. M. Bayne, Rev. A. E. Johns, Rev. E. R. M. Brecken, and for a portion of their time Drs. C. W. Service and C. B. Kelly. The first Vice-President of the University, the late Rev. E. J. Carson, was a member of our Mission, as is also the present Vice-President, the Rev. J. L. Stewart. In addition, our Mission has given the Rev. E. W. Wallace (supported by the University) to the Educational Union as its Secretary. Mr. Wallace also gives part time to the Educational Department of the University. More than half of the staff is provided by the Canadian Methodist Mission.

OUR HART MEMORIAL COLLEGE NEARING COMPLETION:—In regard to buildings each Mission is expected to supply a College building for teaching purposes, and dormitory accommodation for its own students. Our own College, the Hart Memorial College, made possible by the liberality of the late Jairus Hart, of Halifax, is now nearing completion and is a fine, imposing structure. At present, owing to the war, funds are lacking to complete it. In addition to the College, we have already one dormitory erected and are now in urgent need of another, as the accommodation of the first is outgrown. When the financial strain of the war lifts we hope to be able to complete these projects which are so much needed.



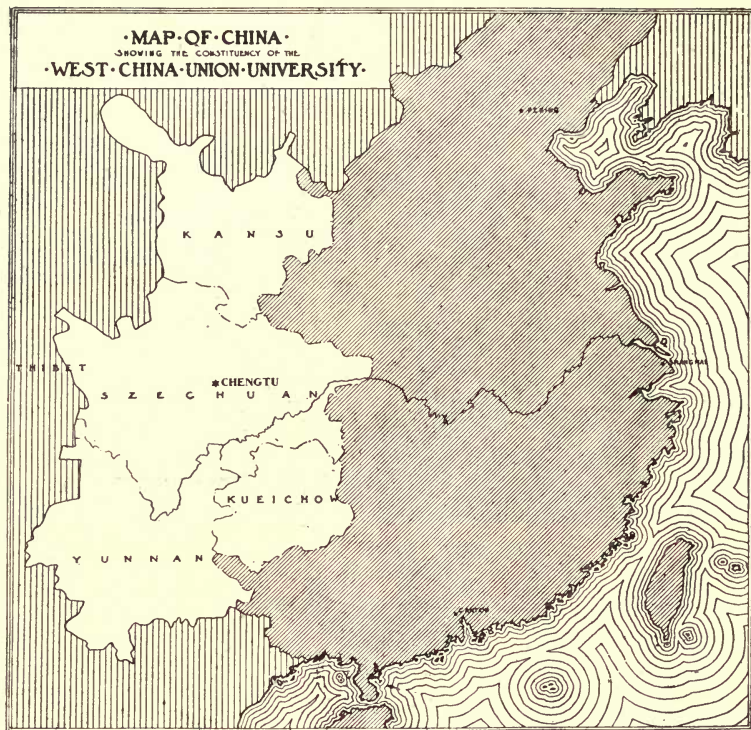
THE HART MEMORIAL COLLEGE.

One of the Canadian Methodist buildings of the Union University.

### THE FIELD OR CONSTITUENCY.

The University is situated on a branch of the river Min, just outside the walls of Chengtu, the capital of the province of Szechwan. Szechwan has a population of approximately sixty millions, and in area equals that of France. Chengtu is thus not only the centre of the most extensive and populous province of China, but by political and geographical relations is well placed to extend its influence to Tibet and the many border tribes. There are already in our Middle School and University six students from the Miao, one of the aboriginal tribes in Yunnan.

**THE UNIVERSITY HAS A CONSTITUENCY OF ONE HUNDRED MILLIONS:—**The West China Union University is the only University of any kind, Government or Christian, west of Hankow, distant nearly fifteen hundred miles. It has as its especial constituency the three western provinces, Szechwan, Kweichow and Yunnan. It thus appeals to a constituency of nearly one hundred millions. Think of its possibilities!

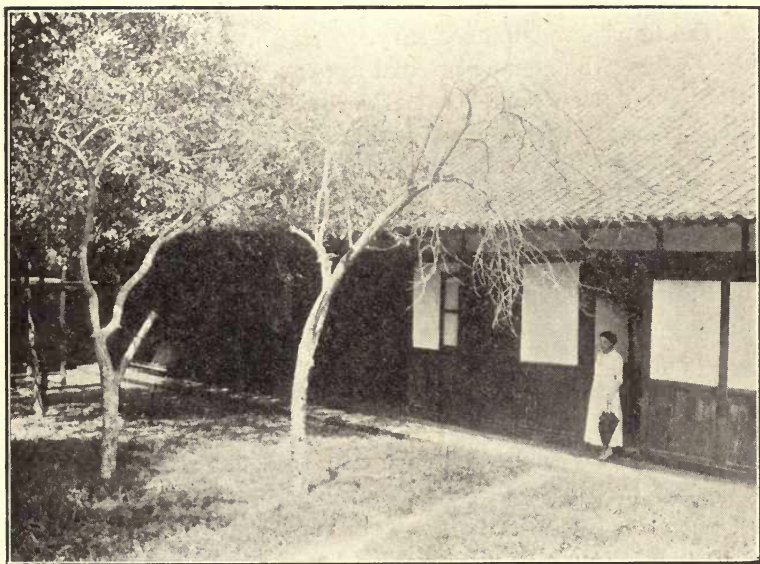


The only Christian University, the only University of any kind at present, amid a population nearly as great as that of the United States. Can you wonder that its friends enthuse over its future? It would be difficult indeed to overestimate its possibilities.

#### CHURCH MISSIONARY SOCIETY JOINING THE UNION.

Up to the present four Missions only have participated in the University. The Church Missionary Society, however, has decided to come in, and is already negotiating for a site for its College building. The West China Union University will then represent a union of practically all the Christian forces at work in Szechwan—a union in the high endeavor of providing, under Christian influences, education for the youth of these three great Western Provinces.





THE FIRST SCHOOL BUILDING AND MISS KER, THE FIRST TEACHER.

## THE CANADIAN SCHOOL—A SCHOOL FOR MISSION- ARIES' CHILDREN.

LELA A. KER.

The Canadian Methodist Mission began, in 1903, to consider seriously the education of the children of its missionaries. In that year the Council asked that a suitable woman teacher be sent out by the Woman's Missionary Society. The Council proposed to engage in none but primary school work and a boarding school was not proposed.

*In 1904* the Council strongly recommended and urged the opening of a boarding school in Chengtu. They stated that contributions and fees would almost, if not entirely, cover the teacher's salary. Council again asked that a suitable teacher be sent out without delay.

*In 1906* the General Board of Missions made arrangements for the education in the home land of children of its



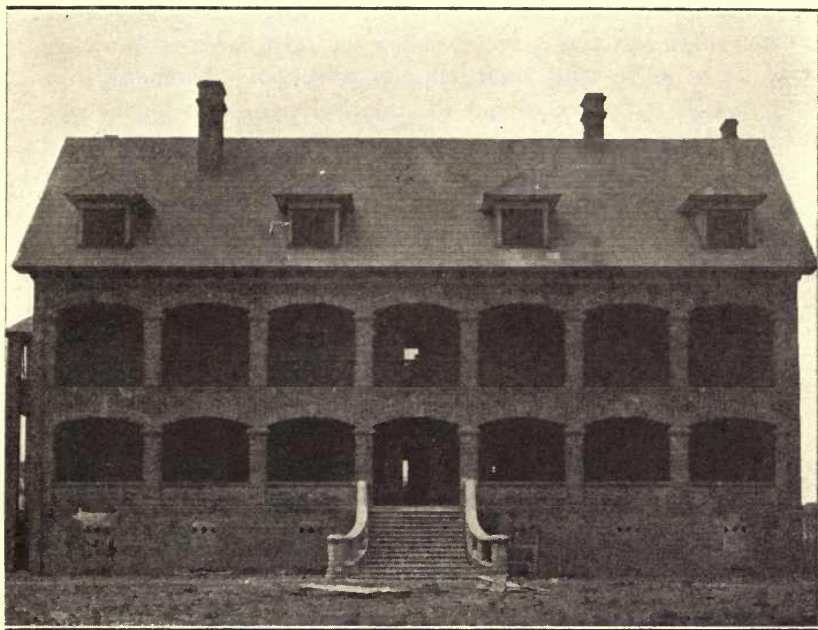
missionaries, allowing the mothers to accompany the children to the home land if necessary.

*In 1907* the General Board approved of the recommendation of delegations—that the Mission Council make a thorough investigation of the whole question of needs, cost, income, and proposed usefulness of a boarding school in Chengtu.

*In 1908* Council recommended the opening of a boarding school in Chengtu, the securing of a site, and that a building, including a teacher's dwelling and a dormitory to accommodate forty pupils, be erected within the next two years. Council strongly recommended that the teacher be a married man. (Carried unanimously.) The same year a special Council made similar requests for site and building, but asked for two women teachers to be sent. In response to this latter request one woman teacher was sent to the field. I left Canada in the early autumn of 1908 and arrived in Chengtu March 5, 1909.

THE SCHOOL OPENED MARCH 9TH, 1909:—There now being both pupils and a teacher on the field, which are the only absolutely necessary requisites for a school, no time was lost in opening the school. A committee meeting was held on Monday, March 8th, and the school opened on Tuesday, March 9th. There were five pupils—James Endicott, Norman Endicott, Edna Ewan, Douglas Ewan and Joyce Canright. There was no school-room, there was no black-board or chalk, nor were there text-books, slates, pencils, paper, or lead pencils. But at the back of the church was a class-room which was made to serve as a school-room. A black-board from a nursery was loaned, Chinese chalk was bought, and paper and pencils were bought at the Mission Press. Anything that could be made usable as a text-book was put on the curriculum.

REMOVAL TO A CHINESE BUILDING:—A few months later many cases of school goods that had come from Canada had wended their way for two thousand miles up the Yangtse and were carried on the backs of men to a Chinese compound,



THE NEW SCHOOL FOR MISSIONARIES' CHILDREN.

one half of which was occupied by the Primary School for Chinese boys. The inside of the building was no more attractive than the outside; but it offered an opportunity for exercising much Christian optimism.

GRADUAL IMPROVEMENT:—Chinese carpenters were trying to fix up this compound for the school, but they were very slow. They were also initiated into making out of window glass some blackboards which are in use in the school-room to-day. Adjustable desks and adjustable seats, brought from Canada, gave the children a most comfortable position and a modern appearance to the schoolroom. Into this room the school moved in June. Beds and bedding for boarding-pupils' rooms, cutlery, china and glass for the dining-room, and all kitchen furnishings were also brought from Canada for the boarding department.

ADDITIONS DEFERRED:—The day after I arrived in Chengtu, a letter was received from a lady, three days away, who wanted to send her little girl to school. Then in July, application was made for the admission of two boys from Chungking. But in both cases the Committee of Management said they thought that if I studied Chinese, taught four hours a day, attended language school, superintended the housekeeping for myself and another, and incidentally had some furniture made for the new school building, I would have enough to do without having boarding-pupils. So there were no pupils in residence until September, 1910.

FIRST BOARDERS:—Then in September of 1910, three girls came as boarders. Two were English and one American; they had an interesting time getting acquainted with each other's games, manners, dress, habits, and especially in getting acquainted with each other's language.

AN APPEAL FOR AID:—In order that the next workers should have time for language study, before beginning work, a teacher and a matron were asked for, to come out in the spring of 1911, so that they would be ready to take the work when I went home on furlough. Miss Perkins came as teacher and Miss Norman as matron.

Alas, for our plans! In June of that year Miss Perkins was married, and so withdrew from the school; and after the revolutionary disturbances Miss Norman was transferred to the Japan school.

POST REVOLUTION PERIOD:—In December, 1911, I left China for furlough, as did many of the pupils. So there was no more school until April, 1913, when I returned from Canada. For the year 1913-14, there were only day pupils. When I returned from furlough, Miss White came with me to act as matron. In the spring of 1914, after she had had a year's language study, the boarding department was again opened with three boarding pupils in No. 3 house. So during these years of beginning we have lived in Chinese compounds; we've lived in foreign compounds; we've lived in a compound by ourselves; and we've lived in a compound with our neighbors.

**FORTY-SEVEN PUPILS HAVE ATTENDED:**—From the opening of the school to the present time, we have, for one reason or another, been compelled to refuse admittance to some pupils. We long for the time to come when we may admit all who wish to enter. Our attendance has nevertheless steadily increased year by year, our average for the present year being nineteen. During this year the total number of pupils attending has been twenty-nine, two of whom are non-missionary, five of other missions, and twenty-two of our own Mission. Of these, twelve have been students in residence. Since the school opened there have been, in all, forty-seven pupils in attendance. The pupils vary in age from seven to thirteen years.

**MODES OF TRAVEL:**—Some pupils come to school with their parents, others travelling by themselves or with a Chinese servant. They ride in sedan chairs carried by two or three men, or occasionally they travel horseback.

**COURSE OF STUDY:**—Our course of study includes reading, composition, grammar, history, arithmetic, dictation and spelling, writing, geography, art, singing, physical culture, nature study, hygiene, sewing and music. The more important subjects are taught daily to each grade separately, others are taught two or three times a week and some even less often. Some subjects, as writing, drawing, singing, physical culture, nature study and hygiene are taught to all pupils as one class. Some subjects receive necessarily much less attention than could be given in a graded school or than in an ungraded school with more teachers.

**EXAMINATIONS AND TESTS:**—The first pupil of this school to take the Entrance Examination to the High School was Winnifred Service, who wrote on it in June, 1916. She passed with honors. Written examinations are given at intervals. Reports of the pupils' efficiency in the several subjects are sent to the parents at the end of each term. In all teaching the emphasis is placed, not so much on the amount of knowledge imparted or acquired, as upon the degree of development attained in the art of acquiring knowledge. We have had pupils from eight different Missions, as

well as some non-missionary. They are also of varied nationalities and will in the near future attend schools of various kinds. It is therefore obvious that no course of study can be followed that will produce pupils already adjusted to whatever schools they may attend. The aim, therefore, is to produce pupils who can readily adjust themselves to any curriculum.

**ASSISTANCE IN TEACHING:**—Several missionaries have kindly and graciously assisted in teaching—Mrs. C. R. Carscallen, Mrs. C. B. Kelly, Mrs. Homer Brown, and Mr. Brace. Dr. Lindsay has given the children a course of lectures in oral hygiene, and Mrs. Brace has taught piano for three years.

**MUSIC:**—While home on furlough I was enabled to obtain the Kindergarten Music Course, which is a year's preparation to the piano, and I have therefore been able to teach it. Thirteen pupils have completed the course and six more are taking it.

**HOME-LIFE AND HEALTH:**—The privilege of ministering to the home life of the pupils in residence is increasingly a joy to Miss White. Regular hours for meals and retiring are observed. Nourishing food is carefully selected. Clothing is suitably changed to meet the needs of the child and the weather. The health of both day-pupils and those in residence has on the whole been excellent. Dr. C. W. Service has been the medical attendant.

**CHARACTER:**—But more than by the mental or the physical have our hearts been made joyful by the development of that alone which will be taken to their eternal home—character. The enriching in character and the leading of these young lives Godward has been a joy indeed. The aim in this regard is to enable the child to do the right when by himself, even amid temptation. This seems especially necessary when one remembers that these children, possibly earlier than many, may be separated from home and parents. The spirit that is developing is indicated by what I heard a senior boy say one day, "We want to do right because it is right."



**OLD PUPILS:**—Another very interesting feature is, that pupils who have left us even six years ago still remember and write to us. One of these is never satisfied with less than 100 per cent. in her work, another is head of his class, while another, already a gold medalist, has decided to enter the ministry and return to China.

**LAYING THE CORNER STONE OF THE NEW SCHOOL:**—The central part of our new school building is now erected. For financial reasons only this part can be erected at present. In this building we will have accommodation for thirty pupils. On the afternoon of Friday, December 17th, 1916, the corner stone of this building was laid. The members of our Mission and the parents of pupils attending the school were present. Rev. C. R. Carscallen acted as chairman and the honor of laying the stone was given to the principal of the school.

**THE NEW GROUNDS NEEDED:**—We long to get outside the city to our new compound. The children want to plant their own seeds and see them grow; they want a gymnasium; they want a place in which to play all kinds of games; they want a class-room big enough that they will not step on the next pupil's toes and knock the next pupil's elbow every time they stand up; they want a place big enough so that all their cousins who want to come to school and live with them, may come.

**FUTURE HOPES:**—Nor can we close our history without expressing a few of the hopes that have lived with us and grown with us since 1908; that the time may soon come when our new building will be completed; that the staff may be increased sufficiently to give to these pupils, who deserve it, the best possible under these far-away conditions; and that above all, this may be a home for each pupil and for each member of the staff, yes, in the sense of a home being next to Heaven itself—that this may be a place where education stands in its true relation to character building, which is the highest aim of life.

## MEDICAL WORK.

C. W. SERVICE, B.A., M.D.

With the first contingent of Canadian Methodist missionaries sent to West China in 1891, there were two doctors and their wives. These were Dr. O. L. Kilborn and Dr. D. W. Stevenson. Thus, from the beginning of our work, our Missionary Society and our Church recognized the place and the value of the medical arm of missionary service. Only a few months after their arrival in Chengtu these doctors began medical work, in November, 1892. They had had less than six months' study of the language. They soon found that the medical work was increasing so rapidly as to crowd out all time for language study. They, therefore, very wisely decided to close up the medical work and to devote themselves solely to the great task of acquiring the difficult Chinese language, for without a good working knowledge they could not satisfactorily carry on medical work or engage in the very important work of preaching the Gospel. In other words, they could not do the work they came to China to do, for it is as necessary for doctors to speak the language freely as it is for the preachers.

1894: FIRST FOREIGN HOSPITAL BEGUN IN CHENG TU:—Early in 1894 the erection of the first foreign hospital in Chengtu was begun, on the street and site now occupied by our present large medical plant. This was the small beginning of a steadily growing medical work.

1895: MEDICAL WORK OPENED IN KIATING:—In February, 1894, Dr. Retta Gifford, of the Woman's Missionary Society, and Dr. H. M. Hare, reached Chengtu, and shortly afterwards Dr. Gifford and Dr. Kilborn were married and went immediately to Kiating, the second station of our Mission, to open up work there. Property was secured and repairs made, so that at the beginning of 1895 medical work was started in Kiating, and was carried on for several months



THE CANADIAN METHODIST HOSPITAL, CHENG TU.

by the Drs. Kilborn. In May of that year the Drs. Kilborn were removed to Chengtu, and Dr. Hare sent to Kiating. Then came the riots, in May, 1895, which resulted in the complete destruction of all our Mission property in both Chengtu and Kiating. These riots were the result of wild rumors chiefly connected with the medical work. All our missionaries had to go down river, most of them to Shanghai, the medical work was at a complete standstill, the hospitals and dispensaries destroyed, but worst of all, Dr. and Mrs. Stevenson had to return to Canada, and were unable to come again to China.

SIX YEARS OF SUCCESSIVE CHANGE:—Early in 1896 the Drs. Kilborn returned again to Chengtu and began at once to rebuild houses and church, and, in the early autumn, the hospital. In November, 1896, Dr. Gifford Kilborn began medical work for the Woman's Missionary Society in rented Chinese buildings. In March, 1897, Dr. Hare returned to Kiating and soon began the erection of a new hospital. In

the winter of 1896-7 Dr. W. E. Smith arrived, and a year later came Dr. R. B. Ewan. In July, 1898, Dr. Kilborn left Chengtu for furlough and Dr. Smith was appointed to the medical work in Chengtu. A year later Dr. Ewan was given the medical work in Chengtu, and Dr. Smith was appointed to itinerate among the outstations of the Chengtu Plain. In July, 1900, owing to the Boxer uprising, all our missionaries were ordered to the coast, so that our medical work was interrupted for over a year. But the time was not wholly lost, for our doctors, while in Shanghai, spent much time in the study of the language. As Dr. Hare's furlough was nearly due, he returned to Canada, and has not since returned to China. In the spring of 1901, Doctors Kilborn, Smith and Ewan returned as far as Chungking, where they were compelled to remain until September, which time they spent in language study. Then Dr. Smith went to Kiating to re-open the evangelistic work and to do what medical work he could find time and energy to do. Dr. Ewan re-opened the medical work in Chengtu, while Dr. Kilborn undertook the church work in Chengtu. Fortunately the Mission property had suffered very little during the absence of the foreigners, so that on their return regular work could be begun at once.

KIATING ALSO HAS A CHEQUERED CAREER:—In October, 1902, Dr. W. F. Adams and Dr. C. W. Service reached Shanghai, and, after a rather short and somewhat interrupted period of language study, were both appointed to Kiating in 1904, where as novices they spent the first half-year or more repairing and altering the Mission buildings. Dr. Adams was given the evangelistic work of the station, while Dr. Service was appointed to the medical work. In this station there was an interval of over a year in which no medical work was done, viz., from the time that Dr. Smith left for furlough in March, 1903, until the early spring of 1905, when Dr. Service took charge of this department of work. In March, 1909, Dr. Service left for furlough, and again there was a break in the continuity of the Kiating

medical work, until Dr. Crawford assumed charge and re-opened the work in the spring of 1910, having spent the intervening time in language study.

**THE BOXER TROUBLE AND AFTER:**—In the latter half of 1902 there occurred the West China Boxer troubles, which greatly interfered with the normal development of the medical work both in Chengtu and Kiating. It was not until February of 1903 that the Chengtu medical work under Dr. Ewan began to increase appreciably, so that the capacity of the hospital and the strength of the missionary were taxed to the utmost.

**CHENG TU OFFICIALS GIVE \$1,584 TO THE HOSPITAL:**—On Dr. Ewan's departure for Canada in April, 1904, Dr. Kilborn took over the Chengtu medical work. There was no lack of either in-patients or dispensary patients. Dr. Kilborn made an attempt to place the need of a new hospital before some of the officials, with the result that \$1,584.43 gold was raised towards land and buildings for purposes of hospital extension. During the following year the Doctors Kilborn were kept very busy in Chengtu.

**MEDICAL HISTORY OF JENSHOW:**—Dr. J. R. Cox arrived in Chengtu in the spring of 1904. His first duty was to study the language. In October, 1905, he went to Jenshow as our pioneer medical missionary there, but being unprovided with drugs and suitable accommodation, no definite medical work was undertaken. The autumn and winter were taken up with study, and with the preparation of accommodation for living, a dispensary, and a few patients. Still a great deal of incidental medical work was done, as many as twenty-five having come to the gate in one day to seek attendance. In February, 1906, Dr. Cox was called to another station to attend a fellow missionary who was seriously ill, and subsequently accompanied this missionary to the coast. This, with the return trip, occupied several months. Then in the autumn of 1906 he made a second trip to the coast to escort a party of reinforcements up river. Thus the real opening of the Jenshow medical work was



delayed until early in 1907. At first only dispensary work could be carried on, but later the rooms formerly occupied by a fellow missionary were used as wards for in-patients. Both dispensary and hospital patients were not wanting during the next two years, and much good work was done despite the old, dark, insanitary buildings used. Dr. Cox left Jenshow for furlough in November, 1908, and was followed by Dr. F. F. Allan. But, as there was no dwelling accommodation, Dr. Allan and family had to occupy the rooms which Dr. Cox had used as wards, with the result that his medical work was limited to the dispensary. Dr. Allan made active preparations for the erection of a new dwelling so as to release their living rooms for use as wards once more. It required not a little time, as is usual in China, for Dr. Allan to complete the dwelling, so that it was some time after his appointment to Jenshow that he was able to devote his time and his energies to the work for which he came to China.

**WORK BEGUN IN A SMALL WAY IN JUNGHSIEN:**—After Dr. Smith's return from furlough early in 1905, he was appointed to open the new station of Junghsien. As his main work was the church and out-stations, he had little time for medical work, yet at the hour of morning worship each day he treated twelve hundred patients throughout the year.

**THE VERSATILE MEDICAL MISSIONARY:**—In 1907 there were six medical missionaries, but two of these had to be placed in charge of evangelistic work because of shortage of pastoral workers. These two were, Dr. Kilborn in Chengtu, and Dr. Smith in Junghsien. Dr. Allan, still a language student, was in March appointed to Penghsien to study. Is it any wonder that the Special Council of 1907 requested the Board to send six more doctors as soon as possible? More stations were to be opened, and it was obvious that more doctors would be needed in the near future.

**DR. EWAN BUILDS THE BIG CHENG TU HOSPITAL:**—On Dr. Ewan's return from furlough early in 1906, he was appointed



DR. AND MRS. ALLEN AND THE HOSPITAL STAFF, JENSHOW.

to the task of erecting the new hospital in Chengtu, and at the same time to give what time he could to the care of patients. This was too heavy for any one man to undertake, but the doctor undertook it, and carried it on for several years, though much to the impairment of his health, which necessitated his return to Canada for furlough before completing his full term on the field. It was in April, 1907, that the foundations for the new hospital were begun. Its erection was slowly carried on, although there were about two hundred men at work each day. In July a threatened breakdown made a rest for Dr. Ewan absolutely necessary. For a few weeks the patients left in the wards were cared for by Dr. Allan. Had it not been for the active and efficient help of Mrs. Ewan, the medical work in Chengtu would have had to close completely.

**A MEDICAL MAN THE ONLY MISSIONARY:**—During the first half of the year 1906, Dr. Service was our only missionary in Kiating, and had charge of both church and medical

work, much to the detriment of the latter. In July, an evangelistic worker arrived, when the doctor was able to devote himself more fully to his medical work. For several years Mrs. Mortimore (née Dr. Cassidy) gave frequent help in the operating room.

**DR. W. J. SHERIDAN IN CHARGE OF THE CHENG TU M. E. M. HOSPITAL:**—After the arrival of Dr. Cox, there was an interval of three years before the next doctor came. Dr. Allan arrived in West China in the spring of 1907. Then in November, 1907, came Dr. W. Crawford and Dr. W. J. Sheridan. Dr. Crawford spent his first year of language study in Penghsien, then in March, 1909, moved to Kiating for his second year of study, and, later, to take the place of Dr. Service, who had gone on furlough. Dr. Sheridan, having spent two years of language study at Tzeliutsing, was moved, in 1910, to Chengtu, in order to carry on medical work for a year in the Methodist Episcopal Hospital, which would otherwise have been closed. It was very fortunate that we were able to place one of our doctors to work in this way, as it entirely released Dr. Ewan for the task of erecting the hospital and the new hospital dwelling. It also demonstrated that co-operative medical work is practicable as well as economical.

**MORE REINFORCEMENTS:**—In the spring of 1909, Dr. A. J. Barter and Dr. W. D. Ferguson arrived. Dr. Barter was appointed to live in Penghsien for language study, and began his medical work there early in 1911. Dr. Ferguson was appointed to Luchow, and was also ready for medical work early in 1911. In the spring of 1910, Dr. E. C. Wilford arrived, and was sent to Tzeliutsing to live and to study the language. He reached there after the departure of Dr. Sheridan for Chengtu. He remained there until his furlough in the spring of 1916.

**MUCH VALUABLE TIME AND SKILL LOST IN BUYING, BUILDING, ETC.:**—It was mentioned above that Dr. Smith in Junghsien had gradually to give up most of his medical work, although many patients sought treatment. It is

certainly not very pleasurable for any doctor, either for lack of time or lack of strength, or because of pressure of other work, to have to refuse to see patients, and yet every missionary doctor in China has had that experience for longer or shorter periods. Dr. Smith's great desire that Junghsien should have a doctor who could give himself wholly to the medical work of the station was fulfilled in the early spring of 1910, when Dr. Cox returned from furlough. Dr. Cox was appointed to Junghsien, and threw himself with zest into the work of securing property for the erection of a hospital plant. Here once again we see the lamentable fact of a doctor ready for full work set at the task of securing property, re-modelling buildings, and erecting a plant in order that he may begin his real work of ministering to the sick. Almost all of our doctors have had to do this, owing to the stress of circumstances and to the lack of workers. It is exceedingly unfortunate that our doctors, after having spent two years in language study, should again be forced to abstain from medical work wholly or partially, for another year or two, or even more, in order to prepare some place in which to begin their real life work.

**NURSES HAVE GREATLY STRENGTHENED THE MEDICAL WORK:**—Toward the end of 1908 our first nurses arrived in West China (that is, the nurses attached to the General Board). These were Misses Switzer and Plewman. This was an event to which our doctors had long looked forward. After all, what is a hospital without a trained nurse? That is easily answered by anyone who saw the hospitals prior to the advent of our trained nurses and their appointment to the staff of some of our hospitals. With what joy the news of the appointment of these two ladies was received by all in our West China Mission! But on the way up river Miss Plewman was taken so seriously ill that her immediate return home was necessitated. This was a great disappointment. When, a year later, two other nurses, Misses McNaughton and Wood, came to the field, there was renewed rejoicing. But after a time the latter decided that she would devote her life to

another ministry by uniting in marriage with one of our ministers. Yet out of the four we had two left, and these have faithfully served the Mission. Both have assisted in the care of several of our missionaries when ill, but their time has been mainly given to work in two hospitals, Miss Switzer in Chungking and Miss McNaughton in Chengtu. Miss Switzer was called on to accompany one of our sick missionary ladies to Canada. Miss McNaughton left for furlough in the spring of 1915, and returned to Chengtu in November, 1916, where she is again attached to the staff of the Chengtu Hospital.

THE L. M. S. MEDICAL WORK AND DR. WOLFENDALE ADDED TO OUR MISSION:—Early in 1910 the territory, plant, and work of the London Missionary Society were transferred to the Canadian Methodist Mission. This added greatly to our responsibility in this part of China. The large hospital in Chungking belonging to that Society became ours. Dr. Wolfendale, who had spent many years in charge of that hospital, joined our Mission, and was appointed by our Council to the same place. We were very fortunate in receiving an experienced doctor to continue the work in a large plant all ready for use. Dr. Wolfendale remained in charge of that hospital until his furlough in 1913, when Dr. Sheridan, who had just returned from furlough after the Revolution, was placed in charge of the Chungking medical work. He and Miss Switzer are still carrying on the work there, which, under their sole administration, is very flourishing. The future of our medical work there is somewhat uncertain, as there are now in progress negotiations looking towards a union in medical work in Chungking, comprising the Methodist Episcopal General Board, the Women's Board, and our own medical work.

LUCHOW MEDICAL WORK:—After Dr. Wolfendale's return from furlough in 1915, he was appointed to medical work in Luchow, which Dr. Ferguson had begun, but, as Dr. Ferguson had returned to Canada at the time of the Revolution, there had been a rather long break in the Luchow





THE CANADIAN METHODIST HOSPITAL, CHUNGKING.

medical work until the arrival of Dr. Wolfendale. Fortunately for Dr. Wolfendale, his predecessor had erected a splendid modern dispensary. Dr. Wolfendale found this dispensary a very useful building during the recent Revolution, when there were so many wounded soldiers brought to him as a result of the several months of fighting in the vicinity of Luchow. Luchow is an immense city, affording a great opportunity for medical work, but on Dr. Wolfendale's arrival he found neither hospital to work in, nor house to live in. Thus he has to begin almost from the foundations to build up a medical work, as so many of his younger confrères have had to do. This is indeed regrettable, that an experienced doctor should have to spend his time directing the purchase and also the placing of bricks, stone, and mortar.

THE REVOLUTION REVEALED THE WEAKNESS OF OUR WORK:—In the summer of 1911 began the great Chinese Revolution, which completely disorganized all of our Mission work in West China. The doctors, together with the other missionaries, were compelled to leave their stations, some going as far as Shanghai, others whose furloughs were

nearly due, going home to Canada. One of the doctors who returned to Canada has not come back to us. This loss of a doctor was one of the ways in which our medical work was prejudicially affected by the Revolution. Another aspect of the case is this. With the exception of Chungking, where Dr. Wolfendale was able to remain and to carry on his work, the medical work in all our stations was necessarily completely closed down. Why? Because there were, and still are, no Chinese doctors to carry on this work when the missionary doctor is absent. This strongly emphasizes one of the greatest needs of our West China medical work, viz., ample facilities for missionary doctors to multiply themselves by training young Chinese doctors. Our evangelistic and our educational fellow workers have splendid facilities for preparing Chinese associates and workers in their departments, but the medical department has not been permitted to do this until very recently, and even now the attempt made is very inadequate. Medical education certainly needs greater consideration. Evangelistic and educational work, during the Revolution, as far as possible, were left in charge of Chinese workers who had been in training under our missionaries, and in our University and other schools. And, so well did they respond to the responsibility laid on them that, on the return of our missionaries to their fields, affairs were found to be in a satisfactory condition with but very few exceptions.

DR. EWAN'S DETENTION AT HOME DEEPLY LAMENTED:—The Mission Council held in Shanghai in the spring of 1912 designated Dr. Service to go to Chengtu as soon as possible in order to open up medical work in the new hospital which Dr. Ewan had nearly completed. Dr. Service reached Chengtu in June, but as there was still much to be done on the interior of the building before it was usable, only dispensary work was carried on for a few months. After the completion of the hospital, a formal opening was held in January, 1913, at which a number of the higher officials and many other Chinese were present. Thus the great task of

erecting one of the best hospitals in China was ended after about six years, which period includes, of course, times of sickness and the Revolution. Up to the beginning of the Revolution in the summer of 1911, Dr. Ewan gave himself unstintedly to the building of this hospital, which will long stand as a monument of the initiative, faith, perseverance, and patience of the man who almost literally built himself into this great structure. Unfortunately, Dr. Ewan has not been able to return to West China on account of ill health. Thus our medical work suffered another great loss, and just at a time when we could ill afford to lose doctors from it. Dr. Service has continued in the work of the Chengtu Hospital until the present.

PHARMACY AND NURSE TRAINING BEGUN:—On the return of our missionaries to West China after the Revolution, Mr. E. N. Meuser, who had come into our work from another Mission, and who had already spent two years at language study, was appointed to the pharmaceutical department of the Chengtu Hospital, and rendered valuable assistance until his furlough in 1916. Then, not long after Mr. Meuser's accession to the staff, Miss B. G. McNaughton was appointed Lady Superintendent, to have charge of the nursing department of the hospital. Under her able management a Training School for male nurses was organized and carried on with many ups and downs for several years, until her furlough in the spring of 1915. Miss Ada Morgan was appointed to take her place, and has carried a heavy burden of responsibility in a rapidly developing medical work. She merits a well-earned furlough, which is due in the spring of 1917, when Miss McNaughton assumes charge again. The Council of January, 1914, appointed Dr. C. B. Kelly also to the Chengtu hospital staff. Dr. Kelly had arrived in China during the Revolution, after which he spent a year or more in Chungchow, as a language student. His appointment was necessitated by the increasing medical work among both Chinese and foreigners, as well as by consideration of the needs of the recently opened Medical College.

**DR. JONES' EARLY DEATH A GREAT LOSS:**—In the spring of 1913, Miss Ada Morgan, nurse, and Doctors L. P. Jones and E. K. Simpson reached West China. Miss Morgan spent her two years of language study in Luchow, and was then appointed to Chengtu hospital. Dr. Jones was stationed at Kiating as a first year language student. During the year he contracted a serious illness, which resulted in his death. Thus another valuable life was taken, and our medical work was left so much the poorer. Dr. Simpson shortly after arrival was sent to Luchow for study and to care for the health of the foreigners. There he remained until he was removed to Penghsien to take the place of Dr. Barter, who had recently gone on furlough. There he is now engaged in full time medical work, but, unfortunately, with a very inadequate plant, since the buildings used for dispensary and hospital purposes are small, renovated Chinese buildings.

**SUCCESS ATTENDS THE MAN WHO "STICKS TO HIS JOB":**—Early after the New Year, 1914, Miss Ella Dale, nurse, and Dr. W. H. Birks, reached Chengtu, and spent their first year in the language school. Miss Dale, during the spring of 1915, although still a language student, was called upon to nurse some urgent cases of illness amongst our missionaries. Later in the year she proceeded to Junghsien, to which station Council had appointed her, for second year language study. She is now acting as Lady Superintendent of the new Junghsien hospital, and is working in conjunction with Dr. Cox in the medical work of that station. Fortunately, as a result of Dr. Cox's painstaking efforts, Junghsien has a splendid hospital plant, including hospital, dispensary, and foreign dwelling. The hospital has two large wings, so that both male and female patients can be accommodated. Dr. Cox has developed a very large medical work, and is known amongst us a man who "sticks to his job."

**READY FOR PRACTICE BUT NO PLANT:**—Dr. Birks, in the spring of 1915, moved to Chungchow for his second year of language study. Having now passed the stage of language



THE HOSPITAL STAFF, CHUNGCHOW.

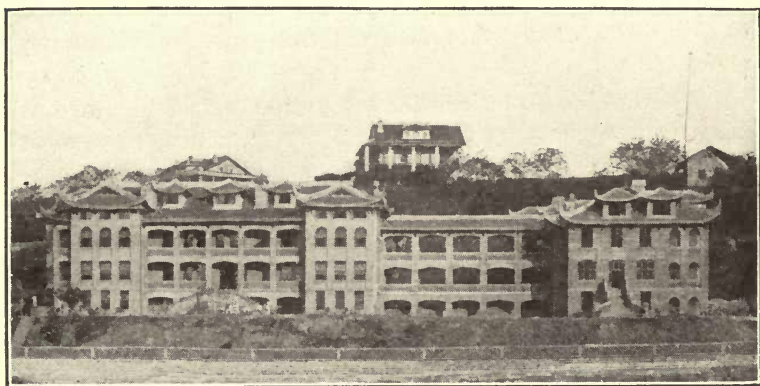
student, he is ready to enter upon the full work of a medical missionary, but, unfortunately, he too, like so many before him, has no plant. He is now engaged at the task of erecting a dispensary and a dwelling. Again we wish to repeat that this kind of an experience is a great misfortune, since the doctor, more than any other missionary, stands to lose a great deal by such forced abstention from medical work, especially after having already spent two years as a student of the language, during which period he has very little time, energy, or opportunity for medical work or medical reading.

**RED CROSS WORK CENTERING IN TZELIUTSING:**—In January, 1915, Dr. A. E. Best, reached Tzeliutsing, where Annual Council was in session. It was decided to leave him in that station for his first year of language study. During his sojourn there he rendered valuable assistance in Red Cross work, along with Dr. Wilford and Messrs. R. O. Jolliffe and R. E. S. Taylor, at the time of the serious fighting between the Northern troops, sent to Szechwan by President Yuan, and the Yunnan troops, who were contending against Yuan's



assumption of the Emperorship. As Dr. Wilford left Tzeliutsing for furlough early in 1916, Dr. Crawford was moved from Fowchow to Tzeliutsing to take his place, and Dr. Best was sent to Fowchow for his second year's language study, and to attend to the medical needs of the foreigners. Dr. Best has not yet entered upon his work as a doctor, but in the near future he will be able to commence dispensary work in the new dispensary building which has recently been finished in Fowchow. Fowchow is a very large and important city, on the Yangtse, below Chungking, and should be a very advantageous place in which to carry on medical work.

**TZELIUTSING ONE OF THE FEW STATIONS WITH AN ALMOST COMPLETE PLANT:**—Early in 1915, Misses S. Haddock and L. G. Hartwell, nurses, reached Chengtu, where they spent their first year of language study in the language school. By the Council of 1916, Miss Haddock was appointed to Tzeliutsing. After finishing her second year of study, she has been appointed to the Tzeliutsing hospital as Lady Superintendent. Dr. Crawford is now in that important centre carrying on the medical work, and has also almost finished the large, new hospital begun and brought far forward to completion by Dr. Wilford. The beginning of 1917 will probably witness the complete readiness of the hospital for full work. Dr. Crawford is known amongst us as a "hustler," and is a worthy successor of Dr. Wilford, who spent his entire first term in that station. Dr. Wilford left for Canada in the spring of 1916, for a well-deserved furlough. He was a most assiduous worker, and very versatile. Not only did he begin and develop a very large medical work, but he also cultivated the acquaintance, and secured the interest and financial co-operation, of many of the wealthy salt-well owners, who have subscribed several thousands of dollars towards the erection of one of the largest and finest hospitals in China. It is a commodious general hospital, well adapted to the care of both male and female patients. Tzeliutsing is one of the few stations in our Mission which has an almost complete medical plant. It is to be hoped that



THE HOSPITAL AT TZELIUTSING.

The woman's ward at the right.

it will receive generous treatment, both in the way of equipment and staff.

**A NURSE NEEDED FOR FOREIGNERS:**—By appointment of the 1916 Council, Miss Hartwell was left in Chengtu for her second year with permission to assist in the nursing of urgent foreign cases. Thus, the Council recognized the need of such help in Chengtu, and the experience of the year has confirmed the great need for every facility for handling foreign cases. There has been a great amount of sickness in Chengtu during the past year, so that the services of Miss Hartwell had to be secured much more frequently than anyone had anticipated. It is very probable that there will be ever increasing need for such nursing facilities in Chengtu, as already not a few applications for admission to the hospital, or for a nurse in private homes, have had to be refused.

#### THE MODERN MEDICAL MISSION.

The work of modern medical missions may be summarized and tabulated as follows:—

##### 1. THE ACTUAL CARE OF THE SICK AND THE SUFFERING.

(a) *Itinerating.* This was more common in the early pioneer days; but it is unsatisfactory professionally.

(b) Visits to homes of Chinese, in response to calls. This, too, is quite unsatisfactory from the professional point of view.

(c) Foreign practice, among foreign missionaries, business men, consuls, etc. In large communities, such as we have in some stations, this practice consumes much time.

(d) Dispensary work. Tens of thousands of outpatients are seen every year, and much suffering is relieved, yet professional results are far from satisfactory. The dispensary affords opportunity for wide-spread Gospel seed-sowing; yet its chief value is as a feeder to the hospital, to bring in inpatients.

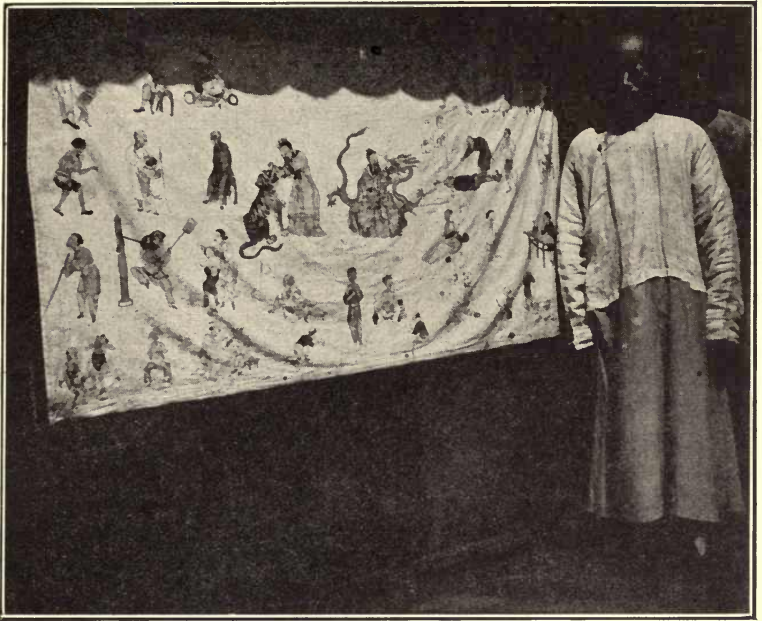
(e) Hospital work. It is in the thoroughly-equipped and well-manned hospital that the doctor can do his best work. Religiously and professionally the opportunities and results are far in advance of those in any other line of medical work.

## 2. TRAINING OF NURSES.

Skilful doctors are handicapped without good nursing. Non-hygienic hospitals are a reproach to Christianity. The primary essential for training Chinese nurses is a properly conducted hospital, and to secure this a *sine qua non* is a foreign missionary nurse. Fortunately this need is being met in our West China Mission. Our Board has sent us seven nurses who are now on the field. Four of our hospitals are already supplied with nurses. In the Chengtu hospital a training school for male nurses has been established, with eight or ten nurses now in training. One has just completed his term of three years' training, and is the first male graduate nurse in West China. In this way our missionary nurses are able to multiply themselves.

## 3. MEDICAL EDUCATION.

After the foreign doctor had come to China and had settled down to work he found that one of his first and greatest needs was that of trained native assistants, and so he was forced to undertake this training himself. Thus there



A "CHINESE DOCTOR" AND HIS ADVERTISEMENT OF "MEDICINES."

gradually grew up a number of one-man or two-men institutions for training native physicians. These proved altogether inadequate and unsatisfactory. Thus grew the demand for larger and better medical colleges, one of which we have now as a department of our West China Union University. For many years the idea of a medical college for West China has been in the minds of our doctors, but it was only in 1914 that these ideas fructified. Our Mission is now one of several which are united in this young enterprise of training young men of good character and fair education for the great work of going forth as efficient healers amongst their fellow-countrymen. To maintain a medical college of high standard our Mission will need to give more generously of her doctors. Surely in this case "the end will justify the means," and generosity in this respect now will be rewarded richly in years to come. The missionary doctor is not here merely to cure

individuals, but rather to cure conditions, and to do this on a large scale he must be able to reproduce himself among China's young men.

#### 4. PUBLIC HEALTH, SOCIAL AND MORAL REFORM WORK.

An educational propaganda along the lines of personal, domestic, civic and national hygiene and sanitation is one of the crying needs of China, and one to which the China Medical Missionary Association is devoting its attention. This includes the education of the common people, the students, the gentry, and the officials, on the evils of tobacco, alcohol, immorality, self-pollution, gambling, etc. These are lines of work in which doctors can work very effectively, and in which some of our own have already evinced enthusiasm and enterprise.

#### 5. PHILANTHROPIC WORK.

Up to the present this work has been largely along the lines of regular missionary activity. But this alone is not sufficient to exhibit the "fullness of the gospel of Jesus Christ." The Chinese Church needs to be familiarized with the idea of philanthropy and benevolence. To this end foreign missions should provide model institutions, not only hospitals, dispensaries, and medical colleges, but also institutions for the blind, the deaf and dumb, insane, incurables, lepers, the aged, etc. Our Women's Missionary Society has set us a good example in establishing their Chengtu Orphanage. Many of us think that the time has come when we should launch out along some of these lines.

#### 6. MEDICAL RESEARCH.

This is a search into the deep and hidden mysteries of many of the diseases of China. Much has already been done by medical missionaries in China, but as a Mission we have contributed very little. One of our greatest needs in West China is a well-equipped and thoroughly up-to-date pathological laboratory in charge of one or two doctors who are





THE FIRST MEDICAL COLLEGE, STAFF AND STUDENTS, CHENG TU.  
Standing, extreme left, Dr. C. W. Service; extreme right, Dr. O. L. Kilborn.

experts in such lines of work—in short, pathological and research experts and specialists. This institution should appropriately be a department of the West China Union Medical College.

# 7. CO-OPERATION WITH CHINESE IN RED CROSS, PLAGUE, FAMINE AND EPIDEMIC WORK.

Some of our doctors have, during the present year, rendered excellent service to the Chinese Red Cross Society during the recent fighting and disturbances in several parts of our province. As a result of this voluntary work much favor has been won from the Chinese, and in some instances substantial gifts of money have been made to our hospitals, especially in Tzeliutsing. Drs. Wolfendale, Wilford, Crawford and Best did signal service along Red Cross lines, while the rest of our doctors also rendered more or less aid to wounded as occasion required.

## COMPARATIVE STATEMENT OF MEDICAL WORK DONE SINCE THE BEGINNING

Year.	Dispensary patients	In-patients	Special patients	Grand total	Operations of all kinds
1897 to 1912.	102,336	2,034	1,566	105,936	2,320
1913.....	38,504	1,151	556	40,211	939
1914.....	66,828	1,861	1,595	70,284	1,802
1915.....	83,767	2,891	1,594	88,252	3,649
1916.....	118,891	4,652	2,929	126,472	5,147
	410,376	12,589	8,240	431,155	13,857

It will be noted that from the year 1892 to the year 1896 there are no statistics available, mainly because of their loss in the riots of 1895.

Up to the year 1912 the medical statistics were not kept in as good form as during recent years. Consequently, here and there no figures were available.

In 1895 occurred the riots in West China. In 1900 was the Boxer year. In 1911 and 1912 occurred the Revolution. During these years the missionaries had to leave West China.

For the above reasons, as well as for several minor reasons, the statistics up to the year 1912 are not quite as large as they would otherwise have been.

It will be noted with great satisfaction that since the year 1913, when our missionaries returned to the field after the Revolution, the statistics of our medical work have steadily increased, making it more apparent that fruition has at last come for all the preparation of the first twenty years of our mission work in West China.

## OUR PRESENT MEDICAL MISSIONARY FORCE

Name	Stations	First arrived in China
F. F. Allan .....	Jenshow .....	December, 1906
A. E. Best .....	Fowchow .....	November, 1914
A. J. Barter .....	Kiating .....	October, 1908
W. K. Birks .....	Chungchow .....	November, 1913
J. R. Cox .....	Junghsien .....	November, 1903
W. Crawford .....	Tzeliutsing .....	November, 1907
C. B. Kelly .....	Chengtu .....	March, 1912
O. L. Kilborn .....	Chengtu .....	November, 1891
R. G. Kilborn (nee Gifford) ..	Chengtu .....	February, 1893
D. F. McKinley .....	Leaving for furlough ..	October, 1910
M. Mortimore (nee Cassidy) ..	In Canada .....	December, 1904
M. K. Neave (nee Killam) ..	Chengtu .....	February, 1897
C. W. Service .....	Chengtu .....	October, 1902
W. J. Sheridan .....	Chungking .....	November, 1907
E. K. Simpson .....	Penghsien .....	February, 1913
W. E. Smith .....	Junghsien .....	September, 1896
E. C. Wilford .....	In Canada on furlough ..	November, 1909
*R. Wolfendale .....	Luchow .....	1896
*(entered C.M.M. 1910)		

The three lady physicians are not appointed by Council to definite work. Nevertheless they render invaluable medical services. Dr. W. E. Smith has for many years been engaged in evangelistic work.

## OUR PRESENT NURSING FORCE

Miss M. E. Switzer .....	Chungking .....	Fall of 1908
Miss B. G. McNaughton .....	Chengtu .....	Fall of 1909
Miss Ada Morgan .....	Leaving for furlough ..	Fall of 1912
Miss Ella Dale .....	Junghsien .....	Fall of 1913
Miss S. Haddock .....	Tzeliutsing .....	Fall of 1914
Miss L. G. Hartwell .....	Chengtu .....	Fall of 1914

In addition to the above mentioned nurses, a number of wives of missionaries are also trained nurses, and render valuable help as occasion requires.

## A SUMMARY OF OUR C.M.M. MEDICAL WORK IN WEST CHINA

Station	Buildings	Beds	No. of In-patients in 1916	Doctors now in charge
Penghsien ..	Old Chinese buildings adapted.	25	250	Dr. Simpson
Chengtu ....	New brick hospital and dispensary for men only.....	150	1,229	Dr. Service and Dr. Kelly
Jenshow ....	Medical college .....	.....	.....	Dr. Kilborn
	Foreign house used as hospital and dispensary .....	25	217	Dr. Allan
Kiating ....	Small brick buildings erected in 1896-7 .....	30	226	Dr. Barter
Junghsien ..	New brick dispensary and hospital, with two wings, for men and women .....	60	311	Dr. Cox
Tzeliutsing.	New brick dispensary and hospital. Women's wing not complete.....	150	115	Dr. Crawford
Luchow ....	New brick dispensary .....	25	385	Dr. Wolfendale
Chungking ..	Large two-story brick hospital and dispensary, nearly 20 years old.....	60	831	Dr. Sheridan
Fowchow ...	New brick dispensary.....	25	80	Dr. Best
Chungchow..	New brick dispensary nearly completed .....	20	2	Dr. Birks

## PHARMACY.

E. N. MEUSER, PHM.B.

There is much routine work round a hospital that, in the absence of someone else, falls on the doctor. If he could be relieved of this, his work for his patients could be both more intensive and extensive. With trained Chinese the doctors could obtain much relief, but until that time comes there is need for a foreigner to supervise the dispensing and drug department of our hospitals. Partly because of this need of supervision of his work, and partly because of his natural propensity to make money by selling the wonderful foreign medicine to his friends, the Chinese dispenser must be under a foreigner's direction. With these and other things in view, the Board sent out a trained pharmacist in 1908, Mr. M. A. Brillinger. Owing to the fact that the Chengtu hospital was not finished, he was drafted into the Business Agency at

Chungking, where he did good work, among other duties, in purchasing drugs for use in all our hospitals. Later another pharmacist was engaged who had already spent a year on the field, Mr. E. N. Meuser. I took up the work in Chengtu. My time has been occupied as hospital treasurer as well as pharmacist. This has lifted from the doctors there, who have a large foreign missionary practice as well as Chinese, a great deal of work.

**A SCHOOL OF PHARMACY NEEDED:—**The doctors in stations other than Chengtu are not so fortunate in having the assistance of a foreigner in this department and depend on Chinese whom they have trained themselves. It is the intention to open a school of pharmacy in connection with the medical college in Chengtu, to give these men a better training than is possible where there is only a busy doctor to give it. In this work the pharmacist in Chengtu will be of great assistance in providing trained pharmacists.

**MAY MANUFACTURE MANY OF OUR OWN DRUGS:—**It was thought at one time that it would be worth while manufacturing many of the drugs used here in West China. Medicinal herbs are found in abundance, especially on the high land towards Tibet. For one reason or another this has not been done, and it yet remains to be seen whether it is feasible.

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## DENTAL DEPARTMENT.

A. W. LINDSAY, L.D.S., D.D.S.

The Dental Department of the West China Mission was inaugurated in the year 1907 by the appointment of the writer to that field. To-day the Department has two dentists on its staff and is housed in well-equipped buildings. A large Chinese practice has been built up, and the missionary and commercial communities of the province have been cared for; whilst, in addition to this, we have a promising class of dental assistants in training, and we are experiencing an ever-increasing demand for dental graduates. As we



thus review the nine years' growth of the Department we are impelled to express our gratitude to the Quebec Methodist Church for its splendid and timely support in the beginning, for without it it is greatly to be doubted whether there would be any Dental Department to-day. The Mission Board is also to be congratulated on the step it took, though maybe with some daring; which but proved again that Canadians are not bound to follow beaten paths, for at the time of my appointment, as far as was known, no other Mission had set a precedent in making dentistry a direct agent in its propaganda.

AN EXPLANATION:—To write more than a bare outline of the history of this branch of work it will be imperative that I be somewhat personal, for a Department consisting of but two men does not allow of much latitude. If anything has been accomplished, one or the other of us is responsible, and it was my privilege to be the first man on the field. With this prelude, then, allow me to start the narrative with my appointment.

PERSONAL EXPERIENCES PRIOR TO APPOINTMENT:—In my college days, at the instance of Mr. E. W. Wallace, I became acquainted with the work of our Mission in West China. And, being interested in missions generally, the call came to me to spend my life in that field, and in the fall of 1906 I made application to the Board of Missions to be appointed to do dentistry there. The Board promptly turned me down. They, however, made the proviso that if I would graduate in medicine I might then secure my appointment; but this I was unwilling to do. This, in all probability, would have been the end of the beginning had it not been for Dr. Fred Stephenson, that bridge between the old and young, who had become interested and kept in touch with me. In a conversation I had with him, at one time, he made the suggestion that should I be able to secure my own support the Board might be led to reconsider their decision. With this in mind, during the Christmas holidays, I made



A. W. LINDSAY,  
L.D.S., D.D.S.

So far as known Dr. Lindsay was the first dental missionary sent to the foreign field.



H. J. MULLETT, D.D.S.



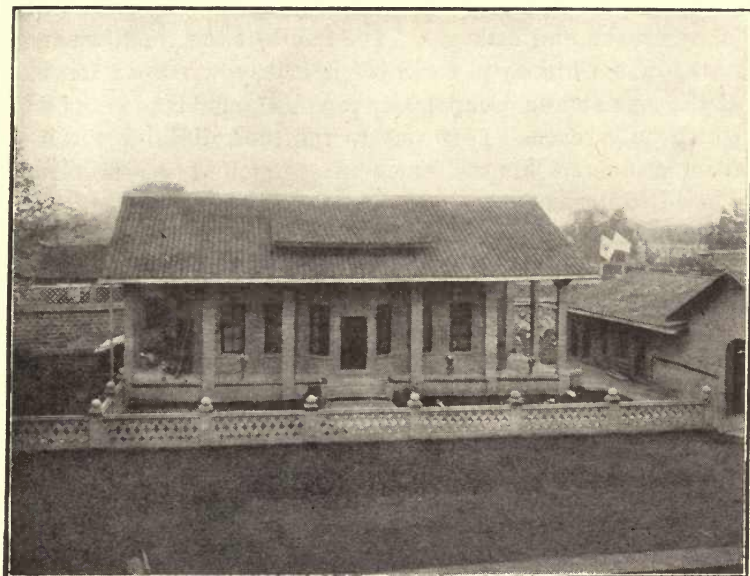
J. E. THOMPSON, D.D.S.

enquiries of my home church. They agreed to undertake my support should I be accepted, and on my return to Toronto I again applied to the Board with this offer as a lever. Their reply was not altogether favorable, but not altogether negative. I was requested to "wait a little." In the meantime Drs. Sutherland and Carman were commissioned to make careful inquiries while in Shanghai attending the Centenary Conference, to discover whether a dentist would have a place in our Mission work. As a result, in the spring of 1907 I received my appointment as a "Medical missionary"; this, because at that time the Discipline of the Church only allowed the appointing of evangelists and medical men to the Mission work of our Church. But it was clearly understood that I was going to the field for dental practice. The Board, to guard themselves, however, had me spend six months in anæsthetics and minor surgery post-graduate

work, so that I would be sure to find enough to do during my first years, for had it not taken years for the medical work to become appreciated by the people! Also, our missionaries were at that time so few in numbers, they would require but a small percentage of my time.

A WARM WELCOME WAITING:—In the autumn of 1907 we left Canada, and after a long and somewhat wearying journey, along which on several occasions with a small travelling dental case I rendered "first aid," we reached Chengtu the afternoon of March the 10th, 1908. The next morning I met one of our Shanghai Centenary delegates; who, after introducing himself, promptly informed me that of the whole of our party there was no one he was so glad to see as myself. If a man talked in that strain to-day I would understand; then, I was young and innocent, and became, naturally, rather elated! After a further few minutes' chat he exhibited an upper denture which was on the point of dividing into two separate and thus two quite useless parts. My dental supplies had not arrived, nor, by the way, did they do so for nearly a year! However, after a thorough search through the limited equipment which Dr. Adams had brought out with him, I discovered a vulcanizer and some dental rubber. I found gypsum to be procurable locally, bought it, baked it, and made a usable plaster of paris, and in a day or two was able to return that denture—whole—to an ever after enthusiastic Dental Department supporter. For if this Department had not arrived on the field at this very opportune moment he would have had to wait weary weeks while that denture travelled by slow post to Shanghai and return, which would neither have been good for his digestion nor his disposition.

LANGUAGE STUDY DELAYED:—According to Mission ruling, everyone is expected to spend the first two years exclusively at the study of the language. This requirement is strictly adhered to, except under peculiar circumstances; and I, unfortunately, got into the peculiar class and vainly en-



THE DENTAL BUILDING, CHENG TU.

deavored to discover a method by which those requiring dental attention could be kept away. For there were many Europeans in the province who had not had oral care for from one to eight years, and I was soon compelled to give up half a day of my study.

EARLY DENTAL AND OTHER "PARLORS":—My operating room was a small room in the old hospital building; the waiting room, Mrs. Ewan's sitting room, quite near; and the laboratory a shed in the small Chinese compound in which we then lived; and to let you into the secret of the disadvantages under which a pioneer may have to work I will give you a description of it. The building could hardly have had the status of a third rate woodshed in Canada. The floor was of mud, literally so when it rained, and the rafters (for there was no ceiling) were as black as the soot and creosote of many years of open fires could make them.

The roof was of poorly laid burned earthen tiles, with their many cracks and leakages. The front of the room was composed of a Chinese paper-covered lattice window; the back of the room was a damp, badly repaired, mud compound wall, which only reached part way to the roof, dividing the room from a noisy Chinese tenement compound whose tenants seemed to live constantly in an atmosphere of bickerings and loud family disputes. One end of the shed was occupied with our household supply of coal, wood and shavings; at the other end were piled the broken, unusable pieces of Chinese furniture belonging to the rented house in which we lived. I worked in the centre, somehow. Fortunately this was used but for a year, when I was able to have more satisfactory quarters. These, now, consisted of an operating room built on the end of the verandah of the house into which we then moved, and the work rooms were the two rooms adjoining. This had one great drawback, and that was, that still we lacked a waiting room; or, as is necessary in China, two, one for men and one for women: and so for three years and a half our private sitting-room had to be requisitioned for that purpose.

A FIRST CHINESE PATIENT:—I have mentioned the great number of Westerners who required my services, but their need was not the only hindrance to my acquiring a grasp of the language, for my presence was soon discovered by the Chinese, who also desired and needed attention. Before my arrival an old friend of Dr. Kilborn's had brought his daughter to him, asking for treatment for a badly diseased jaw. The doctor explained that a dentist was then on his way up river and suggested to them that they await his coming. I had not been long in the city when these people learned of it, and came again to Dr. Kilborn, who asked me as a special favor to see these Chinese friends of his; for I was not supposed to touch the Chinese work until I had acquired a little, at least, of the language. On examination I found that she had an alveolar abscess of ten years' standing. There was a large loss of bone and a constant, very



unhealthy flow of pus. She was very anæmic and discouraged, having taken a great deal of Chinese medicine (?) without any improvement. Fortunately, with the extraction of a few teeth and thorough curetting, improvement was rapid, and before long she was a well woman, much to her delight. She and her family were asked not to mention the fact that I had cured her, for at present my duty was to study the language. But doubtless the improvement in her health made it difficult for them to keep the secret, for subsequent facts proved that most of the patients that sought my services spoke of her recovery, or in some way mentioned that they knew the "Wang family."

THE VICEROY'S NIECE:—For some time I managed to keep free from most calls, but they gradually became more insistent and numerous, thereby demanding a large amount of my time. It was at this point that another interesting event took place. I had found it necessary to refuse out-calls on account of the great amount of time consumed in these and the unsatisfactory conditions under which work would have to be done. This position of mine caused a great deal of dissatisfaction among the women patients of the wealthy and official classes, as they are practically never allowed to leave their compounds. Perhaps my position would have been unwise at that time, the commencement of the dental work, but for the fact that my steady insistence on the rule caused the Viceroy to send his niece to me with a severe case of necrosis of the lower jaw. Her many trips to my office, accompanied by a large retinue of servants and soldiers, could not but be noticed and discussed on the streets; and from that time on I had but little trouble in this respect, for what one of the ladies of the highest official household could do, the others accepted as "good custom."

DR. THOMPSON JOINS THE STAFF:—In the spring of 1910, Dr. J. E. Thompson arrived in Chengtu, not appointed to the Dental Department, but as a Y.M.C.A. worker. The doctor and myself had been college friends. We had done some work together in the College Y.M.C.A. and had many

times discussed the Mission field, more especially after my own appointment; but his being an Anglican and holding a preference for India seemed to preclude our ever being in the same Mission. But he found on application to his Church Mission Board that they could not see their way clear to appoint a dentist on their missionary force. Some time after this the doctor met Dr. T. E. Egerton Shore at a Summer Conference at Niagara-on-the-Lake, and there consulted with him regarding the situation. Dr. Shore informed him of the need of a Y.M.C.A. worker in our West China Mission, and suggested that, if he should wish it, our Board would probably accept him in that capacity, and then as the need arose transfer him to the Dental Department. Dr. Thompson agreed to this proposal, transferred his membership to the Methodist Church and was appointed to the China field. Because of the rapid growth of the Dental Department, the 1911 Council assigned him to the Dental Staff, with the work of taking a dental itinerary that year. Unfortunately, the Revolution prevented the trip, and after a summer at Douglas Heights, where he was able to do a little for the missionaries gathered there, without being able to return to his home he had to proceed down river.

OFFICES AND DWELLING ERECTED:—The 1909 Council passed estimates for the building of a dental residence and dental offices, but it was not until the spring of 1911 that a suitable site was found. I started the building in March and continued it with some interruption on account of the summer heat and the disturbances of the Revolution, until November, when we moved into the house—only to remain two weeks. The dental offices had been completed and in use for some time.

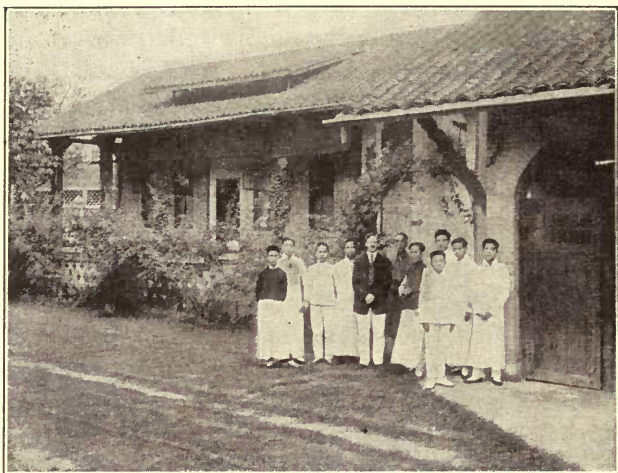
ON FURLOUGH:—On our arrival in Shanghai we found that Dr. Thompson, who had arrived at the coast some time earlier, had been authorized to buy a dental outfit, such as could be procured in the Japanese dental houses, and was attending to the oral health of those of our Mission who had come down from Szechwan. After a stay of some months in

Shanghai, our 1907 party were furloughed home; and after assisting for a short time in the famine relief work in Anhwei province, we proceeded to Canada. While there I enjoyed a winter of postgraduate work, and in the fall of 1913 returned to China.

**THE TRAINING OF CHINESE DENTISTS STRESSED:—**Dr. Thompson had again reached Chengtu near the end of December, 1912, and in January, 1913, opened the dental offices, which had been closed for one year. His practice for the next year was large, and kept him very busy. On my return I found that there was a movement on foot to open a second Dental Department, viz., at Chungking, to care for the eastern section of our field. This idea had arisen through the fact that on my return there would be two dentists in Chengtu and the keen desire of the eastern section to have a dentist near at hand. Fortunately for the future of the Dental Department this project did not succeed. I believe that the dental policy should be one of concentration for the present. This because of the difficulty of securing dental volunteers for the Mission Field, and because of the reiterated statements of the Council that we should train dental students, which training can be accomplished only by concentrating our forces for some years to come.

**CHINESE ASSISTANTS GIVE VALUABLE AID:—**In the fall of 1915 the Mission found it advisable to grant Dr. Thompson's furlough because of a series of more or less severe illnesses; thus again reducing the staff to one man, with a two-man clientele; which, but for the increasing ability of the dental assistants, could not have been maintained during the last two years.

**SIX STUDENTS NOW IN TRAINING:—**Just a word about these assistants. On my return from furlough I saw that it would be necessary to have trained helpers and mechanics to provide for the growth of the department and the future development of the profession. To this end I took a number of students who were willing to embark on a new profession and started to train them. Their number has increased until



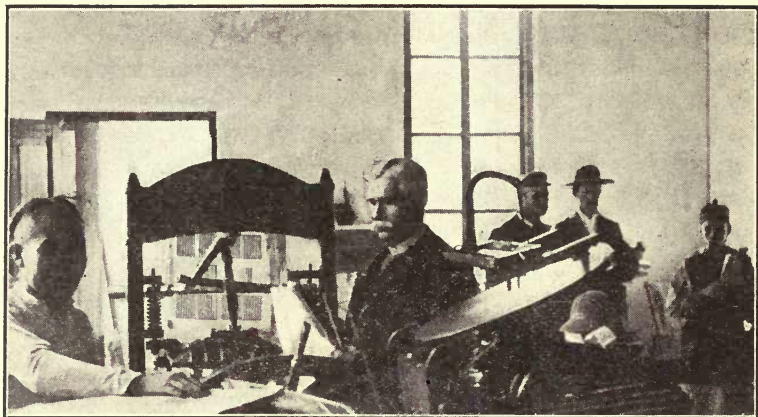
THE PRESENT DENTAL APARTMENTS, WITH A GROUP OF  
DENTAL STUDENTS.

we have six in the class. The period of training as I now have it will be a four years' one. They are studying the regular Union Educational School Course at night school, and spend their days in the laboratory and at the operating chair. Some of these students, on completing their four years' course, will continue their school work, full time, and become full-fledged dentists; others will take positions as assistants, as mechanical dentists, and demonstrators in dental prosthetics.

A DOZEN OTHERS ON THE WAY:—At the present time, in the West China Union University and in middle school outside the city, we have ten students who are receiving assistance from either Dr. Thompson or myself with a view to their entering the dental profession. We have also two in the primary school. Of course time and capabilities and chance may lessen this number, but we reason there may be also certain recruits, and we hope to have a good showing when we are granted by the Senate the right of opening a dental college.

THE DEMAND FOR CHRISTIAN DENTISTS:—As I view the possibilities of the future for dentistry in China, I believe that it is potentially a mighty evangelizing force not to be ignored. It is my hope that our Mission will grasp the opportunities, and that it will make the fullest use of such a promising beginning. There is no department of our Mission work that has had greater success in so short a time. There is no function that medical missions fulfil as a Christian force that dental missions cannot lay claim to, and perhaps with the added consideration that it is having the benefit of the experiences and failures of the medical branch; and again, because it is having its inauguration in an era of progress and enlightenment, and the limits of its influence will be those that we ourselves put upon it. Our hope is to train Christian dentists who will be able to alleviate, in some measure, the pain and suffering of their own people, and by their practical Christianity raise the standards of social and Christian life in their communities. What may we not expect of a community in which the best educational, medical and dental men are Christians? Anything short of this will mean an agnostic or atheistic China, for she is demanding and will have all the sciences. Our opportunity is to see that they are Christ-filled. May our vision be broad, and may we with foresight make good use of the many doors of opportunity which at this present time are open to us!





THE FIRST PRESS, KIATING.

## THE MISSION PRESS.

S. P. WESTAWAY.

Some parts of Mission work are self-evident, considered as integral with any and all propagation of the Gospel; such are the work of the pastor, and the doctor. Few Missions in the foreign field consider that either of these is dispensable, but there are few Missions that consider it their duty to provide Mission presses for the printing of the Word. It is therefore little to be wondered at that when the protagonist of our Mission work in West China saw the work that our Mission should initiate in this part of the Empire, he should have but little encouragement in his views regarding the establishment of a Mission Press. True there were some who held strong views in the opposite direction. But where the vision is clear there is often the opened way. So after some difficulty, a few machines, a few fonts of type and a Chinese printer from Shanghai were brought up the great river and installed in a small building in the city of Kiating. Dr. Virgil C. Hart in starting this branch of the work here urged the opening on a double ground, first that the nearest

supply of books was at Hankow, a long and dangerous journey from our field of work, and secondly, the vision of the large use that printed work would be put to in the future.

AN EARLY ENCOURAGEMENT:—Already the West China Religious Tract Society had had difficulty in getting its supply up from Hankow, and when that Society heard that the Canadian Methodist Mission was beginning to plan a press in West China, they began to turn their thoughts here for their own supply, an evident greater convenience. That was a first encouragement. From the beginning the West China Religious Tract Society sent some of its work to this infant publishing house of the West, and from the beginning the capacity of the institution was taxed, for the work was well printed, even then.

WORKERS CHANGE BUT THE WORK CONTINUES:—Dr. Hart always took a fatherly interest in this special department, attending to the work amid his other endeavors. He was not conversant with the technique of printing, neither was there then any Canadian Methodist missionary who was at all trained in this regard. But where experience and training were lacking there was no lack of sympathy and help in what had begun to look like an appreciated endeavor. So from time to time Mr. Endicott was to be found in the Press doing his bit to help. When the time came for Dr. Hart to leave China, on his earnest request Mr. Endicott was appointed to look after the future of the institution. This choice was a fortunate one. His enthusiasm was turned into this channel, and the result was what might have been wholly expected. With Dr. Hart at home telling of the prospects and needs of this work, and Mr. Endicott on the field, the work continued to advance. When the time came for the using of the financial aid given by the Canadian Methodist young people, Mr. Endicott started the work of the new building in Chengtu. To this new site the plant and some of the employees moved in 1905.

ENTHUSIASM IN LIEU OF TECHNICAL TRAINING:—Up to this time there had been no missionary who had had techni-

cal training to superintend the work of this new and unusual branch of work, but good results had been secured to the Mission through the enthusiastic goodwill and inspired missionary zeal of those who could see its present use and its future successes. Then came the new era.

EXPERIENCE BRINGS ENTERPRISE:—In that year, too, the Rev. Jas. Neave was appointed to the work of the Press. He brought with him a knowledge of the printing work, stereotyping, and some machinery. And English type was then added to the plant. So in 1906 the first English work was done in West China. To train young men in the use of a font of type, the use and meaning of which were new to them, was no little task. But the attendant difficulties and the unavoidably ludicrous settings were met and corrected. Account ruling was taught, and at the same time a greater use was made of foreign paper for the use of the English type, and to satisfy the greater demands upon the press. A wider range of work was asked for. The former work, done almost entirely upon the paper produced locally, was considered as not a good index of the great work the Press was doing. From 1899 the *West China Missionary News* was published, first by duplicator, then by printing done in Chungking. Later, when our Press was in a position to take it on, it was given to the Press to do. The work has from that time to the present been a great boon to all the missionaries.

TIBETAN AND MIAO LANGUAGES BEGUN:—About this time, too, there were added the Tibetan and Miao types to the languages already in use. These were also new and difficult of use at the beginning. Care and patience were required in the training in this work. These were busy days when the men were taught the use of the ruling machine, the use of the stereotyping plant, the English type, and a little later the Tibetan and Miao types. But where vision and enthusiasm were required before, now the new elements of care and patience were needed more. The first instruction received has left its marks. The foundation has in these latter years



OFFICIALS AND MISSIONARIES AT THE OPENING OF THE PRESS, CHENG TU.

been built upon, and the work is stronger for the past. One stops to think sometimes of the trouble that might be encountered in a similar institution at home in the training of men in such a variety of branches as those we have mentioned, particularly when these are all foreign to any previous training they had received. So we recall with pride the initial technical development accorded the Press employees.

**A GROWING INSTITUTION DEMANDED AN INCREASED STAFF:**—In 1907, when the call for a missionary trained in the work of printing was heard at home, another missionary, this time one to give his full attention to the work of the Press, was sent out. Thus the first call for a special missionary other than a pastor, doctor or dentist (the latter under the head of medical work), or an ordained man for educational work, was for a printer. In that year, Mr. S. Percy Westaway came to the work. Two years were spent in the usual language study, and then the work of the Press was attempted. At that time, too, early in the year 1910, Mr.

Endicott left on furlough. A year later another printer was appointed, Mr. T. Edgar Plewman. Mr. F. Murray Davis arrived in the year 1912, and entered the Press in 1914. We are proud to think that while Mr. Endicott did not return to China, it was one so intimately connected with the work of the Canadian Methodist Mission Press who was chosen for the office of the General Secretary of Foreign Missions.

EXPANSION IN ALL DEPARTMENTS MADE DEMANDS ON THE PRESS:—During all these years the Press was not the only branch of missionary endeavor that was growing. The work of the pastors, the work of the doctors, the great hospitals that have been set in operation, the many schools attended and supervised by the various educational workers, each was making its advance. Each advance had its corresponding effect upon the Press.

THREE PROMINENT PATRONS:—One of the first to appreciate the work that the Press was doing for West China was the American Bible Society. They, along with the West China Tract Society, early sent that part of their work wanted for this section of the field to Kiating. They are still ardent patrons of the institution. Later the Distribution Fund of the Bible House of Los Angeles has been sending us their work for this field. These three are the largest publishing patrons that the Press boasts, but are by no means all.

A COMPARISON OF PAST AND PRESENT:—If you happen to have a copy of the West China Conference Report, 1908, and look at it in the light of what we have said above, that is, that the English type was first installed in the Press and the first typesetting in that language done in 1906 (to say nothing of the book-binding, a part of which was likewise initiated the same year), one will get some idea of the careful training and supervision that was necessary to the successful completion of that work, and some of the limitations overcome. But now the foreign book-binding work of the Press is not a negligible factor. Its work is growing and the quality of its output is highly advanced to what it was





THE BAND AT THE OPENING OF THE PRESS, CHENG TU.

Note foreign instruments.

then, almost ten years ago. But this is but one instance of the varied calls there are upon the talents of the missionaries in the Press and their staff. It would be difficult to find anywhere at home an institution that carries on such a variety of work and for such a variety of purposes and tastes.

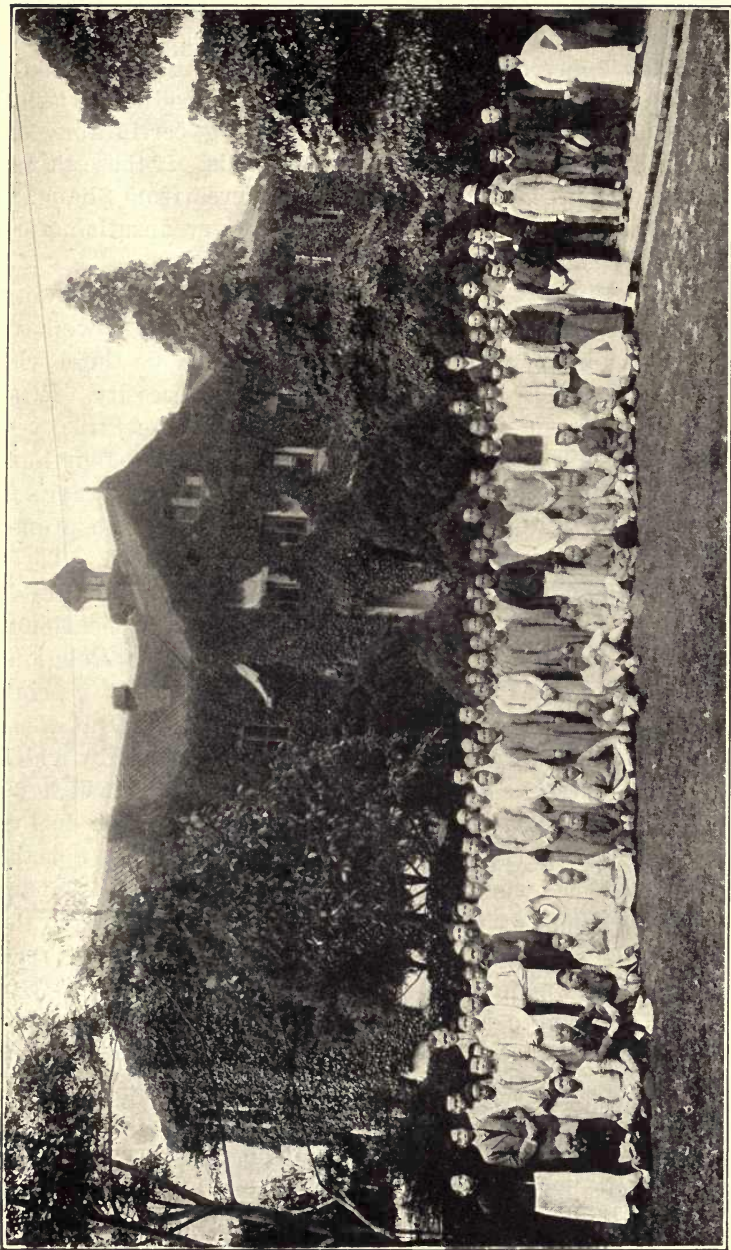
**NOT YET PERFECT BUT EFFICIENT:**—It would not be interesting to the average reader to tell of the development of the technical work in the Press or the evolution of the systems by which the work is operated, but during the time that the Press has been working all those that have had to do with it have added their quota to the whole, till now we feel that while perfection is by no means reached, yet we have attained to a fair degree of efficiency.

**A NEW WING ADDED IN 1913:**—Many changes would be noticed by a person who had seen the work ten years ago. Ten years ago the bulk of the work in Chinese was done on Chinese paper, locally produced; now the greater part is done on imported stock. To fill the need and demand of

those who were using the Press we had to supply a stock of foreign papers. The amount secured has yearly increased. To house such a stock an addition to the building was necessary. In 1913 this substantial addition was made, allowing for the placing of the English composing room on the ground floor. This section of the building is built so as to allow the same ample light as is afforded in the main building. The room that was then secured for paper stock is kept well supplied for the anticipated orders. Being so far from the source of supply, it is a point to be remembered that the institution must not allow itself to lack the wherewithal to supply any demand that may be made upon us,—as well may a pastor be not ready to preach the Word. These papers, these inks, these machines are the necessities to our proclamation.

AN ELECTRIC PLANT INSTALLED:—But this is not the only way in which we have tried to breast the wave of advance. In the last few years—it seems a long time—we have been planning to install an electric plant to drive the machines, and thus secure greater output, again to meet the need. Owing to the war this was delayed, as there were some parts that were cut out of the order when the war intervened. But it is ready now and will soon be in operation. This will enable the Press to still further measure up to all that we may be asked. While this electric plant is not a very large one, yet it is ample for our needs and expansion is possible.

LITHOGRAPHING MACHINERY ALSO “MAKING GOOD”:—It was in 1911 that the lithographing machinery was bought, but it has had but limited use until the present year, owing to the large demand on my time in the other and older parts of the work. This year, however, the work is really operating to the full and we are doing fair work. We are looking to great developments in this work in the near future. Already several pieces of color work have been attempted, and others of a still finer nature are in prospect. The Chinese have a sense of the artistic all their own, and



THE MAIN BUILDING AND STAFF OF THE CANADIAN METHODIST PRESS, CHENG TU.

to appreciate and develop it we are using this means, and through it we hope to still better do His work. The Chinese are highly appreciative of a colored picture, and this should be a means to reach them. Then again there are those Mission institutions that are constantly requiring certificates, diplomas, and engraved work of various kinds. If these things cannot be secured here, they must be ordered from Shanghai or from the homeland, which method is very unsatisfactory from many standpoints.

MANY AVENUES, BUT A GREAT WORK STILL TO BE ACCOMPLISHED:—So far we have tried to tell you of what we have tried to do here in the building. There will be those who will want to know whether the Press is a necessity. First there is the great missionary body here in these three, yes, four provinces of the West. These number about four hundred. They have to be supplied from somewhere with tracts and all the printed work that is necessary for the proper carrying on of a continued evangelistic campaign. These comprise the churches, the hospitals, the schools, the guilds and clubs, and the Y.M.C.A. We have already mentioned the American Bible Society and the West China Religious Tract Society and the Distribution Fund for whom we print, and the product sent out through their agents. But these that I have mentioned are no more than the means by which we speak to the people. These are the arms by which we reach; we are no more effective than the pastor, the doctor, the educationist, the secretaries and colporteurs can make us. The end we wish to attain is the placing of all that we do in the hands of the people. You have heard that the Chinese are a reading people. They are. First they read the life as led among them. There are no people so quick to see and know by actions. Then they read books, yes, they read books and those who cannot read for themselves secure the assistance of those who can, and they read,—but it has been worked out that at the present rate of output of the Canadian Methodist Mission Press alone, and everyone reading a single page, it would take thirty years for everyone



## CHINESE.

上帝愛世人甚至將他的獨生子賜給他們叫凡  
信服他的不至滅亡反有永生

John III: 16.

## MIAO TRIBESMEN.

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John III: 16.

## TIBETAN.

འདོན་མཆོག་གིས་ཉིད་ཀྱི་སྲས་གཅིག་པོ་གནང་བ་ཙམ་དུ་འཇིག་རྟེན་  
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 འགྱུར་གྱི། མཐའ་མེད་པའི་སྲིག་ཐོབ་པར་བྱའོ། འདོན་མཆོག་  
 གིས་རང་གི་སྲས་འཇིག་རྟེན་གྱི་ཞལ་ཆེ་གཙོད་དུ་མ་མངགས་ཀྱིས།  
 འཇིག་རྟེན་གྱི་སྐབས་མཛད་དུ་མངགས་སོ།

John III: 16.

## ENGLISH.

For God so loved the world, that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life.

John 3: 16

SAMPLE OF THE FOUR LANGUAGES IN WHICH WE PRINT AT OUR PRESS IN CHENG TU.

here in these three Western provinces to have received and read one page. There is thus a great work to be done. These are not a people of a single tongue. There are the Chinese who read and write Chinese. There are Miao who read and write the Miao script that Rev. Samuel Pollard invented.



There are those tribes who are reading a romanized script. There are the Tibetans and the Tribesmen. In all these languages the Press passes out the Word, and does its share of direct evangelism.

**MILLIONS OF PAGES MONTHLY FLOW FROM THE PRESSES:—**And how much work has the Press been able to do? It was sending out in 1909 and 1910 about a million pages of printed matter a year. Gradually it has increased until it has reached the high total of three and a half millions in one month. An average of about three million pages of printed work go out every month to the various people of this great West! And this is not the limit of possibilities; this is only the present stage of development. Let there be light!

**CUSTOMERS IN FOURTEEN PROVINCES:—**While the Press is working primarily for the West of China, we have had the pleasure this year of sending goods to fourteen of the eighteen regular provinces of China. We are hardly any longer provincial, we are having a wider effect upon this people. Last year we were one of the earliest to answer the call of the Christian Publishers' Association, an organization called into existence by the China Continuation Committee. This Association aims to assist in the co-ordination of all Christian publishing,—terminology, tract publishing, translating and editing, and to gather such statistics as will be available and necessary to the more thorough organization of missionary work.

**THE GREAT COMMON PURPOSE, TO MAKE CHRIST KNOWN:—**The last report given at Shanghai by this Association makes an interesting statement as to the amount of money spent annually by the whole of the missionary force in China for printed work and literature for the propagation of the Gospel. The finding is that less than one per cent. of the total appropriations of the missionaries is so used. Not more than six or seven Societies give literature grants to their missionaries, and yet we expect great results! We are here, too, among a reading people, and are spending not one dollar

in one hundred on books and tracts for them to read. The Press is endeavoring to be in all possible ways ready to meet all the calls that may be made upon it, and we are looking forward to the filling of the whole place with His Name, but we also look to the time when we can be made of larger use to the missionary who uses the printed word, because the means is at his command more largely. We look back to the opening of the Press work and see what has been done these twenty years, and we look forward with an eye undimmed to the day some time hence when we may know that all that we can do is done for these people and He is known whom to know is life eternal.

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### ARCHITECT.

With the passing away of the Chinese fear of the evil influences arising from the dwellings of the foreigners it has become possible to build houses and churches more suitable to the needs on the field. The question may be asked, why not live in Chinese houses? No one who has seen even the best of them will need to think twice why. They are drafty, ill-ventilated, often insanitary, cold in winter, hot in summer, and when you remember that the missionary's home is his only refuge from the misery and squalor around him, you will see the need of a comfortable house in which to live. Looked at from a pecuniary point of view, it is cheaper to build a house than to replace a man on the field. We also have something to do in teaching the Chinese to improve their conditions of life.

MR. ABREY'S APPOINTMENT:—Up to 1910 we had no trained architect on the field. Plans had to be roughly drawn and results guessed at, or wait until letters could come and go from Canada, which often meant several months' delay in the erection of the much needed buildings. In that year the Board sent out Mr. F. E. L. Abrey, a trained architect, to

superintend and advise the building operations in West China. Now a decision is arrived at in a short time and advice given so that mistakes are avoided and the best use obtained from the land and materials to hand.

**HIS WORK:**—During his term here Mr. Abrey has drawn plans for three churches, sixteen residences, one college dormitory, one business depot, two Young Men's Guilds, one college building, one school for missionaries' children, three hospitals, three dispensaries, and numerous other buildings, prospective or actual.

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### BUILDING.

In the olden days, that after all are not so very long ago, in opening up work in a new place one had to consider very carefully the attitude of the people much more than one does now, and in no way was this more needed than in choosing a building site and the style of buildings. More than one riot or serious disturbance has arisen from ignoring the *Feng Shui* of the place. It was with much trepidation that the first foreign house was built in Chungking, and report says that trouble followed its erection. In many cities to-day may be seen the fantastic figures on the roofs of buildings adjoining our mission compounds to ward off the evil influences of the foreigner's house. The first houses in which missionaries lived were either entirely Chinese, or were Chinese houses made over to suit the habits of the foreigner. For years no missionary dared to build his house higher than the neighboring houses, but the time came when this precaution could be neglected and now our houses and other buildings are built the same as in the home countries. Our first churches were built behind high walls and our worship carried on half in secret, but now even the walls and gateways of our churches are made of open work so that the



A FOREIGN HOUSE IN CHENG TU.

passers-by can see right into the buildings without entering. With the passing away of the suspicion of the foreigner there came the use of more elaborate buildings and our men were able to live more as befitted their needs.

FOREIGN STYLE HOUSES BECOMING COMMON :—No one who has not had the experience can realize the difficulty of breaking custom in China, perhaps of all lands the most governed by tradition and preconceived ideas. The Chinaman's ways are to him the only ways. He thinks he knows what the foreigner wants even before he has told him, so cannot realize that anything else is wanted. A builder must know what he wants and be ready to lead the workmen to understand that he will have that and nothing else. With the coming of a new China in recent years the demand for foreign-built houses has increased among the Chinese, and in most of the important cities one can see attempts at foreign styles of architecture. This and the buildings already erected by missionaries have more or less familiarized Chinese carpenters and masons with the principles of foreign building, but for all that, one has always a percentage of untrained men in the gang.

**DIFFICULTIES IN SECURING MATERIAL:**—Not only is there the difficulty of untrained men, but there is great difficulty in getting the right kind of material. Chinese bricks are a different size to foreign bricks, the timber has to be cut and dried, tiles have to be burned and the hardware ordered from home, so that it is no easy matter to erect a building. With the fashion for foreign things coming into vogue many substitutes for foreign goods can be bought here, but they are poor imitations and only resorted to in an emergency, such as when a boat load of freight is sunk in the ever voracious maw of the Yangtse. But nevertheless we would not be surprised to see, before many years, Chinese glass and other building materials made after foreign patterns that can be used without objection in foreign houses.

**TRAINED BUILDERS NOW ON THE FIELD:**—With the advent of a new era in mission buildings came increased work in building them. A missionary is supposed to be an all-round man and he generally measures up to the standard, but in doing so he often suffers loss of skill in the particular line of work in which he is a specialist. Building is not a good preparation to see the good qualities of the Chinese, and it is no help to a specially trained doctor to have to spend the first four years of his missionary life wrangling with Chinese merchants and coolies. It was a distinct gain from a business point of view when the Home Board sent out the first trained builder in 1908; and from that time a period of greater activity began, which was only stopped by the forced economies due to the outbreak of the war of 1914; but our programme is still far from finished and many stations are just making the best of a bad job by doing without very necessary buildings. The accompanying table shows the actual state of the mission plant to date of writing. This is valued at about half a million gold dollars. These all speak of faithful, painstaking service on the part of the builders, professional and otherwise, in West China.

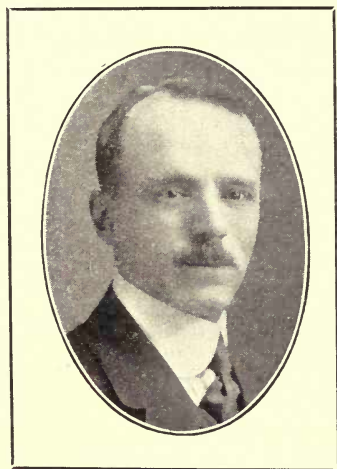


## HALF A MILLION IN MISSION BUILDINGS.

Station	Foreign style brick built	Ditto under construction	Foreign style lath and plaster	Total
Chengtu (within)...	5, r, 2, p. 1, g. 1, c. 1, bd. 1, h.	.....	7, r. 2, s. ....	20
Chengtu (without) ..	6, r. 1, sd. ....	1, r. 1, smc. 1, cl. ....	.....	10
Penghsien .....	2, r. 1, c. ....	.....	1, h. 2, r .....	6
Kiatingfu.....	1, r. 1, c. ....	.....	2, r. 1, h. ....	5
Jenshow .....	2, r. 1, h. ....	1, s. 1, r. ....	1, c. ....	6
Junghsien.....	4, r. 1, h. 1, d, 1, c. ....	.....	1, s. 1, d .....	9
Tzeliutsing .....	4, r. 1, d. 1, c. ....	1, h. ....	1, s .....	8
Luchow.....	2, r. 1, d. 1, c. ....	1, r. ....	.....	5
Chungking .....	2, r. 1, d. 1, c. ....	2, r. 1, g. 1, bd. ....	.....	8
Fowchow .....	1, d. ....	.....	2, r. 1, c. 1, s. ....	5
Chungchow .....	3, r. 1, d. ....	1, r. ....	1, g. 1, s .....	7
Totals ....	52	12	25	89

Explanation: r, residence for foreigners; c, church; sd, dormitory; h, hospital; d, dispensary; g, guild; cl, college; s, school with dormitories; bd, business department; p, press and book room; smc, school for missionaries' children.

OLD CHINESE BUILDINGS STILL IN USE:—In addition to the above, there are many Chinese buildings used as street chapels, schools and residences for Chinese helpers, etc., that have had practically no alterations made in them. In the valuation given above only the bare cost of the buildings is given. It does not include compound walls, levelling, or sites.



MR. A. T. CRUTCHER.

The first accountant sent out by our Mission.

### ACCOUNTANT.

In the days when the Mission consisted of but ten or a dozen members it was a comparatively light task to keep the accounts. The number of accounts necessary was not large nor the amount of money great. With the coming of large reinforcements and the opening of new stations the business of keeping the books became somewhat formidable, especially to a man already overloaded with other work. To remedy this Mr. A. T. Crutcher was sent out in 1908 for this particular work, and after a short period for language study, took over full charge of the books of the West China Mission.

**THE ACCOUNTANT'S DUTIES:**—The duties of the accountant are more than just keeping the books. He acts as treasurer for Chengtu and in a sense for the whole Mission. He pays the salaries of all the missionaries on the field and sells cheques on the banks at Shanghai to find the actual silver. The number of our missionaries has increased fifteen fold since the commencement. In 1915-16 we had sixty-seven on the field for the full year and sixteen on furlough.

During the same year there were 2,278 orders or cheques issued for the purpose of transferring money from one station to another on the field and cheques were sold on Shanghai totalling Mex. \$172,738.00. Some idea of the growth of our Mission can be gained from a comparison of the annual expenditure.

1891-92	G\$ 10,364.57	Opening year.
1892-93	G\$ 5,769.73	No travelling expenses.
1894-95	G\$ 6,372.80	
1904-05	G\$ 16,311.60	
1906-07	G\$ 45,589.01	
1909-10	G\$ 77,817.70	
1913-14	G\$164,966.00	Maintenance, \$120,148; Plant, \$44,818.00.
1914-15	G\$144,306.97	Year of outbreak of war.
1915-16	G\$130,857.00	Maintenance, \$107,706.00; Plant, \$23,151.
1916-17	G\$140,909.00	Estimates for maintenance only.

**BUYING AND SELLING OF CHEQUES:**—During the early years of the Mission the silver needed for the payment of our expenses on the field was obtained largely through the native banks. As the years passed and the financial reputation of the Mission became established a large body of customers was gained who trusted to the financial security of the missionary's cheque and the fair dealing he gave his customers in preference to that of the native bankers. Chinese sent money to all parts of China and, for that matter, of the world. This continues to some extent, but with the opening of branches of the two national banks in Szechwan a greater trust has been shown in them and they have obtained a fair share of the business. Whilst we have lost customers in one way, we have gained in the general steadiness and security that comes from a national institution.

**PANICS THROUGH PAPER MONEY:**—During the years of the Revolution the money market was disturbed by the frequent issues of paper currency. Each commander issued his military notes whose acceptance for the time being was compulsory. To meet this the merchants put up their prices and when the first flush of the Revolution had died down the notes became a drug on the market and it was not until a loan had been floated for their redemption that the market

steadied. The second revolution again disturbed things. This time there was no new issue of notes, but the banks were robbed and their notes put in circulation much beyond their reserve. Since these notes had been stolen the banks refused to recognize them, and we are awaiting a new solution of the difficulty. When the second revolution broke out the government declared a moratorium for the national banks and no silver could be obtained from them at all. It is feared that nothing can be done until more silver is sent into the province to replace that taken out by the hordes of soldiers who came to pacify it, and incidentally to collect their pay.

COINAGE REPLACING BULK SILVER:—In the olden days the paying out of silver was a very different kind of thing to what it is in most places in the province to-day. China is fast approaching a national coinage and a common standard for all the provinces. In the past the only medium of exchange was *sycee* or lump silver and copper cash. The former had to be weighed and tested each time it changed hands, and many a crafty trick was played on the uninitiated by means of lumps of iron imbedded in the silver, or the quality reduced by an alloy. This lump silver is becoming a thing of the past and a decimal coinage is fast taking its place with the dollar as its unit. There are national and provincial dollars. For a long time these were not current except in the province of origin, but last year dollars of every province were made legal tender in Szechwan. The subsidiary coins vary in their relation to the dollar with each province of the empire, but in Szechwan they are reckoned at their face value. Considering the Chinese capacity for cheating his neighbor, there is very little spurious coin to be met with. Although some of the mint managers have in all probability made money by reducing the weight of the dollar, it was found that the Szechwan provincial dollar was lighter by three ounces to the \$100.00 than the national dollar with Yuan Shi Kai's head.

“SQUEEZE” IN COPPER COINAGE:—There has also come a

change in the copper coinage. The small one-cash piece, with its square hole reminding us of its ancestry, is fast passing away and its place is being taken by coins of 10, 20, 50, 100 and 200 cash value. This is being hastened by the shortage of silver, and the fact that one-thousand one-cash pieces equal in weight about 4,440 cash when coined in ten-cash pieces, and 10,000 when coined into fifty-cash pieces, and so on in proportion. This is another incentive to an impecunious government to change its coinage to make money.

**AIDS TO THE FINANCIAL SYSTEM:**—The institution of a well-run postal service with a uniform rate for the empire, and of a fairly well-managed telegraph system, has also worked wonders in the financial system of China.

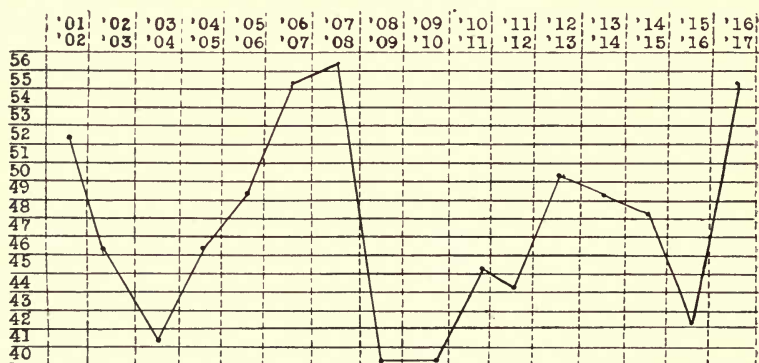
**DIFFICULTIES IN EXCHANGE SOMEWHAT SIMPLIFIED:**—Another result of the coming of the dollar into common use has been to simplify the Mission accounts. The Mission drafts which are made out in gold or Canadian dollars are sold in Shanghai. The bank first turns them into taels, which are nominally an ounce of silver but in reality are only a term for bookkeeping and an opportunity for the banker to take an extra profit. In Szechwan the tael varies from that of Shanghai. In the old days the tael of one city in Szechwan varied from that of another and in reckoning money as paid from one station to another the difference in weight always had to be considered. From this some inkling of the perplexity of the financial transactions could be gained. But with the coming of the dollar the accounts were changed from taels into that coinage and the work much simplified; the difference between the Szechwan dollar and the Mexican dollar in Shanghai is negligible. There is still a difference between the Shanghai and the Szechwan tael, but in the province itself there is a fixed rate of exchange between the dollar and the tael. Seventy-one tael cents equal one Szechwan dollar.

**EXCHANGE BEFORE AND AFTER THE WAR:**—Inasmuch as all the money granted by the Home Board is granted in gold or Canadian dollars, the exchange between the gold and the



Mexican dollar is of vital importance to our work here. Just prior to and during the first year of the war, the exchange was very favorable for our work. For every gold dollar we had \$2.50 Mexican to spend here, but with the rise in relative value in silver and gold common all the world over it has now reached the rate of about \$1.80 for G\$1.00, or a rise of  $37\frac{1}{2}$  per cent. on the Mexican dollar. When you realize that this means the cutting down of our appropriations by one third, its seriousness is apparent. This is compensated for in some instances when the payments are reckoned in cash by the high rate of exchange between the silver dollar and the copper cash which has taken a rise of about 28 per cent. in the last two years. This rise does not help very much, though, as since the Revolution nearly all our payments have been put upon a silver basis to compensate for the higher cost of living. The accompanying figure shows in a diagram form the fluctuations of exchange between the Mexican dollar and the gold dollar for the last fifteen years. The figures at the side are the number of gold cents required to purchase one Mexican dollar.

A TABLE SHOWING THE NUMBER OF GOLD CENTS REQUIRED TO PURCHASE ONE DOLLAR SILVER DURING THE YEARS 1901-1917.



## THE BUSINESS AGENCY, CHUNGKING.

CAPT. G. R. JONES, B.Sc.

Council of 1911 appointed M. A. Brillinger to Chungking as Business Agent and Pharmacist. This appointment and several resolutions passed by the same Council recommending the appointment mark the beginning of the Chungking Business Agency.

**TWO PURPOSES TO AN APPOINTMENT:**—The need for this appointment was two-fold. In the first place, it was felt that the dimensions to which the Mission had grown made it necessary to appoint one man to look after the purely business interests. And in the second place, it was thought that with the large quantities of medical supplies used by our various hospitals and dispensaries it would be a wise move to establish a Medical Supply Depot in Chungking.

**THE BUSINESS AGENT'S WIFE AN ACTIVE PARTNER:**—Accordingly, on his arrival at Chungking, Mr. Brillinger proceeded to organize the West China Drug Depot and to establish the Home and Business Agency. The Home is for the entertainment of the members of the Mission passing through Chungking, and falls naturally within the province of the wife of the Business Agent. That it meets a very real need is shown by the fact that over forty guests were entertained during the last Council year (1915-16).

**THE DUTIES OF THE BUSINESS AGENT:**—Chief among the duties of the Business Agent is the forwarding of the goods of the missionaries and of the Mission. The missionary is dependent on the homeland for a good deal of the food he eats, for a good deal of his clothing, for all of his drugs and instruments and for many of his building supplies. Steamship companies will forward goods to Ichang, but from Ichang to Chungking, and from Chungking to the various stations of the Mission, native junks must be used for the great bulk of the traffic. To receive these goods at Chungking and arrange for the forwarding to the various stations is the work of the Business Agent.

**THE OLD METHOD:**—Prior to the opening of the Business Agency goods had simply to wait in Ichang until some missionary returning from furlough came along, who would gather them up, pass them through Customs, load them on to his houseboat, and deliver them to the various stations as best he could. This sort of thing often delayed parties of missionaries for weeks at Ichang.

**THE VOLUME OF THE FORWARDING BUSINESS:**—Some idea of the volume of this forwarding business may be gained from the fact that in the last Council year (1915-16), over eleven hundred packages were received in Chungking from some fifty-two junks and steamers. Over fourteen hundred packages were forwarded to the various stations.

**ESTABLISHING BUSINESS CONNECTIONS:**—Mr. Brillinger arrived in Chungking in March, 1911, and in the following fall all the missionaries were ordered to the coast. However, during his stay in Shanghai, which lasted till the fall of 1912, he was able to do much valuable work in establishing connections with the business firms there, and in arranging for the re-opening of the Agency on his return to Chungking.

**MR. BRILLINGER ON FURLOUGH:**—Returning to Chungking, Mr. Brillinger was continuously at his post until he left for furlough in May, 1915, with the exception of a visit to Council of January, 1913, in Chengtu. As will be seen later, this 1913 Council passed resolutions deeply affecting the future of the Business Agency. On Mr. Brillinger's departure on furlough the present Business Agent took charge, having been appointed by the Council of 1915.

**TWO NEW DEPARTMENTS ADDED:**—The reception accorded the Drug Depot at once made it seem obvious that the scope of the Depot must be broadened. Council of 1913 therefore authorized the establishment of a Building Supply Department, and of a Household Supply Department.

**THE BUILDING SUPPLY DEPARTMENT:**—The Building Supply Department was to be financed by an appropriation from the Mission. Unfortunately, in the estimates which went home this item was omitted. Council of 1914 again passed the item \$2,000 gold, but the outbreak of the war

made it impossible for the Board to grant the amount. Thus the Building Supply Department so far exists only in theory. However, each year makes more apparent the need for it, and it is hoped when the appropriation is finally made this department will be of great service to the Mission.

**THE MEDICAL SUPPLY DEPARTMENT:**—The same Council which authorized the establishment of the Building Supply Department passed a further estimate of \$3,000 gold to allow for the expansion of the Drug Department. Unfortunately again, this appropriation met the same fate as that for the Building Supply Department with which it was grouped. However, the Drug Department (now known as the Medical Supply Department) is able to be of some use to the doctors of the Mission, though of course only to a limited extent because of the small stock it is able to carry.

**THE HOUSEHOLD SUPPLY DEPARTMENT:**—The Household Supply Department, as authorized by Council of 1913, was to be financed by subscriptions of \$15 (Sze.) each from the members of the Mission. With the limited capital thus afforded (some \$1,300 Sze. in all), the Department was launched, and under Mr. Brillinger's able management grew by leaps and bounds. Indeed, so rapid was its growth that it became evident there must be a reorganization to allow for its expansion. During the Council year 1915-16 considerable attention was given to this reorganization. A committee of Messrs. Sparling, Harris, Sheridan and Jones was appointed to report on the matter. The report of this committee was finally presented to the Divisional Councils, and with slight amendments passed by Representative Council of January, 1916. The scheme of reorganization covered the whole Business Agency, but was mainly concerned with the Household Supply Department. It was arranged to finance this department by subscriptions from the members of the Mission, with a minimum subscription of Sze. \$100. That the missionaries believe in the Household Supply Department is shown by the fact that six months after Council had adopted the reorganization scheme the total subscriptions had

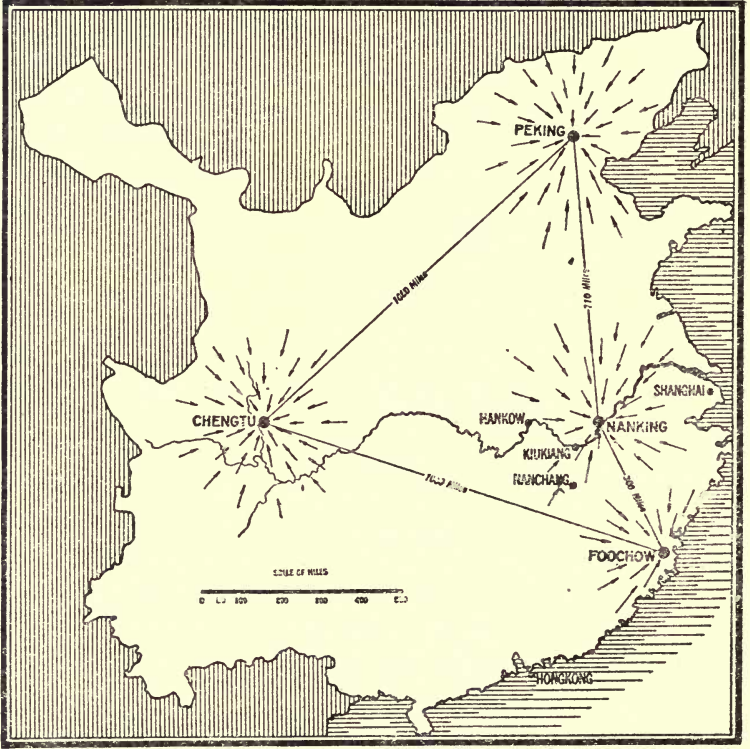
reached Sze. \$10,000. While it is perhaps premature to speak with certainty, it would seem that the Household Supply Department will become more and more useful as the years go by. At present the members of the Mission annually send off a grocery order to Shanghai or abroad. The Household Supply Department should make this unnecessary in the course of a few years, as the stock carried becomes larger and larger. That this when it comes will be a great convenience to the members of the Mission goes without saying. It is also hoped it will mean considerable saving in money over the present method. At present we serve only the members of our own Mission. Is it too much to expect that before many years we will be able to serve several Missions, not only with the Household Supply Department, but with all the resources of the Business Agency?

**A SPLENDID SITE SECURED:**—From the beginning to the present, the Business Agency has been obliged to occupy rented premises, with frequent moves. Council of 1913 estimated gold \$7,000 for the purchase of site for Business Agency and erection of godown (storehouse). In 1914 a site was secured on the city wall near the Dung Shui Men (known as Mei Go Miao). In the summer of 1915 an appropriation was made for the erection of the house, and in the spring of 1916 building operations actually commenced. The Mission architect, Mr. Abrey, has drawn a splendid set of plans, and it is hoped that before many months the Business Agency will be occupying its new premises, and will be in a position to serve the Mission with much greater efficiency than at present.

**BOTH GENERAL BOARD AND W.M.S. SERVED:**—One feature of the Business Agency, in which it is almost unique among the institutions of our Mission, should be mentioned. It serves both the Woman's Missionary Society and the General Society. True, the W. M. S. do not officially recognize the Agency to the extent of making an appropriation towards its support, but as they do support certain nurses belonging to the General Society, this is understood to be to some extent in recognition of the use they make of the Business Agency.



A LOOK INTO THE FUTURE



### CHRISTIAN EDUCATION THE HOPE OF CHINA.

Strategic Christian Educational Centres. Union Universities are located at Chengtu, Peking, Foochow, Nanking.

## A LOOK INTO THE FUTURE

O. L. KILBORN.

The words of Dr. John R. Mott, written some years ago, are yet entirely applicable:—

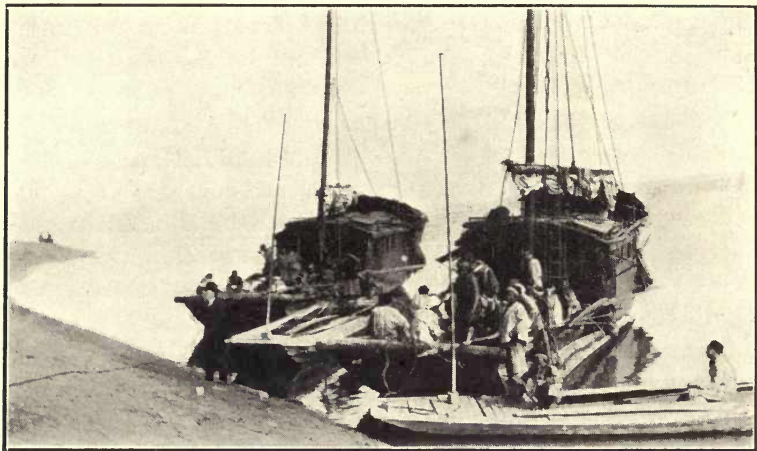
“One of the greatest opportunities with which I am familiar throughout the entire world field is the one which just now confronts the Canadian Methodist Church in the Province of Szechwan, West China. This province of over sixty million people is the Chinese province most distant from Western civilization. This is not a fault, it is an advantage, because the cause of Christian Missions is not handicapped as in the case of the coast provinces of China by the presence and spread of so many forms of the corrupting influences of the Occident. The province is not only of great importance in view of the vast number of people belonging to it, but also because of the great influence which it is destined to exert upon neighboring provinces of China and upon the spread of Christianity in Tibet and other parts of Central Asia. Moreover, it has within its borders a larger Mohammedan population than possibly all the rest of China. What Christianity does there will influence profoundly the Mohammedan power in a quarter of the world which has been so largely neglected.

“Notwithstanding the distance of this province from the currents of the Western world, it has, in common with the other parts of China, been moved mightily by the spirit of modern progress, and has turned its face resolutely from the past in the hope of acquiring Western civilization. This province is fairly vibrating with the power of the new life which is sweeping over the Eastern world. It is in a plastic condition. It is the time of all times to bring to bear the influence of pure Christianity. It is of the utmost importance that Christianity be well established in this distant

province before the adverse influences of the West obtain a stronger foothold there. The Canadian Methodist Church has, in my judgment, exhibited the highest form of statesmanship and has also exercised the strongest strategy in concentrating so much attention upon the Province of Szechwan. My only solicitude is lest the plans be not made sufficiently large to make possible the actual mastering of the situation. I do hope that the full programme proposed may be carried out in the not distant future."

The first visitor to our West China Mission from our Church was the Rev. Geo. J. Bond, LL.D. He spent six months in West China, visited all our stations and many of our outstations. He attended the Conference of West China Missions in Chengtu in January, 1908, and contributed much to its success by his sermons and addresses. He visited Tachienlu, away on the border of Tibet, and so widened his knowledge and experience in West China as to be able to speak with authority. He writes:—

"We have the most superb stretch of mission territory anyone could imagine, as respects location, population, cultivability or strategic importance. We have everything we could wish or pray for, for the present and for the future. The foundations have been well laid in all departments for both consolidation and advance. The system on which we are working provides for both. . . . The strategic value of our hospitals, our press, and our educational work can hardly be overestimated. Lastly, our directly evangelistic work, our close, constant, face-to-face and heart-to-heart preaching of the gospel in public and private, is being thoroughly done; and the markedly powerful manifestations of spiritual energy witnessed in connection with the conventions of Chinese Christians during the last two years are profoundly significant as to the genuineness of the work being done, and as to the spread of that work through native agency. It must be remembered, too, that our work cannot at all be adequately measured by the counting of hands. We are



ONE METHOD OF TRAVEL IN REACHING WEST CHINA MISSION.

creating an atmosphere of Christian enlightenment and civilization whose circumference is inestimably wider than statistics can give any conception of.

“As to our present duty as a Church: with such workers and with such a work, that does not admit of question. We must not only go forward, but we must go forward adequately and promptly. A man who has been in China comes back with a vision of need and opportunity that makes his earnestness and his enthusiasm seem extravagant to those at home. Yet it is my solemn conviction that the English language does not contain words that can overstate the need of China at this hour, or the opportunity in China at this hour, or the imperative importance of seizing that opportunity before it passes forever. It is now or never for the Christian conquest of China. We should pour in every man and every dollar we possibly can. We should be extravagant in our sacrifice of our best in men and means to win the greatest empire in the world for Jesus Christ, and saturate its growing civilization with the spirit of the Prince of Peace.”



The West China Mission Council at its 1919 annual meeting appealed to the General Board of Missions for forty missionaries, to meet *the present needs in the stations already opened*. "This appeal does not contemplate future expansion of the field or the opening of new stations. As far as possible the reasonable needs for additional workers for the next two or three years are considered. It is not expected that all of those asked for will be secured in any one year. But it is believed that at this particular time it will be of assistance to the Board in securing satisfactory candidates, and to the young men and women who are considering the mission field for their life work, to provide a comprehensive statement. To say this does not imply any weakening of the urgency of our appeal. Work of pressing importance is being left undone to-day, and must remain undone until these reinforcements arrive.

"While no attempt is made to present the claims for men in order of importance, it can be stated without hesitation that the most urgent need is in the medical department. It is the most earnest hope of the Mission that within the next year or two numbers of doctors and nurses may be led to give themselves under our Church to meet the unparalleled and ever-growing demands for their services in China.

### 1. MEDICAL.

"The paucity of medical workers in the Mission is startling. No new doctor has gone to China for four years. Even after withdrawing temporarily from our share of the Medical Faculty of the West China Union University, we are unable to provide our ten stations with one doctor each. In 1918 medical work in two stations was closed; this year the doctor has gone on furlough from a third, and a work that had become self-supporting is terminated for the time. There are seven doctors left on the field, four of whom are due for furlough in 1921.

"To man our ten stations and to provide our share of the staff of the medical faculty, we need a minimum staff of 22



A RED CROSS CORPS READY FOR SERVICE.

doctors. There are now appointed to the field 13, with two others under appointment. Thus we lack seven men. Even if new doctors sail for China in the autumn of 1919, it will be impossible to reopen all of the stations where medical work has been closed, until 1922. We therefore ask that as many as possible of the seven be sent to China in 1919.

“The condition of our nursing staff is equally difficult. No new nurse went to China in 1918. In order to supply the place of a nurse going on furlough already a year overdue, it is necessary to curtail the language study of one not yet two years in China.

“Thus far we have had in each of our large hospitals only one nurse in full time. Experience has proven that this is inadequate. The supervision of a hospital, with its Chinese nurses, in addition to the training of Chinese nurses, is much more taxing in China than in Canada. The training of Chinese nurses is a necessary part of the work. We

already have in two hospitals small schools for nurses, affiliated with the 'Nurses' Association of China,' and complying with the regulations of this Association. In addition, in Chengtu and Chungking a nurse is needed in each hospital for foreign nursing.

"There is, therefore, a demand for nine additional nurses. Of these, five should, if possible, be sent in 1919, and two each year in 1920 and 1921.

"Many years ago it was decided that we should have two pharmacists in the Mission. At present there is only one. Another is required for Chungking. In addition, there is ample scope for research work among the drugs that are being exported from that city, and which form, we are told, the basis for many of the products of such firms as Parke, Davis & Co. We believe that the time has come when a second pharmacist might well be added in Chengtu. Research work and pedagogical duties in connection with the Medical Faculty of the University would take the full time of one man.

## 2. PASTORAL.

"The pastoral needs are great. The policy of the Mission for some years has been to have two missionary pastors in each station. With the growing strength of the city churches, and the increasing demands for regular supervision of country outstations, this minimum staff is essential. In 1919, of our ten stations, only one, Chengtu, has more than one man giving his time solely to pastoral work. Furloughs, it is true, are partly responsible for this condition. But we remember that in any year we must expect that on an average one-sixth of our force is absent on furlough, so that conditions this year are quite normal.

"After going carefully over the needs of the field as they face us this year, we find that nine additional pastoral missionaries are needed. The method of arriving at this number is indicated in the table below. The large district of



A COUNTRY HOME.

An appeal for better housing conditions.

Penghsien is temporarily in the charge of a man who is definitely marked for other work when he can be released.

Penghsien .....	2
Jenshow .....	1
Kiating .....	1
Tzeliutsing .....	1
Luchow .....	1
Chungking .....	1
Fowchow .....	1
Chungchow .....	1
	<hr/>
	9

### 3. EDUCATIONAL.

"In considering educational needs, Council places first the requirements of the Canadian School (School for Missionaries' Children). Since its removal to the fine new building at the West China Union University campus, the School has grown rapidly, and it has won a splendid place in the esteem of missionaries of our own and other Missions. We may confidently look to having a large and influential school in a very few years. This involves the following

additions to the staff, according to the policy laid down in the 1918 Council minutes, No. 126:—

“1. A married man to act as principal and business manager of the School.

“2. A teacher to fill the vacancy that will be caused in December, 1920, when the engagement of Miss Marcellus terminates.

“3. A teacher-matron, to assist with the work of the matron, and to take classes in the school.

“The Higher Primary Boarding Schools of the Mission are proving fruitful nurseries for the future leaders of the Church. The prospects are that each of them will ultimately add to their course one or two years of the Middle School, in accordance with the new course of study of the West China Christian Educational Union, and so continue to reach large numbers of boys in the formative period of adolescence. Four more men, with experience in teaching, and ability to attract and lead boys, are needed for this grade of work, in order that there may be one for each of the ten stations.

“The increasing number of Higher Primary graduates has made it imperative that the policy decided upon two years ago of opening two additional Middle Schools be carried into effect immediately. This will require one more man, trained for High School work.

“It is strongly urged that every man before being sent to China for educational work shall have normal training or work in a Faculty of Education for one year at least, and a minimum of one year's experience in teaching as well.

#### 4. SPECIAL FORMS OF WORK.

“1. A man for the Press. With no allowances for furlough, the Press has now only two men. The volume of business demands a third man.

“2. During the war, building operations in the Mission were reduced to a minimum. Even so, the two builders on the field were unable to meet the imperative demands for new buildings. Now that the war is over, one of the most



urgent matters for the Mission is to endeavor to catch up with the building programme. This will require the services of at least two new building superintendents. They should be men of experience, and able to handle men.

"3. The business of the Mission, in Chungking and Chengtu, has grown to a large volume. One additional man is required to handle it. He should have both training and experience in business.

"4. In view of the coming furlough of Mrs. Carson, a woman will be needed to take charge of the School for Evangelists' Wives, and the Board is asked to secure some one for the position.

#### SUMMARY OF NEEDS.

Medical:	
Doctors .....	7
Nurses .....	9
Pharmacists .....	2
	— 18
Pastoral .....	9 9
Educational:	
Canadian School .....	3
Higher Primary Schools .....	4
Middle Schools .....	1
	— 8
Special Forms:	
Press .....	1
Building Superintendents .....	2
Business Agent .....	1
School for Evangelists' Wives .....	1
	— 5
Total.....	40

The above "Appeal for New Workers" just quoted from the minutes of Council is followed by a "Forward Movement Statement," the most of which is appropriately recorded here. I shall put the last paragraph first:—

"We do not feel that we need to urge upon the Mission Board the inauguration of a great forward policy. This has already been undertaken. Our hearts have been stirred by the action of the General Conference in adopting as a missionary objective eight millions of dollars in five years. We present these facts (below), our conception of the needs of

the field, in order that the Board may have before it something concrete and definite in the laying of its plans for the decade to come, with the fact that these great responsibilities and needs will be adequately met by the people of our Church."

#### FORWARD MOVEMENT STATEMENT.

"*Resolved*, That this Council (1919) call the attention of the Board of Missions to the following facts:—

"To provide for the work already begun or contemplated in the ten stations already opened, we need as indicated in the appeal (quoted above), forty new missionaries. This makes little or no provision for furloughs or losses through sickness or other causes.

"In the territory between Chungking and Wanhsien, a distance of approximately 250 miles along the Yangtse River, a territory worked solely by us and definitely allocated to us as our responsibility, we occupy at present only two stations, Fowchow and Chungchow. In this territory there are the following walled cities unoccupied by any Mission, each with a great country, thickly populated, around it: Pengshui, Yiuyangchow, Chienkiang, Hsiushanhsien, Changshow, Fengtu, Lanchwan. Changshow governs a district containing 48 market towns, and Fengtu containing 120 market towns, both cities on the Yangtse River. Lanchwan, south of the river, has 48 towns. There is also Wanhsien, a treaty port, fast becoming a commercial centre. It has one or two resident missionaries of another Mission, but there is no medical or educational work being done. We believe it is our duty to occupy as central stations, Wanhsien, and at least three others of these cities.

"Along the Yangtse River, west of Chungking, between Chungking and Suifu, a distance again of approximately 250 miles, there is another great territory at present occupied by only one Mission, with ourselves in one city, Luchow. In this territory there are the following large walled cities: Kiangching, about 50 miles above Chungking on the big



THE RESPONSE OF THE YOUNG PEOPLE'S FORWARD MOVEMENT TO THE CALL OF WEST CHINA IN 1908. HOW SHALL THE CALL OF TO-DAY BE ANSWERED?  
 New missionaries who sailed from Vancouver, October 7th, 1908; the largest party of missionaries, sent out by one denomination, that ever sailed from a Canadian port.

river, at present having one family of resident missionaries of another Mission; Hokiang, about 75 miles farther west, with no missionaries; Luchow, now occupied by three families of our Mission, and two of another Mission; Kianganh sien, about 40 miles above Luchow, with no resident missionary; and finally Fushuen, on a branch of the main river, a very wealthy and busy city, with but one missionary family of another Mission. Fushuen would form a very convenient link between our two stations, Luchow and Tzeliutsing, which are at present separated by a three-days' journey.

"There are in this large, populous, but mainly unevangelized, section of the province other cities on the Yangtse, or not far from it, which have either no Christian work, or are worked as outstations with only a feeble cause. With the coming of steam navigation on the Upper Yangtse, the importance and the population of these cities will largely increase, as well as their value as evangelizing centres.

"We believe, therefore, that we should open as stations of our Mission four cities west of Chungking. If these proposals are carried into effect, we shall then have a stretch of territory extending along the Yangtse River from west of Luchow to Wanh sien, a distance of about 500 miles. As we already occupy the river farther west, from Chengtu to Kiating, we shall then have a line of stations, mostly along the river, extending from Penghsien in the north to Wanh sien in the south-east, a distance of about 750 miles. River stations are, moreover, peculiarly adapted to foreign missionary occupation. Communication and transportation are much easier than in the case of inland cities. Steamers already reach Chungking regularly, and as far as Suifu occasionally, and the time is not far distant in our opinion when there will be regular steamer service as far west as Suifu.

"We believe that these facts constitute a distinct challenge to our Church, calling for a very large increase in our missionary staff in West China. To properly occupy the eight stations suggested above, allowing a minimum of three





WAITING.

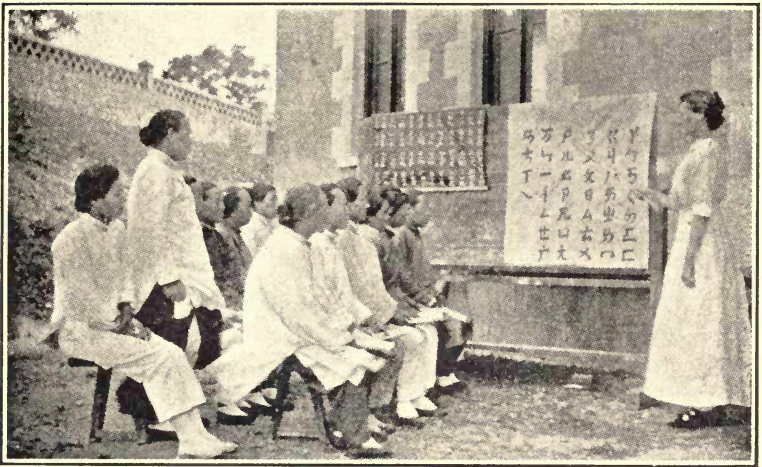


missionaries to a station, would require an additional staff of 24 missionaries. These added to the 40 necessary to properly staff our present stations, would make a total of 64 missionaries. At present we have 80. Taking into account the depletion of our workers, present and prospective, through furloughs and losses because of illness and retirement, we believe that to adequately meet our responsibilities, we require at least the doubling of our present staff. These men will moreover require the provision of considerable plant and equipment. Can this programme be carried out within the next ten years?"

(In the above "Appeal" and "Statement," the term *missionary* is used in the sense in which it is used in the Discipline,—“appointees of the General Board, whether lay or ministerial, to the foreign field.” Wives are not counted. The sentence quoted above,—“At present we have 80 missionaries,”—means that we have 80 appointees of the General Board; when the wives are added, we find that we have 150 men and women appointed to China under the General Society. What is asked in the above “Forward Movement Statement” is that the 150 Canadian men and women sent out by the Church to West China be increased to 300.)

To sum up, what have we in China? We have a compact strip of territory extending for 600 miles through the central portion of that great, rich, populous province of Szechwan. In that territory we have at least ten millions of people for whose evangelization the Canadian Methodist Church is exclusively responsible. No other Church and no other Mission will enter that territory, unless we prove unable to overtake the task there assigned to us.

We have a Chinese Church of more than two thousand members upon whom is being yearly devolved more power and responsibility for their own self-government, self-support and self-propagation. A Preparatory Conference is serving admirably in the development of a corporate consciousness, and as a training ground for the leadership of the Church. A young Home Missionary Society that has been slowly gathering funds for several years, in July, 1918,



CHINA'S NEW PHONETIC SCRIPT—RAPID TRANSIT IN LEARNING TO READ.

Only five per cent. of China's population can read. By means of the Phonetic Script, with its thirty-nine instead of thousands of characters, the illiterate can learn to read in two or three weeks. Newspapers are using it and the coolies are reading the daily news. The New Testament in the Script is already in the hands of thousands of readers; the Bible is in process of publication.

engaged its first missionary, a tried preacher named Mao, and sent him to the unevangelized independent tribes to the north-west of the province. Eight ordained Chinese ministers, together with a number of elected representative laymen, worthily uphold the traditions of Methodism, whether in Conference and District Meeting, or in the great work of proclaiming the Word and winning men to a knowledge of Christ. Our Chinese Church is alive and growing, and compares favorably with similar Churches established by other Foreign Missions in China.

We have a comparatively small body of Canadian men and women, devoted, trained and experienced, who are giving themselves whole-heartedly for the redemption of the Chinese people. They are on the ground, they are in the midst of the fight,—in recent years literally as well as figuratively. Surrounded by dense masses of people who are steeped in ignorance, superstition and idolatry, the missionaries are

fighting the good fight against evil, against sin in all possible manifestations, and the people are being saved.

Circumstances have greatly changed in our favor since the Mission was established in 1891. *Then* the people were against us; *now* they are kindly disposed towards us; *then* the missionaries were despised, *now* we are respected and trusted, and our message of life and liberty through Jesus Christ is listened to by all classes. Never before in the history of China Missions was the way to the hearts of the people so open as it is to-day. The challenge of China and the Chinese nation, in their poverty and wretchedness, in their vice and degradation, comes with renewed and deep emphasis to the Christian people of Canada. Can we, dare we sit quietly by, while this unprecedented opportunity passes? For pass it will. "The opportunity in China to-day is boundless in every respect except that of time." I do not believe we can; I have confidence, and all our missionaries have confidence, that the Methodist Church is going to shoulder its responsibilities bravely, meet its difficulties firmly, and with strong faith in our God advance steadily and surely to the conquest of those ten millions for Jesus Christ.

## ANALYTICAL INDEX

# MISSION STATISTICS

(From minutes of West China Council, 1919.)

## Church.

Number of Stations .....	10
Number of Outstations .....	81
Number of Ordained Chinese .....	8
Number of Chinese Probationers .....	8
Number of Chinese Evangelists .....	16
Number of Chinese Bible women .....	16
Total Church Membership, men, 1,443; women, 639 .....	2,082
Catechumens, enquirers and others under Christian instruction .....	8,252
Total Christian community .....	10,334
Organized churches under quarterly official boards .....	52
Other places of worship .....	50
Street chapels other than outstations .....	19
Number of Sunday Schools .....	101
Number of Teachers .....	474
Number of Sunday School scholars .....	8,956
Number of Young Men's Guilds .....	18
Members .....	1,671
Leagues of C.E. ....	14
Members .....	486

## Chinese Contributions.

To ministerial support .....	\$566 00
To Sunday Schools .....	300 00
To Guilds and C.E. ....	2,830 00
Gifts for purchase of property .....	542 00
Other gifts .....	4,876 00
Total Chinese Contributions .....	9,958 00

## Educational.

Number of Lower Primary Schools .....	109
"    "    "    "    Teachers .....	157
"    "    "    "    Pupils, boys, 2,911; girls, 1,245..	4,156
Number of Higher Primary Schools .....	13
"    "    "    "    Teachers .....	40
"    "    "    "    Pupils, boys, 450; girls, 20 .....	470
Number of Middle Schools .....	2
"    "    "    School students (boys) .....	186
Number of Arts students, West China Union University .....	20
Number of Medical Students .....	9
Total number of students .....	4,626
Number of students in residence .....	527
"    "    Day students .....	4,099
"    "    Students supported by the Mission .....	99
"    "    Students partly supported by the Mission .....	185
Total cost of school expense .....	\$25,183
Amount received in fees .....	1,016
Chinese gifts .....	271

## Medical.

Number of Hospitals .....	8
"    "    Dispensaries .....	8
"    "    Hospital beds .....	389
"    "    Inpatients, Men .....	3,396
"    "    Inpatients, Women .....	375
"    "    Operations .....	3,390
"    "    Visits to patients in Chinese homes .....	816
"    "    Nurses' training Schools .....	4
"    "    Student nurses .....	34
"    "    Graduate Nurses .....	10

## Dental.

Number of dentists .....	3
"    "    Chinese assistants .....	6
"    "    Patients .....	712
"    "    Chinese patients .....	399
"    "    Return visits .....	1,691
Total receipts .....	\$5,350
Surplus .....	1,708



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NAMES AND POST OFFICE ADDRESSES OF MISSIONARIES  
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The numbers before each name are a key to the pictures on pages 8 and 9.

Address missionaries on furlough, Methodist Mission Rooms, Toronto.  
All mail will be forwarded promptly.

Name.	Post Office Address.
1. Allan, F. F., M.D. ....	Chengtu, Szechwan, China. Supported by Brampton District Epworth League and Sunday Schools.
2. Albertson, W. B., B.A., B.D. ....	Chungking, Szechwan, China. Supported by the Epworth Leagues and Sunday Schools of Dauphin and Swan River Districts.
4. Abrey, F. E. L. ....	Chengtu, Szechwan, China. Supported by the Sunday School and Epworth League of St. Paul's Church, Toronto.
3. Annis, Stanley E., M.A., B.D. ....	Jenshow, Szechwan, China. Supported by the Epworth League and Sunday School of Simpson Avenue Church, Toronto.
86. Anderson, R. M., D.D.S. ....	Chengtu, Szechwan, China. (Sails Oct. 1920, for China). Supported by the Epworth Leagues and Sunday Schools of Owen Sound District.
12. Bowles, N. E., B.A. ....	On furlough. Supported by the Sunday School of Central Church, Toronto.
8. Batstone, Miss M. E. ....	Chengtu, Szechwan, China. Supported by the Sunday School and Epworth League of Earls court Church, Toronto.
7. Barter, A. J., B.A., M.D. ....	Kiating, Szechwan, China.
14. Bayne, P. M., M.A. ....	Chengtu, Szechwan, China. Supported by Renfrew, Cobden. and Haley's Churches.
10. Brecken, E. R. M., M.A., B.D. ...	Chengtu, Szechwan, China. Supported by the Young Peoples Societies and Sunday Schools of Yorkton, Moosomin and Balcarres Districts.
13. Bateman, T. W. ....	On furlough.
11. Batdorf, C. W., M.S. ....	Tzeliutsing, Szechwan, China. Supported by Sault Ste. Marie District Epworth League and Sun- day Schools.
5. Beaton, K. J., B.A. ....	Chengtu, Szechwan, China. Supported by the Sunday School and Epworth League of Danforth Avenue Church, Toronto.
6. Bell, Gerald S., B.A. ....	Jung hsien, Szechwan, China. Supported by the Sunday School and Epworth League of Howard Park Church, Toronto.
9. Best, A. E., B.A., M.B. ....	Fowchow, Szechwan, China. Supported by the Epworth League and Sunday School of Centennial Church, Toronto.
15. Brace, A. J. ....	Chengtu, Szechwan, China. Supported by the Metropolitan Church, Victoria, B.C.
17. Bridgman, C. A., B.A. ....	On furlough. Supported by the Epworth League of Hamilton District.

Name.	Post Office Address.
18. Brown, Homer G., M.A., B.D. ....	Chengtu, Szechwan, China. Supported by the Missionary Society of Victoria College.
20. Burwell, H. B., B.A. ....	On furlough. Supported by the Epworth Leagues and Sunday Schools of Simcoe District.
19. Birks, W. H., M.D. ....	On furlough. Supported by Orangeville District Epworth League.
21. Cox, James R., M.D. ....	Junghsien, Szechwan, China. Supported by the Epworth Leagues and Sunday Schools of Carman District.
22. Carscallen, C. R., B.A. ....	On furlough. Supported by the Sunday School of Central Church, Calgary.
23. Crawford, Wallace, M.D. ....	Tzeliutsing, Szechwan, China. Supported by the First Church Sunday School, London, Ont.
16. Carson, Mrs. E. F. ....	Chengtu, Szechwan, China.
88. Clark, James M., M.D. ....	Chengtu, Szechwan, China.
25. Crutcher, Mrs. A. T.* ....	Chengtu, Szechwan, China.
26. Davis, F. Murray ....	Chengtu, Szechwan, China. Supported by Barrie District Epworth League.
27. Dickinson, Frank, B.A. ....	Penghsien, Szechwan, China. Supported by the Epworth Leagues and Sunday Schools of Madoc District.
24. Dale, Miss Ella ....	Tzeliutsing, Szechwan, China. Supported by the Epworth Leagues and Sunday Schools of Sydney District.
28. Earle, J. R., M.A. ....	Kiating, Szechwan, China. Supported by the Epworth Leagues and Sunday Schools of the Portage La Prairie and Neepawa Districts.
29. Elson, A. J., B.A., B.D. ....	On furlough. Supported by Brantford District Epworth League.
90. Frier, H. S. ....	Chengtu, Szechwan, China. (Sails for China, Oct., 1920.) Supported by the Epworth League and Sunday School of Eglinton Church, Toronto, Ont.
34. Haddock, Miss S. M. ....	On furlough.
31. Hartwell, Geo. E., B.A., B.D. ....	Chengtu, Szechwan, China. Supported by London District Epworth League.
32. Hartwell, Miss Geraldine ....	On furlough. Supported by the Epworth League and Sunday School of College Street Church, Toronto.
30. Hoffman, A. C., S.T.L. ....	On furlough. Supported by the Epworth Leagues of Collingwood, Bracebridge and Parry Sound Districts.
33. Hibbard, E., B.A. ....	On furlough. Supported by the Epworth Leagues and Sunday Schools of the Peterborough District.
35. Irish, H. H., B.A. ....	Chungking, Szechwan, China. Supported by the Epworth Leagues and Sunday Schools of Sackville District and the Students of Mount Allison University.
36. Jolliffe, C. J. P., B.A. ....	Luchow, Szechwan, China. Supported by Sarnia District Epworth League and Sunday Schools.
37. Jolliffe, R. O., B.A. ....	Tzeliutsing, Szechwan, China. Supported by the Epworth Leagues and Sunday Schools of Northern Alberta.

\*See page 16.



Name.	Post Office Address.
38. Johns, A. E., M.A. ....	Chengtu, Szechwan, China. Supported by Exeter District Epworth League.
39. Jones, Gordon R., B.Sc. ....	Chungking, Szechwan, China. Supported by the Sunday School and Epworth League of Metropolitan Church, Toronto.
41. Kern, D. S., B.A. ....	Chengtu, Szechwan, China. Supported by the Epworth Leagues and Sunday Schools of Winnipeg North, Winnipeg South and Port Arthur Districts.
40. Kilborn, O. L., M.A., M.D. Dr Retta Gifford Kilborn appointed.	Supported by Toronto East District Epworth League.
42. Kelly, C. B., B.A., M.D. ....	Chengtu, Szechwan, China. Supported by the Epworth Leagues and Sunday Schools of Guelph District.
95. Kitchen, John ....	Chengtu, Szechwan, China. (Sails for China, Sept., 1920.) Supported by the Epworth Leagues and Sunday Schools of Saskatoon District.
46. Lamb, Miss Mary L. ....	Chengtu, Szechwan, China.
44. Lindsay, A. W., L.D.S., D.D.S. ....	On furlough. Supported by the Methodist Church, Quebec City.
45. Longley, R. S., B.A., B.D. ....	Fowchow, Szechwan, China. Supported by the Sunday Schools of Nova Scotia Conference.
43. Leonard, W. M. ....	On furlough.
37. Morrison, W. R., B.A. ....	Chengtu, Szechwan, China. Supported by the Men's Methodist League of Brora Circuit and the Epworth Leagues and Sunday Schools of Regina District.
47. Mortimore, W. J., B.A. ....	Penghsien, Szechwan, China. Supported by the Sunday School and Epworth League of High Park Church, Toronto.
48. McAmmond, R. B. ....	Jenshow, Szechwan, China. Supported by the Epworth League and Sunday Schools of Matilda District.
54. McIntosh, Miss I. K. ....	Chengtu, Szechwan, China. Supported by the Sunday School of Wesley Church, Brantford, Ont.
53. McNaughton, Miss B. G. ....	Chengtu, Szechwan, China. Supported by Palmerston District Epworth League.
50. Meuser, E. N., Phm.B. ....	Chengtu, Szechwan, China. Supported by the Epworth Leagues and Sunday Schools of Brandon District.
51. Morgan, E. W., B.A., B.D. ....	Fowchow, Szechwan, China. Supported by the Epworth Leagues and Sunday Schools of Picton District.
52. Morgan, Miss Ada ....	Luchow, Szechwan, China. Supported by Strathroy District Epworth League.
49. Mullett, H. J., D.D.S. ....	Chengtu, Szechwan, China.
71. Male, Miss Annie.....	Penghsien, Szechwan, China. (Sails Sept. 1920.)
55. Neave, James ....	Chengtu, Szechwan, China. Supported by Nova Scotia Conference Epworth League.
56. Newton, R. H., B.A. ....	On furlough. Supported by Uxbridge District Epworth League.

\*See page 16.

- | Name.                                  | Post Office Address.   |
|--|--|
| 58. Plewman, T. E. ....                | Chengtu, Szechwan, China.<br>Supported by Westmoreland Ave. Epworth League and Sunday School, Toronto.   |
| 57. Parker, John .....                 | On Military Service.<br>Supported by Montreal District Epworth Leagues.  |
| 59. Pound, A. N. C., M.A., B.D. ....   | Chungchow, Szechwan, China.<br>Supported by the Sunday Schools and Epworth Leagues of Milton District.   |
| 60. Quentin, A. P. ....                | Kiating, Szechwan, China.<br>Supported by the Sunday School, Epworth League and Congregation of Trinity Church, Kitchener, Ont.                |
| 93. Reed, F. J., B.A. ....             | Chengtu, Szechwan, China.<br>(Sails for China, Oct., 1920.)<br>Supported by the Epworth Leagues and Sunday Schools of the Cannington District. |
| 61. Ricker, R. C., B.S., M.A., B.D. .. | Chengtu, Szechwan, China.  |
| †62. Robertson, H. D., B.A. ....       |  |
| 63. Ross, Miss K. D. ....              | Chengtu, Szechwan, China.<br>Supported by Riverdale Sunday School, Toronto.  |
| 65. Smith, W. E., M.D. ....            | Junghsien, Szechwan, China.<br>Supported by Cobourg and Peterboro District Epworth Leagues.  |
| 70. Smith, M. P., B.A., B.D. ....      | Chungchow, Szechwan, China.<br>Supported by the Epworth Leagues of Norwich District.   |
| 66. Sibley, W. E., B.A. ....           | Junghsien, Szechwan, China.  |
| 67. Service, C. W., B.A., M.D. ....    | On furlough.<br>Supported by Brockville District Epworth League.   |
| 68. Stewart, J. L., B.A., D.D. ....    | Chengtu, Szechwan, China.<br>Supported by Stratford District Epworth League.   |
| 69. Sheridan, W. J., M.B. ....         | Chungking, Szechwan, China.<br>Supported by the Sunday Schools of St. John's, Nfld.  |
| 71. Sparling, G. W., B.A., B.D. ....   | Chungking, Szechwan, China.<br>Supported by Bowmanville District Epworth Leagues and Sunday Schools.   |
| 72. Small, Walter .....                | Chengtu, Szechwan, China.<br>Supported by the Sunday School, Epworth League and Congregation of Killarney Church, Killarney, Man.              |
| 73. Switzer, Miss Mary E. ....         | On furlough.<br>Supported by the Sunday School of Douglas Church, Montreal.  |
| 74. Soper, S. H., B.A. ....            | On furlough.<br>Supported by Newfoundland Conference, Epworth League.  |
| 75. Simpson, E. Kyle, M.B. ....        | On furlough.<br>Supported by the Epworth Leagues and Sunday Schools of the Chatham District.   |
| 92. Sellery, C. M., B.A., M.B. ....    | Chengtu, Szechwan, China.<br>(Sails Sept., 1920.)  |
| †64. Surtees, B., B.A. ....            |  |
| 89. Taylor, Hugh D., B.A. ....         | Chengtu, Szechwan, China.<br>Supported by the Epworth Leagues and Sunday Schools of Goderich District.   |
| 76. Taylor, Mrs. R. E. S.* .....       | Chengtu, Szechwan, China.  |

\*See page 16

†Resigned.

- | Name.                                     | Post Office Address.   |
|---|--|
| 77. Thompson, J. E., L.D.S., D.D.S. ..    | Chengtu, Szechwan, China.<br>Supported by the Sunday School, Epworth League and Congregation<br>of Euclid Avenue Church, Toronto.  |
| 78. Thompson, Miss M. I. ....             | Chungking, Szechwan, China.<br>Supported by the Sunday School of Norfolk St. Church, Guelph.                                       |
| 94. Veals, Howard J., B.A. ....           | Chengtu, Szechwan, China.<br>(Sails' Oct., 1920.)  |
| 84. Walker, J. A., B.A. ....              | Penghsien, Szechwan, China.<br>Supported by Toronto West District Epworth Leagues.   |
| 81. Wallace, E. W., B.A., B.D. ....       | On furlough.   |
| 79. Wilford, E. C., M.B., L.R.C.P. & S... | Chengtu, Szechwan, China.<br>Supported by the Union Forward Movement Board of Elm St.<br>Church, Toronto.                          |
| 83. Williams, T. H., M.D. ....            | Chungchow, Szechwan, China.<br>Supported by the Sunday School of Young Methodist Church,<br>Winnipeg.                              |
| 85. Wilson, Miss E. A. R. V. ....         | Chengtu, Szechwan, China.  |
| 82. Wolfendale, R., L.R.C.P. & S. ....    | Luchow, Szechwan, China.<br>Supported by Grand Bank Circuit, Newfoundland.   |
| 80. Would, J. M. ....                     | On furlough.<br>Supported by the Young People's Societies and Sunday Schools of<br>Arcola, Oxbow, Weyburn and Shaunavon Districts. |

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- Adams, W. F., 1902-1908 (resigned, ill-health).  
 Allan, F. F., 1906.  
 Albertson, W. B., 1908.  
 Abrey, F. E. L., 1910.  
 Annis, S. E., 1916.  
 Bowles, N. E., 1908.  
 Barter, A. J., 1908.  
 Bayne, Parker M., 1908.  
 Brecken, E. R. M., 1908.  
 Brillinger, M. A., 1908-1916 (resigned).  
 Bateman, T. W., 1910-1920 (resigned, ill-health).  
 Batdorf, C. W., 1911.  
 Brace, A. J., 1912.  
 Bridgman, C. A., 1912.  
 Brown, Homer G., 1912.  
 Birks, W. H., 1913.  
 Burwell, H. B., 1913.  
 Beaton, Kenneth J., 1914.  
 Best, A. E., 1914.  
 Bell, Gerald S., 1915.  
 Batstone, Mary E., 1919.  
 Cox, James, 1903.  
 Carseallen, C. R., 1905.  
 Carson, E. J., 1906-1910 (deceased).  
 Crawford, Wallace, 1907.  
 Cruteher, A. T., 1908-1920 (deceased).  
 Claxton, A. E., 1910-1911 (during transfer of London Missionary Society work to Canadian Methodist Mission).  
 Carson, Mrs. Florence Dunfield, 1916.  
 Clarke, J. M., 1920.  
 Cruteher, Mrs. Isabella Paton, 1920.  
 Davis, F. Murray, 1912.  
 Dickinson, Frank, 1913.  
 Dale, Ella, 1913.  
 Endicott, James, 1893-1913 (became General Secretary of Foreign Missions).  
 Ewan, R. B., 1897-1915 (resigned, ill-health).  
 Earle, J. R., 1907.  
 Elson, A. J., 1909.  
 Ferguson, W. D., 1908-1914 (resigned, wife's ill-health).  
 Hart, V. C., 1891-1904 (deceased).  
 Hartwell, George E., 1891.  
 Hare, H. M., 1893-1900 (resigned).  
 Hoffman, A. C., 1903.  
 Hockin, Arthur, 1908-1912 (deceased).  
 Harris, Geo. G., 1909-1918 (resigned, ill-health).  
 Henderson, J. W. A., 1909-1913 (resigned).  
 Hibbard, Ernest, 1912.  
 Hartwell, Geraldine L., 1914.  
 Haddock, Miss S. M., 1914.  
 Irish, H. H., 1908.  
 Johns, A. E., 1910.  
 Jolliffe, R. O., 1904.  
 Jolliffe, C. J. P., 1906.  
 Jones, Gordon R., 1910.  
 Jones, Lawrence P., 1912-1913 (deceased).  
 Kilborn, O. L., 1891-1920 (deceased).  
 Ker, Lelah A., 1908-1919 (resigned).  
 Kern, D. S., 1909.  
 Kelly, C. B., 1912.  
 Lindsay, A. W., 1907.  
 Longley, R. S., 1907.  
 Lundy, Wesley C., 1913-1919 (resigned, ill-health from overseas service).  
 Leonard, W. M., 1913.  
 Lamb, Mary L., 1920.  
 Mortimore, W. J., 1902.  
 McAmmond, R. B., 1906.  
 Morgan, E. W., 1906-1910, 1915.  
 McNaughton, Miss B. G., 1909.  
 McKinley, D. Fuller, 1910-1919 (resigned, ill-health).  
 Meuser, E. N., 1912.  
 Morgan, Miss Ada, 1912.  
 Moore, W. A., 1912-1916 (resigned).  
 Modeland, Miss M. J., 1916 (married in 1917 to Rev. C. A. Bridgman).  
 Mullett, H. J., 1917.

McIntosh, Isobel K., 1919.  
 Morrison, W. R., 1920.  
 Neave, James, 1905.  
 Norman, Miss Lucy, 1910-1912 (transferred to Canadian Academy, Japan).  
 Newton, R. H., 1912.  
 Plewman, Ethel B., 1908-1909 (resigned, ill-health).  
 Plewman, T. E., 1908.  
 Perley, D. M., 1908-1912 (resigned, wife's ill-health).  
 Parker, John, 1910.  
 Perkins, Miss Mary L., 1910 (married Mr. T. E. Plewman).  
 Pound, A. N. C., 1915.  
 Quentin, A. P., 1908.  
 Robertson, H. D., 1906-1920 (resigned).  
 Ross, Kathryn D., 1919.  
 Ricker, Raymond C., 1913.  
 Stevenson, David W., 1891-1895 (resigned, wife's ill-health).  
 Stevens, Wellington, 1899-1900 (resigned).  
 Service, C. W., 1902.  
 Stewart, J. L., 1902.  
 Smith, W. E., 1896.  
 Sheridan, W. J., 1907.  
 Sparling, G. W., 1907.  
 Sibley, W. E., 1907.  
 Switzer, Miss Mary, 1908.  
 Small, Walter, 1908.  
 Soper, S. H., 1912.  
 Simpson, E. Kyle, 1912.  
 Surtees, Benj., 1913-1920 (resigned, ill-health).  
 Smith, M. P., 1914.  
 Taylor, R. E. S., 1909-1919 (deceased).  
 Thompson, J. E., 1909.  
 Thompson, Miss M. I., 1917.  
 Taylor, Hugh D., 1920.  
 Taylor, Mrs. Evelina E. Woodward, 1920.  
 Wallace, E. W., 1906.  
 Westaway, S. Percy, 1907-1917 (resigned).  
 Wilford, E. C., 1909.  
 Wood, Miss Muriel, 1909-1912 (married Rev. N. E. Bowles).  
 Wolfendale, R., 1910.  
 Would, J. M., 1913.  
 White, Miss A., 1913-1919.  
 Walker, J. A., 1919.  
 Williams, T. H., 1919.  
 Wilson, Miss E. A. R. V., 1919.

# WOMAN'S MISSIONARY SOCIETY.

Asson, Mary A., 1909-15, 1916.  
 Austen, May, M.A., M.D., 1907-11, 1913-17 (retired).  
 Armstrong, Mildred J., 1913-17 (married).  
 Brackbill, Sara C., 1893-99, 1900-07, 1908-14 (retired).  
 Brooks, Charlotte A., 1897-00, 1902-09, 1910-18 (furlough).  
 Brimstin, Minnie, 1899-1900, 1901-05, 1906-12, 1913-15, 1916.  
 Barnett, Martha, 1918.  
 Campbell, Florence Margaret, 1918.  
 Elderkin, Elizabeth J., B.A., 1909-15, 1916.  
 Estabrook, Alice L., 1910-15 (married Dr. E. K. Simpson, of the General Society).  
 Ellwood, Ila M., 1913-17 (retired).  
 Ford, Jennie M., 1895-97 (deceased).  
 Foster, Mary A., 1896-1900, 1902-07 (retired).  
 Forrest, Fannie, 1900-07 (married).  
 Fox, Belle, 1903-08 (married Dr. J. R. Cox, of the General Society).  
 Folkins, Sadie M., B.A., 1909-12 (married P. M. Bayne, of the General Society).  
 Foster, Beatrice Louise, B.A., 1918.  
 Graham, Eleanor D., B.A., 1916.  
 Henry, Anna, M.D., 1899-1905, 1907-12, 1913-18, 1919.  
 Hambley, Laura H., 1904-10, 1912.  
 Hall, Ellen E., 1909-17, 1918.  
 Harrison, Adelaide, 1913-18, 1919.  
 Hockin, Mrs. Arthur, B.A., 1913-19 (now on furlough).  
 Holt, Jane Ethel, 1913-19 (now on furlough).  
 Jack, Florence F., 1915.  
 Kilborn, Mrs. Retta Gifford, M.D., 1893-97 (married).  
 Killam, Maude, M.D., 1897-1900, 1902-04 (married Rev. Jas. Neave, of the General Society; died 1920).  
 Lawson, Lottie E., 1908-11 (married Walter Small, of the General Society).  
 Loree, Edith, 1919.  
 Marshall, Eliza, 1909-15, 1916.  
 McPherson, Ethel, 1910-14 (married H. B. Burwell, of the General Society).  
 Massey, Winona Annie, 1918.  
 McRae, Lottie S., 1918.

- McArthur, Katherine W., 1919.  
 O'Donnell, Florence, M.D., 1902-08 (married).  
 Russell, Lois E., 1919.  
 Rea, Olive, M.D., 1909-12 (retired).  
 Swann, Martha R., 1902-08, 1909-17, 1918.  
 Steele, Uberta F., 1906-12, 1913.  
 Speers, Edna M., 1908-13 (married E. N. Meuser, of the General Society).  
 Smith, Mary Totten, 1910-14, 1915-19 (deceased).  
 Sparling, Edith P., 1909-15, 1916.  
 Srigley, Zelma L., 1909-14 (married).  
 Shuttleworth, V. A., 1910-12 (retired).  
 Speers, Ada B., M.D., 1914.  
 Sherritt, Lydia B., 1914-20 (now on furlough).  
 Shepley, Beulah M., 1915.  
 Snider, Lena, M.D., 1918.  
 Sweetman, E. Maude, 1915-18 (married R. C. Ricker, of the General Society).  
 Turner, Olive M., 1910-14 (retired).  
 Thompson, Mabel E., 1910-16 (married).  
 Thexton, Annie C., 1918.  
 Ure, Jennie, 1913-19 (married Rev. Ernest Hibbard, of the General Society).  
 Virgo, Ethel M., 1908-11, 1913-19 (on furlough).  
 Wellwood, Caroline, 1906-12, 1913.  
 Wheeler, Myrtle M., 1915.  
 Ward, Constance E., 1918.  
 Woodsworth, Hattie Elizabeth (married Rev. E. Wesley Morgan, of the General Society).

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