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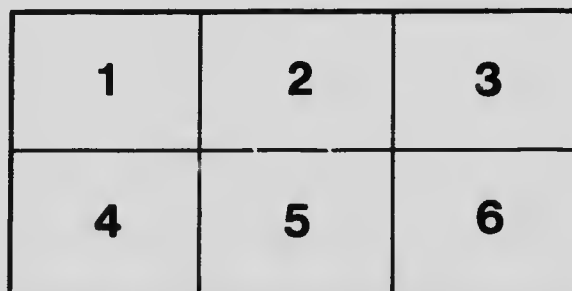
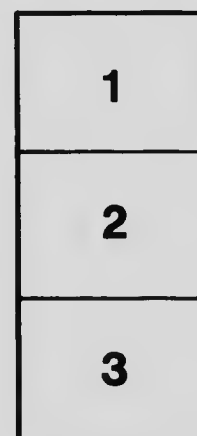
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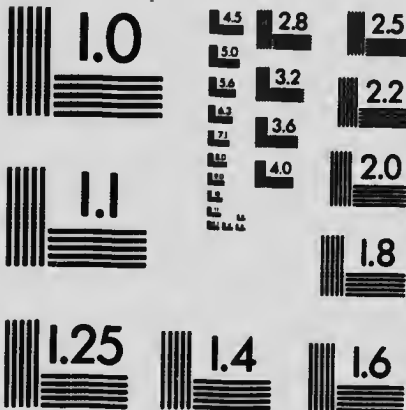
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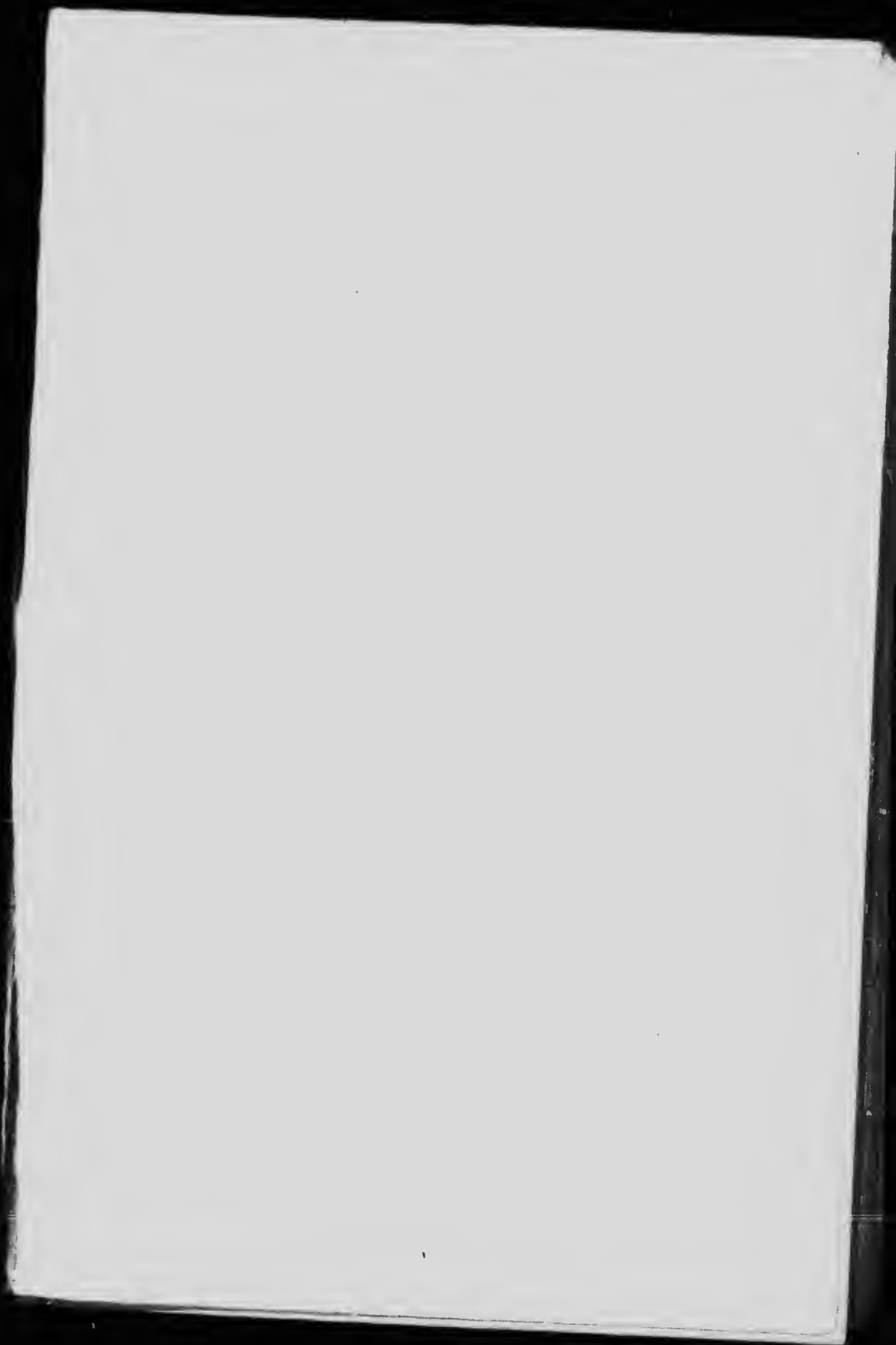
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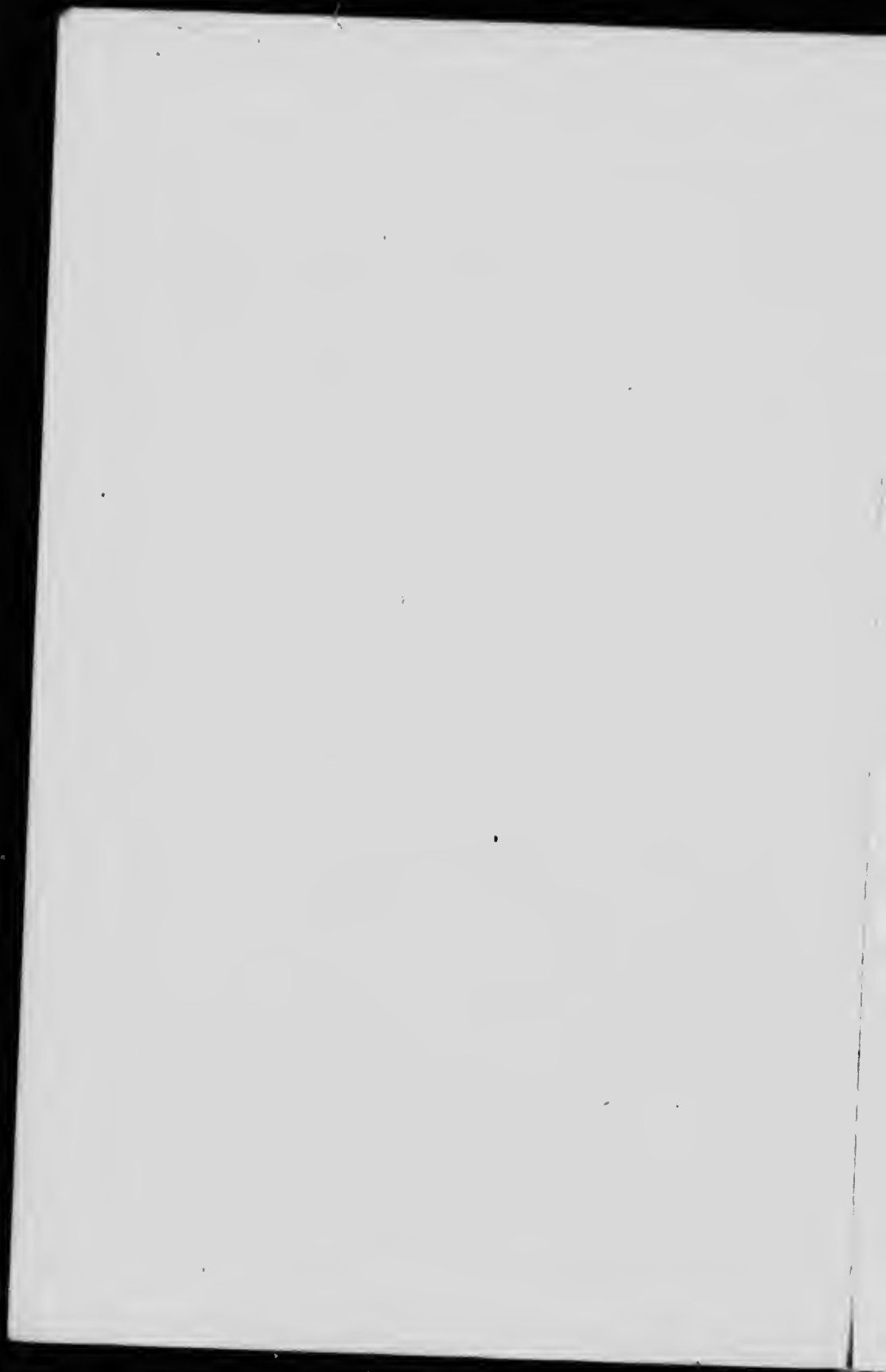
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Our Share in China

What We are Doing with It

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1914

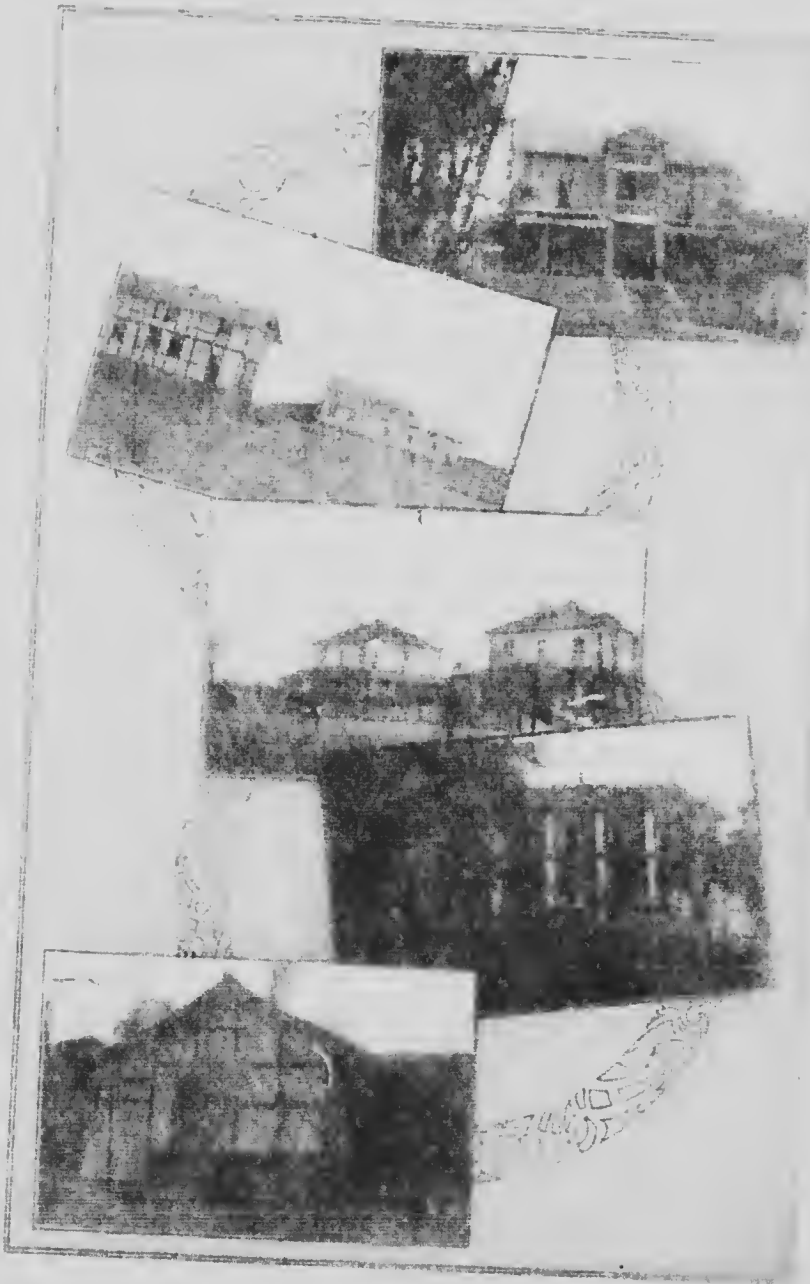
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TORONTO

The Missionary Society of the Methodist Church

The Young People's Forward Movement

F. C. Thompson, Secretary



CANADIAN METHODIST MISSION HOUSES

Our Share in China

and

What We are Doing with It

BY

GEO. J. BOND

ILLUSTRATED

"When Christian service is made the motive of all our missionary enterprise, whether it be medical, educational, industrial or literary, there is but one descriptive word for that whole propaganda : EVANGELISM."

Ω

TORONTO

The Missionary Society of the Methodist Church
The Young People's Forward Movement Department
F. C. Stephenson, Secretary
1909

TO
My Friends in West China
AND TO
All Canadian Methodist Men and Women
WHO ARE FAITHFULLY WORKING TO WIN
THAT LAND FOR CHRIST.

*“ ‘If I have eaten my morsel alone,’
The patriarch spake in scorn;
What would he think of the Church, were
he shown
Heathendom, huge, forlorn,
Godless, Christless, with needs unfed,
Whence the Church’s ailment is fulness of
bread,
Eating her morsel alone?*

*“ ‘Freely ye have received, so give’—
He bade Who hath given us all:
How shall the soul in us longer live
Deaf to their starving call,
For whom the Blood of the Lord was shed,
And His Body broken to give them bread,
If we eat our morsel alone?’*

FOREWORD.

This book is intended to be simply, and even severely, practical. It is a statement of the leading facts connected with the Canadian Methodist Mission in West China, succinct, accurate, and up-to-date. The readers the editor has in mind are the members of the Laymen's Missionary Movement, eager for information of things brought to pass on the Mission field, and of things that may be brought to pass by prompt and adequate investment of capital and wise and strategic allotment of labor; the members of Young Men's Clubs, Epworth Leagues, and Sunday Schools seeking the latest data for private study or public speech; and that large and, thank God, growing number in our churches who are keenly, personally, and practically interested in the noblest of all objects which the human mind can set before itself as study and task—the advancement of the Kingdom of God among men.

The book is intended for busy people, anxious for facts in small compass and short order. Consequently, the chief literary merit aimed at is that of clearness and compactness of statement.

The editor has gone to headquarters for his

Foreword

facts. Most of them, as will be seen, have been furnished by the missionaries themselves. He has but collated their descriptions of places and work, and added a few chapters of general information gathered from many sources.

The editor knows from personal travel and observation the ground which the facts cover. The missionaries, one and all, are his personal friends, to whom he is indebted for a thousand courtesies, and in whom, and in the success of whose work, he is deeply interested.

He is optimistic in the highest degree as to the development and success of our work in West China. He loves the beautiful Province of Szechwan; he loves the Chinese people. He is eager that our glorious heritage of work and responsibility in West China, with its certain promise of immediate, vast, widespread, and enduring result, should be fully known to those at home. And if this book shall aid even in the smallest way in giving Canadian Methodists a clearer view of, and a deeper interest in, the place, the people, the missionaries, and the great and rapidly growing work, he will be amply rewarded.

GEO. J. BOND.

TORONTO, September, 1909.

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INTRODUCTION

"Men of action these!
Who, seeing just as little as you please,
Yet turn that little to account; engage
With—do not gaze at—carry on a stage—
The work o' the world, not merely make report
The work existed ere their day! In short,
When at some future no-time a brave band
Sees—using what it sees—then shake my hand
In heaven, my brother!"

—*Browning.*

"Action is the Word of God, Thought alone is but
His shadow. They who disjoin Thought and Action
seek to divide Duty, and deny the Eternal Unity."—
Massini.

"In thinking of God's eternal choice and purpose concerning you, ask yourself:—Have you been grateful to God for the fact of being a Christian? Or have you regarded it as merely a matter of chance that you were born in a Christian land, and were taken to baptism in the ordinary way? Have you ever really considered the words: 'Ye have not chosen Me, but I have chosen you'?"—*Bishop Webb.*

INTRODUCTION

AN AWAKENED CHURCH AND AN AWAKENED CHINA.

"The Laymen constitute the greatest unused asset of the Christian Church."

"The Evangelization of the World in this Generation" has been from its inception the heroic, optimistic, but often criticized as visionary, motto of the Student Volunteer Missionary Movement. It has embodied and set forth the highest ideal of the consecration and enthusiasm of our youth. To-day that motto is the objective of the Laymen's Missionary Movement, recognized and acted upon as the only adequate and reasonable objective for business calculation and investment in missions.

It is the most significant sign of the times, it is the most accurate criterion of the extraordinary and extraordinarily rapid advance of the Kingdom of God in these latter days, this Laymen's Missionary Movement, which has set the solid and substantial business men of the Christian churches carefully, methodically and exactly to calculate the cost of evangelizing the world in this generation, and to set about raising the necessary capital to invest in the great enterprise.

Introduction

That is what they are doing at this moment. They can do it, and they will.

In our own Church we have set the pace for the world in our Young People's Forward Movement for Missions. Not another Church has anything to compare with it, in extent, in coordination, and in practical outcome. Be it remembered to their honor, that it is to her young people, her boys and girls in the Sunday Schools, her young men and women in the Epworth Leagues and Young Men's Clubs, that Canadian Methodism owes that wonderful development in Foreign Mission work in which she rejoices today. The glow, the enthusiasm, the practical consecration and liberality of the Student Volunteer Movement and the Young People's Forward Movement for Missions in our own and the other Churches, have made possible and prevailing the atmosphere in which the Laymen's Missionary Movement has come into being—the consummation and culmination of the study, the prayer, and the giving which have been for years the cumulative life of the godliest and most practically Christian in the Churches of our land.

It is eminently fitting that with the noble self-consecration of the Student Volunteer Movement and the wonderful and self-denying liberality of the Young People's Forward Movement for Missions, there should now be given to the consideration and carrying forward of missionary work the business acumen and substantial wealth of the

Introduction

Laymen's Missionary Movement. There are mighty things ahead of the Church of Christ in the unity, the sagacity, the liberality of the men of that wonderful movement. It is a movement that bids fair to speedily move the heathen world to Christ.

The Church to-day is, as never before, a Missionary Church. It is coming more and more to realize that God is a Missionary God, that the essential element in Christianity is the Missionary spirit, that every follower of Jesus Christ is, *ipso facto*, a Missionary, and must go, personally or by proxy, "into all the world," and "preach the Gospel to every creature." There has come to it a vision that has stirred its pulses, and thrilled it into a purpose of high and sustained endeavor. There has emerged to it a task—"the unfinished task"—of bringing every man and woman and child of the nations that sit in darkness to the knowledge of Him who is the Light of the World. The magnitude and difficulty of that splendid task constitute the power and fascination of its challenge to the men and women of to-day. In Canada the Missionary question is no longer one of individual and church, it has become among Protestants interdenominational and national.

The Canadian Methodist Church has accepted responsibility for evangelizing fourteen millions of the unevangelized inhabitants of the world. That proportion, according to the calculations

Introduction

of Missionary experts, may be brought to the knowledge of Christ in a generation if our Church will arise to her great opportunity. An average contribution of ten cents a week from each of her members, and an average consecration of one man and one woman to the life and work of a foreign Missionary from every thousand of her members, continued every year for the next quarter of a century, will in that time enable us measurably to obey our Lord's command, and measurably to answer the appeal for help now ringing in our ears from our brethren and sisters in heathen lands.

In the providence of God, our great share of the heathen world lies in Western China. What that share is, and how we are evangelising it, it is the purpose of this book to show. An awakened China must be met by an awakened Church.

**THE PSYCHOLOGICAL MOMENT
IN CHINA**

"If Christians at home only knew what a determined effort is being made to exclude Christian teachers and Christian text-books from Chinese Government schools, from the Imperial University down, they would exert themselves to give a Christian education to the youth of China."—*President W. A. P. Martin, of the Pekin University.*

"I know of a land that is sunk in shame,
Of hearts that faint and tire;
And I know of a Name, a Name, a Name,
Can set this land on fire;
Its sound is a brand, its letters a flame,
I know of a Name, a Name, a Name,
Will set this land on fire."

Our Share in China.

CHAPTER I.

THE PSYCHOLOGICAL MOMENT IN CHINA.

"Jesus Christ is the only hope of China."—*A non-Christian Chinese College President of Tientsin.*

"The Yellow Peril becomes the golden opportunity of Christendom."—*Maltbie Babcock.*

The greatest opportunity for the extension of Christ's Kingdom that His Church has ever had now lies before her in China. It is impossible to overstate either the vastness of the opportunity or the tremendous responsibility which rests upon the Church to avail herself of it to the very utmost. Neither is it possible to overstate the importance of immediate and lavish devotion by the Church of men and means to China, because, in the very nature of things, the opportunity cannot last long at the best, and, as a matter of fact, the psychological moment for the fullest and widest impress for good on China is rapidly passing away.

The oldest and most populous empire in the world, with the most scholarly, most ethical, and most conservative of all the Oriental peoples, lies

China, the greatest opportunity for the extension of Christ's Kingdom.

China is open to the Gospel. What a missionary may do.

Our Share in China

open to the gospel from end to end. Everywhere the missionary is free to go. In a thousand directions he may make his influence tell, directly and indirectly, in creating in China a Christian atmosphere and developing in China a Christian civilization. As preacher, as teacher, as physician and surgeon, as litterateur, and in many other ways, he may multiply himself a thousand-fold in laying the foundations broad and deep of native agencies—evangelistic, philanthropic, educational—that shall by and by reach every hamlet and every individual in all the broad land.

China's population 437,000,000. Her civilization and history 4,000 years old. Her need, the Gospel.

Four hundred and thirty-seven millions of people—more than one-fourth of the world's whole population—may be brought under the influence of the Gospel of Christ, if only the Churches in our favored Western lands respond promptly and adequately to the opportunity before them. And what a people! With a civilization and a history four thousand years old; with a code of laws and a system of morals which, despite internal discord and external aggression, have kept them homogeneous, self-sufficient, independent, for all those forty centuries—a mighty nation. And in this twentieth century, for the first time, that mighty nation may be freely reached by the missionary of the Cross.

China has put away her greatest idol—her old educational system.

Napoleon once said: "When China moves, she will move the world." And China is moving, moving mightily. For ages she has been facing

The Psychological Moment in China

the past, and seeking to reproduce it. To-day she is facing the future and seeking to pre-empt it. The greatest social revolution in the history of the world has taken place in China. She has abandoned her old and venerated educational system and adopted instead the newest curricula of the most modern Western schools and colleges. The old examination cells, where her scholars wrote theses on the moss-grown memorabilia of the classics, and filled their papers with venerable but practically useless classic lore, have given place to Imperial universities, where her coming leaders are being trained in law, in science, in economics, in engineering, in the thousand and one things that go to make up-to-date equipment for practical life and service. Primary and secondary schools, middle, high, normal and technical schools, are being established throughout the Empire. Thousands of young men of the best families are going abroad, many at their parents' expense, many at the expense and by the direction of the Government, to sit for five or six years at the feet of the best teachers in the best colleges of Britain, France, Germany, Belgium, Japan, and the United States, and to come back to China and give their country the benefit of the training they have acquired.

"There are at present," says a letter from a member of the Chinese Legation at Washington, quoted in a current missionary periodical, "about three hundred students in the United States, over

China's splendid effort to acquire Western knowledge. Her young men sent abroad to study.

Our Share in China

two hundred in England, about one hundred in Germany, two score or so in Belgium, and, say, three thousand in Japan. The students in the United States are supported partly by the Provincial Governments of Chihli (47), Mukden (3), Kiangsu (4), Kuangtung (13), Hupeh (14), Kiangnan (14, including 4 girls), and Chekiang (1). These figures are not strictly accurate, for new ones are coming in all the time. Nanyang College supports about twenty students. The other students are private, including some native born. The universities largely attended by our students are: Cornell (say, 30), Harvard (over 40), Yale (about 30), Pennsylvania (24), and California. There are a few in Wisconsin, Illinois, Leland Stanford, Chicago, Massachusetts Institute of Technology, Columbia, and in the smaller colleges of New England. The courses taken are too numerous to mention, but the majority take engineering or finance, the latter especially at Pennsylvania, which has a very easy course in finance and commerce. The students will be given government positions on their return, without a doubt, especially those who pass the Imperial examinations in Peking. Those supported by the Provincial Governments are bound to serve in official bureaus for a number of years. Our students have done well in their classes. Several have been elected to honorary societies, and one, Mr. V. K. Koo, is the editor-in-chief of the *Columbia Daily Spectator*. Last June

The Psychological Moment in China

nearly all those who took their degrees (two at the Massachusetts Institute of Technology) were in the honor class."

In ten years' time, in twenty, in another generation, what vast changes these things will have brought about. But such changes will not necessarily make for the moral and spiritual betterment of China. These students sent abroad will return to their country, skilled in the theoretical and practical studies in which they have engaged, but not, therefore, one whit more favorably disposed to Christianity or more imbued with its essential spirit, than when they left their native shores. From the very centres of modern light and learning, from cities of churches, from the neighborhood of the very foci of the warmest and most aggressive evangelism, such are the environments of a Chinese student in the great universities of this continent and of Europe—not to mention those of Japan—that it is altogether too probable that many, if not most, of them may return, non-Christian, if not anti-Christian, to give their own personal bias to those with whom they will come in contact during their subsequent career in the positions of influence which they will undoubtedly be called to occupy. What has happened in Japan is all too likely to happen in China—the creation of an atmosphere and the assumption of an attitude, subtly but stubbornly hostile to Christianity, while eager to accept and assimilate all the

China is eager to accept the material advantages of Western civilization without Christianity. This would be disastrous.

Our Share in China.

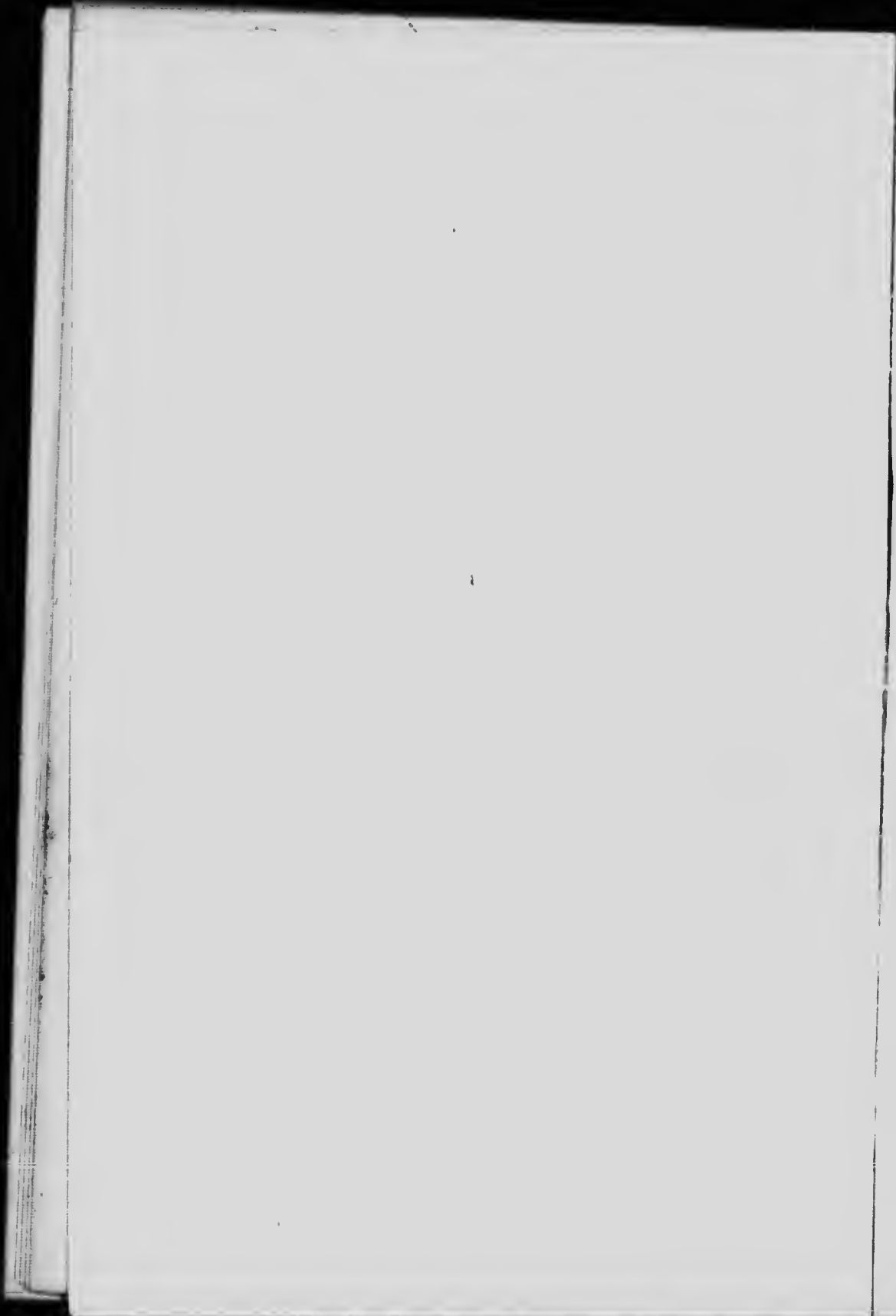
material advantages of that Western civilization which is really its product. And nothing more disastrous could be conceived than the position of China, equipped with all the material benefits of civilization, but unredeemed, unregenerated, undisenthralled by the vitalizing spirit of the religion of Jesus Christ. To save China, to save the Orient, to save the world, from such a disaster, the churches of Europe and America should be lavish of men and means in this hour of rapidly passing opportunity. For, as Bishop Cas-sels recently told a London audience, it is passing so rapidly that its best moment may really be said to have already gone. There has come in many a battle a point when everything depended upon the promptness and energy with which reinforcements were hurried to the field. Such a point has come in the mission work in China. All depends, for the future of that great Empire, for the future of the East, for the future of the world, upon the quickness of the home churches to see the crisis, and their faithfulness to meet it with immediate and adequate consecration.

The Christian Church may win young China through missionaries as teachers.

Yes, China is moving. And it is for the Christian Churches of the West to direct the movement. Christian schools and universities in China itself, to Christianize this movement for western education and to train the eager minds of China's young people under Christian auspices and Christian influence, are of immeasurable strategic importance at this hour. In high places



THREE OF CHINA'S CHIEF GODS.



The Psychological Moment in China

and low, among the sons of the illiterate and the sons of the literati, once the bitterest opponents of the Gospel, the teaching of western learning by missionaries is eagerly welcomed. We may have young China under our influence in young China's most plastic and impressionable years, if we will not grudge the men or the money.

China has made more advance during the past nine years than in all the four thousand years of her previous history. Some changes which mark China's progress during the past nine years. Indeed, it may be said that in that period she has made more progress than any other nation in the world. In addition to the extraordinary educational revolution just spoken of, she has passed through others equally significant of her changed attitude to Western thought and civilization. She has accepted the principle of constitutional government, and is preparing for the establishment of a national Parliament and Provincial assemblies in 1917. She is projecting a fleet and drilling an army in modern methods. She has built and equipped great arsenals and factories of smokeless powder. She has multiplied her post-offices from a few score to over two thousand, and established an excellent and economical postal system. She is pushing forward her telegraphs throughout all her provinces, and not only up to the very borders of Tibet, but even to the mysterious city of Lhasa. She has four thousand miles of railway already built, and is projecting four thou-

Our Share in China

sand more. She is asking for the abolition of extraterritorial courts. She has issued edicts providing for the utter prohibition, within ten years, of the cultivation, manufacture, sale, and use of opium, which have already been executed with such sternness that the terrible evil has been greatly reduced. She has issued an edict against the dreadful practice of foot-binding, which for ages has cost the life of one girl in ten throughout the Empire, and cruelly crippled all the others. Two hundred newspapers have been established, one of them, published in Peking and edited by a woman, being the only daily newspaper for women in the world. There are changes, from a Christian point of view, still more striking. One of her great officials, the Viceroy of Fukien, recently prohibited collections for idolatrous processions; another Viceroy ordered that each of his subordinate officials, numbering thousands, should possess himself of a copy of the New Testament, and a third, the Viceroy of Hunan and Hupeh, decreed that the New Testament should be studied side by side with the Classics in the public schools of those great and populous provinces. The Christian Sunday has been made the weekly rest-day for the Government schools and colleges throughout the empire. More than that, thousands upon thousands of Bibles and portions of Scripture have been bought, and Christian literature of all kinds is being purchased and read as never before. Converts are

The Psychological Moment in China

multiplying with unprecedented rapidity and not long since, as a result of revival among the college students of Peking, one hundred and twenty-five of them entered the ranks of the Student Volunteer Missionary Movement.

China is moving indeed, and, as Napoleon truly said, she will move the world. But how? There are not wanting those who look on her movement as a portent of evils to come. They talk of "The Yellow Peril," and predict disaster and havoc to western civilization, when the millions of China become conscious of their own strength. As the Goths and Vandals swooped down upon and overran the fair provinces of the Roman Empire, so, say these prophets of ill, may the swarthy nations of the Orient—Japan with her fifty millions, India with her three hundred millions, China with her four hundred and thirty-seven millions, with disciplined and scientifically equipped armies commensurate with their vast populations—sweep down upon and overrun the civilization of the West. Not now the Mediterranean or the Atlantic, but the Pacific, is to be the theatre of the world's most tremendous and decisive battles. That prophecy of ill is quite possible of fulfilment.

But will that prophecy be fulfilled? Not if the Christian Church does her duty to-day. Not if the development of China becomes not anti-Christian, or even non-Christian, but predominantly Christian. Let the Churches of the West

What does
China's
awakening
mean to
the world?

China's
challenge to
the Church of
Jesus Christ.

Our Share in China

do their full duty by China and by Christ, and no yellow peril need ever rise as a portent to alarm the world. The Chinese are pre-eminently a peace-loving people. The profession of arms has never had a recognized place in the precepts of their sages or in the provisions of their body politic. It would have none to-day but for the exigencies of self-defence and the example of Christian nations. The Chinese love peace, and the development of the Chinese nation will make for peace. Sir Robert Hart, that "greatest of living Irishmen," as he has been called, who knows China so well and has done so much for her during the half century of his service at the head of her Imperial Customs—by the way, he is the son of a Methodist local preacher and was trained in Methodist schools—said the other day in London that the Chinese were a "singularly law-abiding people," and he predicted that in a century or two China might be strong enough to dictate peace terms to the world, and by always throwing herself on the side of the nation attacked, make war impossible and bring in the millennium. To turn that prophecy into reality is a task worthy of the Church of Jesus Christ.

THE EMPIRE PROVINCE

"Ssu hai chi nei, chieh hsiung ti yeh.—The four seas between, all are brethren."—*Confucius*.

"Since things alter for the worse spontaneously, if they be not altered for the better designedly, what end will there be of evil?"—*Bacon*.

"O rock, rock, when wilt thou open?"—*Xavier's dying words*.

"Seeing the power of Thy grace is not passed away with the primitive times, as fond and faithless men imagine, but Thy kingdom is now at hand, and Thou standing at the door, come forth out of Thy royal chambers, O Prince of all the kings of the earth; put on the visible robes of Thy imperial majesty, take up that unlimited sceptre which Thy Almighty Father hath bequeathed Thee; for now the voice of Thy bride calls Thee, and all creatures sigh to be redeemed."—*Milton*.

CHAPTER II.

THE EMPIRE PROVINCE.

"This great idea of a world-wide religion, embracing our common humanity, is born of the idea of the one God Who made all men of one blood, to dwell on all the face of the earth. It is distinctly a divine conception, a revealed idea."—*Bishop Hendrix.*

Szechwan is the largest and most populous of the eighteen provinces of China. The name means "Four Rivers," from the four large rivers which intersect it, the Yalung, the Min, the Chung, and the Kialing. Szechwan the largest province in China.

The province has an area of 218,533 square miles, and a population, according to Chinese reckoning, of 68,721,800; but as a Chinese census is never scientific, it is probably more accurate to estimate the population as from forty-five to fifty millions of people. There is said to be an average for the province of five hundred and fourteen people to the square mile, which, as a large proportion of the country is mountainous, and therefore sparsely populated, indicates a very dense population in the other parts. Area and population.

The province is bounded on the north by Shensi and Kansu, on the west by Tibet, on the south by Yunnan and Kweichow, and on the Geographical position.

Our Share in China

east by Hunan and Hupeh. About three-fourths of it is mountainous, except for the tablelands. The mountains in the north-east average 8,200 feet in height; the glorious Szechwanese Alps, stretching from north-west to south-east, average 15,000 to 19,000 feet; and the eastern chain, stretching from north-east to south-west, average 6,000 feet. In the red sandstone basin the average height is from 600 to 1,900 feet above the sea.

**Chinese
Tibet, an
inviting
mission field.**

The western and north-western portions of the great province are really a part of eastern Tibet, absorbed gradually by the Chinese, brought under Chinese laws and administered as an integral part of the Empire. The semi-independent tribes, whose "chaidzes" or fortified villages are found high up the slopes of the Szechwanese Alps, and the Tibetans on the vast plateaux beyond the important border cities of Tachienlu, Litang, and Batang, are under the control of their own tribal and hereditary "wangs" or princes, but these in turn are directly amenable to the resident Chinese officials. This Chinese Tibet, with its Wasi, Sifans, and other tribes, and its nomadic and pastoral Tibetans, together with the mountains farther east, the home of the wild and unconquered Lolos, over whom Chinese law wields a restraining and civilizing influence, affords a splendid and most needy and inviting field for heroic and successful missionary enterprise, which it is to be hoped our Canadian Methodist

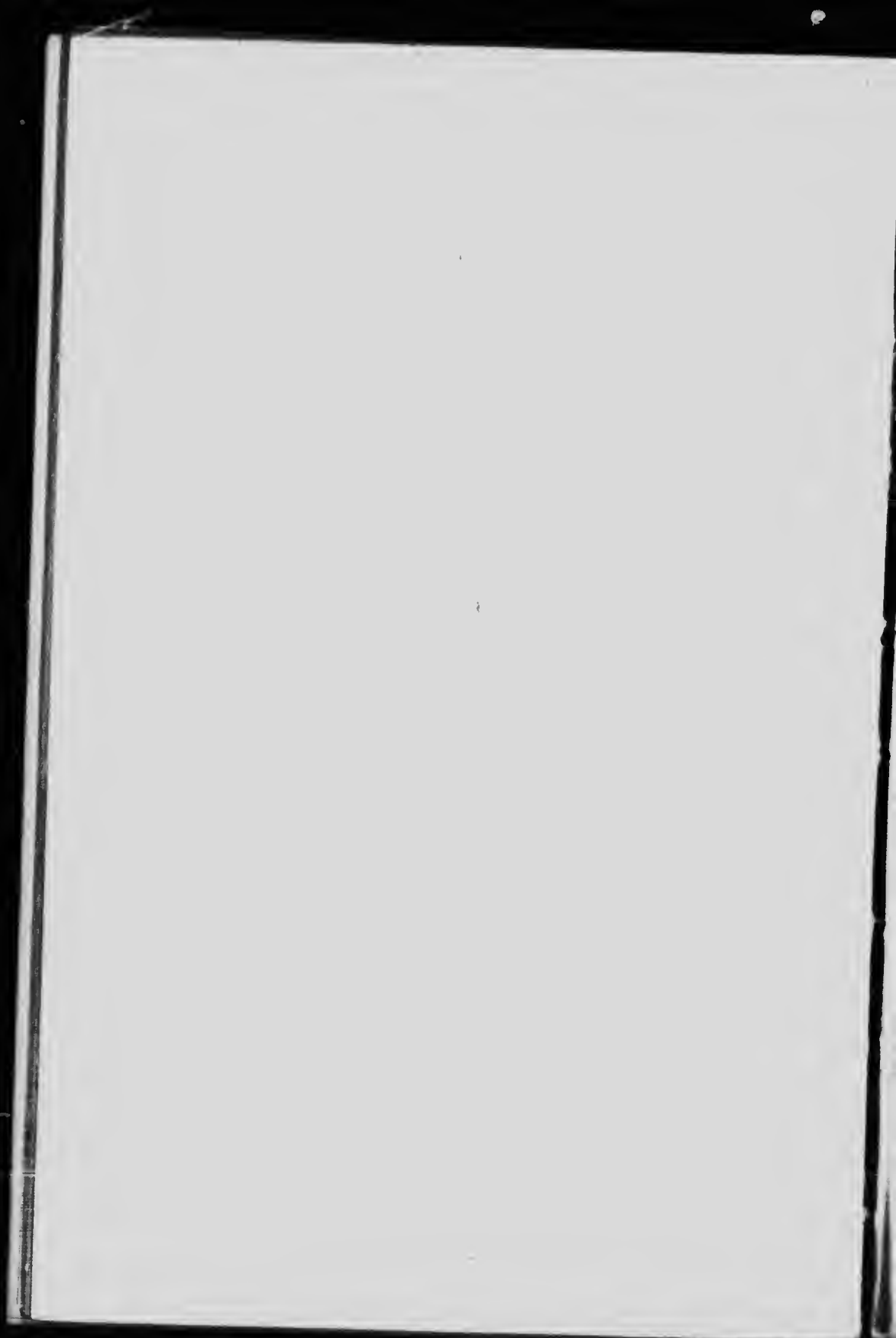
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ON THE BORDER BETWEEN SZECHWAN AND TIBET.

1. Old Boundary Bridge at Tachienlu.
2. Street in Tachienlu



The Empire Province

Mission will ere long take up and prosecute with vigor.

Szechwan is composed, geologically, of a basin of red sandstone, sloping toward the south-east. It is irrigated by several rivers, besides the four from which it takes its name, and the Yangtse bisects it from south-west to north-east. The eastern portion of the province was formerly the bed of a lake. It is composed of red and grey sandstone, encircled by primitive and primary rocks, and is exceedingly fertile, while it is underlaid by what is probably one of the largest, if not the largest, coal deposits of the world. Copper, iron, and other valuable minerals exist in large quantities. So far, mining can hardly be said to be carried on, so crude and inadequate are the methods employed; but when once sufficient capital and scientific methods are employed to develop its vast resources, Szechwan is bound to become one of the greatest mining centres of the world. For many centuries, in the city and district of Tzeliutsing (see page 113 for detailed account), and in other sections of the province, brine has been raised from the vast subterranean salt streams which occur at depths of two and three thousand feet, evaporated into salt, and distributed to the adjacent provinces, engaging hundreds of thousands of people in a vast and important industry. The total annual output of salt in the province has been calculated at 300,000 tons, valued at nearly five and three-quarter millions of dollars, Canadian currency.

The mineral
wealth of
Szechwan.

Our Share in China

The agricultural wealth of Szechwan.

Rice is the staple food product of the province, and is cultivated in the rich alluvium of the plains and up the slopes of the surrounding hills as high as the indispensable, constant, and abundant irrigation can be carried. Wheat, barley, Indian corn, buckwheat, and millet are also grown. Rape grows to a great height, and is largely cultivated, its seeds furnishing a valuable and much used oil for culinary and industrial purposes. Tea is grown extensively and for export, chiefly to Tibet, as well as for home consumption. The sugar cane is cultivated in considerable quantity. Peas, beans, and vegetables in endless variety grow in profusion. Fruit is plentiful. Oranges of fine quality, huge pomelos, excellent peaches, persimmons, loquats, pears, crab apples, apricots, plums, dates and grapes, are produced largely and sold cheaply, as are walnuts and peanuts. Tobacco is largely grown. So was opium formerly, and much valuable land was given up to the production of what has well been called "China's curse." Happily, the recent edicts against the cultivation and use of opium have already greatly reduced the area of land given up to its cultivation, and it may well be hoped that in a few years the beautiful but baneful poppy field will altogether cease to be a feature in Chinese agricultural landscapes.

The manufactures of Szechwan—silk, white wax, etc.

The manufacture of silk is largely carried on in the province, and thousands and thousands of mulberry trees are planted for the sole pur-

The Empire Province

pose of affording food for the silkworm. Huge trays, holding the worm in all stages of its growth, may be seen outside the houses of the villagers in the spring-time in many parts of the province, and government schools to train pupils in the selection and best development of the useful insect, and in the conservation and manufacture of its rich product, are now to be found in many of the important cities. The production of white wax, also the product of an insect, is another of the interesting and important industries of the province; and the manufacture of cotton cloth, cooking utensils, paper and India ink may be added to those already mentioned. The silk industry alone, the chief centres of which are Kiating, Paoning, Shunking, and Tungchuan, is calculated to be worth ten millions of dollars annually.

The province has its own resident Viceroy, who resides in Chengtu. One hundred and twenty walled cities are found within its borders. It has eleven Fu or prefectural cities besides the capital, eight independent Chow cities, and three independent Ting cities, besides a great number of Hsien or district cities and hundreds of market towns and large villages. Its population is mixed, and very many of its people claim descent from ancestors who immigrated two or three centuries ago from other provinces.

The Szechwanese are a sturdy, industrious and thrifty people, courteous to strangers, open-

**The towns
and cities of
Szechwan.**

**The people
of Szechwan.**

Our Share in China

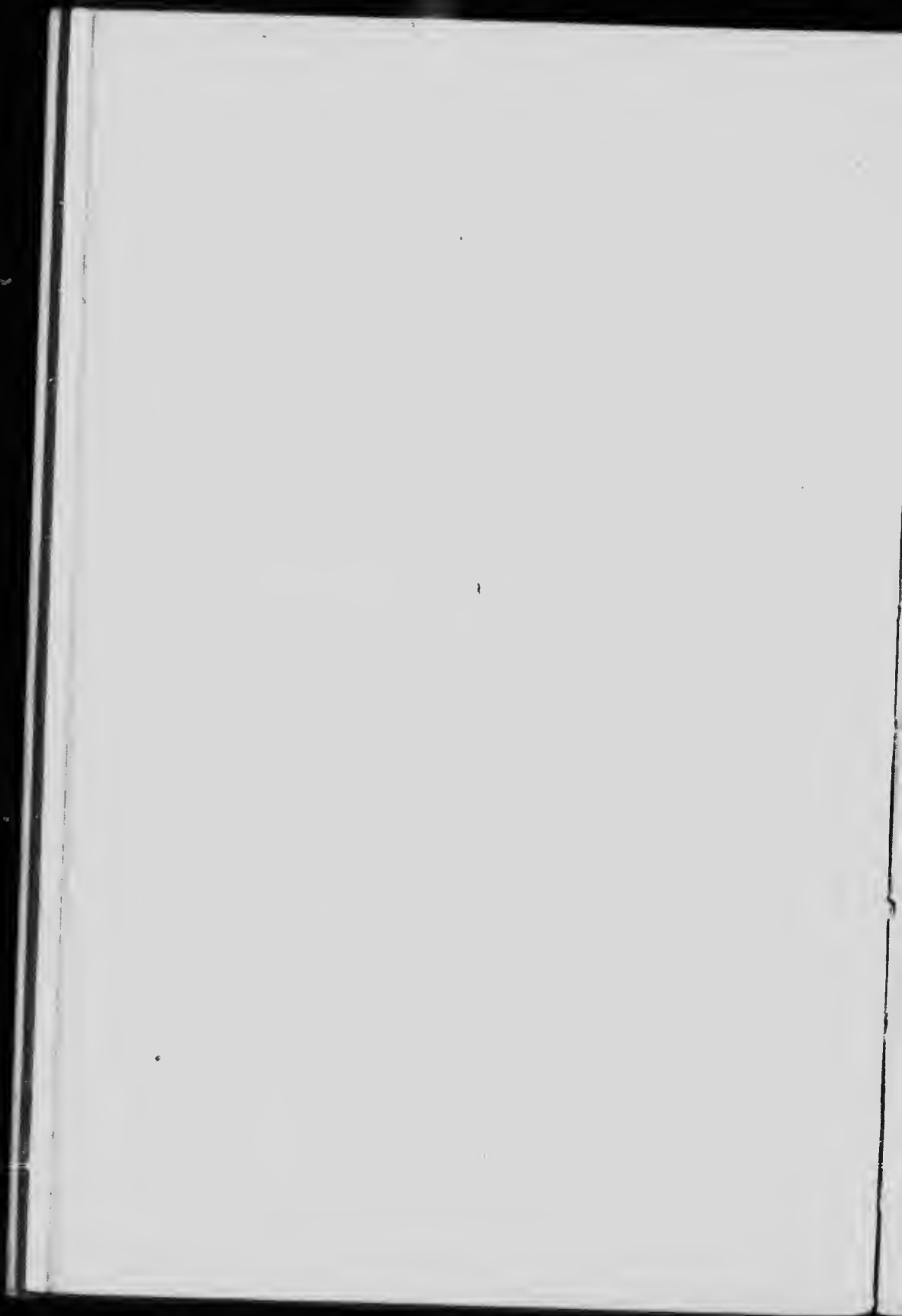
mind and ready to hear the Gospel. The insolence and rudeness often met with in the provinces down the river, particularly where the Chinese have come in contact with the kind of foreigners who frequent the treaty ports of central and south China, are happily not at all characteristic of the people of China's largest province. Everywhere throughout it the missionary may travel and preach, sure of a good reception and an attentive hearing.

**Szechwan
chosen as our
mission field
by Rev. Dr.
V. C. Hart.**

The Canadian Methodist Church owes an immense debt of gratitude to the memory of the late Rev. Dr. Virgil C. Hart for his foresight and enterprise in counselling the choice of this magnificent province as the field of her mission work in China, and for personally leading her pioneer missionary party thither, and superintending that work through its earliest and most critical stages, till he literally wore himself out, and died, made prematurely old by the cares of a life of missionary work in China and the ravages of disease contracted in its discharge. She may well congratulate herself on the possession of so splendid a field for her missionary enterprise, and for the successful and cumulative influence of her sons and daughters engaged in that enterprise, as that afforded by what has well been called the empire province of China. May our Church be wide-
visioned to see the vastness of her privilege and responsibility in West China, and liberal to the point of lavishness in sending to it, year by year,

The Empire Province

of the best of her young men and women, and in devoting of the abundance of her means to the support and expansion of their work, and may she give herself most earnestly and constantly to prayer that that work may be made everywhere and always effective, through the power of the Almighty Spirit of God.



THE GIRDLE OF CHINA

His Excellency Tuan Fang, one of the two High Commissioners sent by the Chinese Government around the world to study the institutions of Western lands, at a banquet given them in New York city in 1906, gave this testimony as to the influence of the missionaries on the development of China: "They have borne the light of Western civilization into every nook and corner of the Empire. * * * The awakening of China may be traced in no small measure to the work of the missionaries."

"If the Chinese people were to file one by one past a given point, the interesting procession would never come to an end. Before the last man of those living to-day had gone by, another and a new generation would have grown up, and so on for ever and ever."

Bishop Bashford says that at the very first service held by him in China, although he hesitated as to whether to ask the people publicly to manifest their decision for Christ, when he did so there was large response, and at the close of the meeting there were two or three hundred men and women earnestly calling on God either for forgiveness or for a deeper work of grace in their hearts. He adds: "After having made one hundred and thirty or forty appeals, in churches, in heathen temples, or on the streets, for immediate decision for Christ, I have never seen a service in which at least some one did not immediately decide to become a Christian, the number varying from two or three to as high as two hundred."

CHAPTER III.

THE GIRDLE OF CHINA.

"The missionary must either confess himself helpless, or he must to the last fibre of his being believe in the Holy Ghost. I choose to believe, nay I am shut up to believe, by what I have seen."—*Dr. Gibson.*

As all missionaries bound to Szechwan have ^{The Yangtse River.} to reach that distant province by way of the Yangtse, a brief account of that mighty river may well be in order at this point.

The Yangtse is one of the greatest rivers in the world. Its total length, from its source among the mountains of Tibet to its mouth, where it enters the China Sea a little to the north-east of the city of Shanghai, is about three thousand two hundred miles. From its source to the city of Suifu, about five hundred miles, it is torrential and, therefore, unnavigable; from Suifu to Ichang, about one thousand seven hundred miles, it is partially navigable; and for the last thousand miles of its course, from Ichang to its mouth, it is navigable by steamships of considerable tonnage.

At its estuary the Yangtse is some sixty miles ^{The value of the Yangtse to China.} wide; at Hankow, six hundred and fifty miles; from its mouth, it is nearly a mile wide; at

Our Share in China

Ichang, about one thousand miles up river, and even at Chungking, over one thousand five hundred miles from its mouth, it is many hundred yards wide. The tide is felt as far as Wuhu, three hundred and seventy-five miles from its mouth. The volume of water which passes at Ichang, *i.e.*, before it receives the great affluents of the Tongting Lake and the Han River, is calculated as two hundred and twenty-four times that of the Thames at London. The Yangtse drains an area, in its central course, of seven hundred thousand square miles, with a population of two hundred millions of people. It has in that section two million tons of shipping in one thousand seven hundred and thirty-three steamers and one thousand one hundred and ninety-six junks; and its ports take nearly sixty per cent. of China's trade with foreign countries.

The navigable waters of the Yangtse.

Ichang is, so far, the limit of commercial steam navigation; though British and other gunboats of light draft ascend the river to Suifu, and even go as far as Kiating, on its great affluent, the Min, which enters it at Suifu, about one thousand seven hundred miles from its mouth. For one hundred and fifty miles above Ichang the river, narrowed frequently to four or five hundred yards in width, or even less, sweeps rapidly through magnificent gorges, with a strong and deep current, except where mountain affluents have carried boulders into its channel and produced exceedingly dangerous rapids.

The Girdle of China

An enormous and constant carrying trade is done by native junks in these upper waters; and the time cannot be far distant when enterprise and skill will combine to place upon them a fleet of strong and powerful steamships to capture the tremendous trade in freight and passengers now existing which the development of Western China is bound to vastly increase. Thirteen great rapids and seventy-two minor ones impede and make difficult the navigation of these upper waters, but none of them is beyond modern engineering skill and carefulness.

Passengers ascend the rapids and gorges in what are termed "house-boats," slowly, indeed, but with considerable comfort and little risk; and the scenery through which they pass, as the mighty river sweeps through the splendid gorges in the midst of lofty mountains, rising sometimes sheer from the water's edge, is unsurpassed by anything in the world. This passage must be made in those months of the later autumn, winter and early spring, in which the water is at its lowest. The Yangtse rises in summer forty, sixty, and, in some seasons, nearly a hundred feet above its winter level; and stemming its current at flood-time is exceedingly difficult and hazardous.

The house-boats are hired at Ichang from the native skippers. They take each, as a rule, two missionaries and their wives, and they occupy, on an average, one month in getting to

The house-boats for passenger traffic.

Our Share in China

Chungking, and another month, or even longer, in getting thence to Chengtu.

Chungking, the chief port of the Province of Szechwan, ten days overland from Chengtu.

Chungking is the chief port of the province of Szechwan. It is one of the great cities of the Empire, with a population estimated at about seven hundred thousand, and it occupies a superb site on a rising ground at the confluence of the Kialing River with the Yangtse, one thousand five hundred miles from the mouth of the great river. It is, therefore, five hundred miles above Ichang, and eight hundred and fifty above Hankow. It stands in the same relation to the trade of the west of China that Hankow does to its central provinces, Shanghai to its northern provinces, and Canton to those of the south. It is the great distributing point for the upper river traffic, and both its import and export trade are very large.

Chungking is a treaty port, the furthest west yet opened on the Yangtse. An important branch of the Imperial Maritime Customs is established in it; the river gunboats of Britain, France, and Germany lie at anchor beside it; and the consuls of the powers have their offices hard by the largest of its great water-gates. Several missionary societies have strong stations within its walls, centres of work carried on in and around it. The British and Foreign Bible Society, the Scottish Bible Society, and the American Bible Society also have agencies in this strategic centre for the prosecution and expansion of missionary work, not only in



ASCENDING THE YANGTSE.

1. Leaving Ichang.
2. With the Trackers
3. Ashore for a walk.

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The Girdle of China

Szechwan, but in the neighboring province of Kweichow, to which it is the natural gateway.

Chungking is a Fu, or prefectural city, and its suburban and twin city of Kiangpeh, separated from it by the Kialing River, is a Ting or higher district city. The city is the seat of many large commercial firms, and its "hongs" or warehouses and its guild-houses are many and large. Both municipally and commercially it occupies an exceedingly important position.

Viewed from the river or from the opposite shore, the situation and surroundings of the city are very beautiful. Its grey crenelated walls, winding along the ridge, rise high above the Yangtse, which even at this distance from its mouth is eight hundred yards wide, and in summer flood two-thirds of a mile. Shipping is crowded all along the foot of the wall, and great junks, heavily laden, move constantly up and down on the broad waters of the river. Over the crest of the hill crowd the houses of the city, in many a quaint curve of roof-line and gable, with here and there a huge yamen or guild-hall standing out conspicuously above its neighbors. To the west, the undulating slopes of green hills stretch far away to the horizon, and over them winds the stone-paved Tung Ta Lu, the Great East Road, extending two hundred miles—ten days' journey—to Chengtu.

Should Chungking, as is now probable, become in the near future a station of our Mission, we shall have secured a most important and strategic **Chungking may be one of our mission stations.**

Our Share in China

position, not only for the development of our work in Szechwan, but for its extension, when men and means are forthcoming, into the province of Kweichow.

**A Gospel ship
needed for
the upper
waters of
the Yangtse.**

The upper waters of the Yangtse and the Min, between Chungking and Chengtu, have an enormous riparian and floating population. Cities, towns, and villages crowd the banks of both these rivers, and junks are constantly passing to and fro with large crews. Szechwan, indeed, is stated to possess no less than ten thousand junks and two hundred thousand boatmen, and a very large proportion of these do business on the Yangtse and the Min. A more splendid field for a gospel ship could not be found, or one more needy or surer to bear rich results. It is to be hoped that our Mission will soon have such a ship, a Fu Yin Chuan, plying regularly on these crowded and historic waters of China's ancient rivers, and bringing the gospel message to thousands that otherwise will never have the chance to hear it. Who will have the joy of putting her there?

NOTE.—Since the above was put in type, welcome news of the speedy establishment of steam navigation on the upper Yangtse has come to hand. The Szechwan Steam Navigation Company, a native corporation organized for the purpose, has ordered from a famous shipbuilding firm in England a powerful twinscrew steam tug, designed specially to suit the peculiarities of the route, together with a "flat" or shallow draught cargo-carrying vessel with passenger accommodation. These have been sent to Shanghai in sections, and are there being fitted up. The plan is that the tug shall take the flat in tow, alongside, and haul herself and her tow over the rapids, too strong for steaming, by means of her steam capstan. The boats will run for the first year till the river reaches its lowest level, and the company proposes to so improve the waterway that eventually steam navigation will be possible throughout the whole year. The vessels have cost some \$55,000, gold, and it is expected that they will make the passage up river from Ichang to Chungking in a week instead of a month as the junks take. By the time this book is published it is hoped that the first trip will have been made.

CHENG TU, OUR MISSIONARY CENTRE

"Write and tell more missionaries to come right away. Those who have believed in Confucianism are dying off rapidly. The young believe in nothing. Now is the time."—*Dr. Yen, a young Chinese graduate in law of Columbia and Berlin.*

"There is some mistake when the Church can place in the Homeland one minister amongst every seven hundred and fifty people, while she sends to the heathen one missionary to every two hundred thousand; and when out of every dollar given for Christian work she uses ninety-four and one-half cents on herself and apporitions the remaining five and one-half cents to evangelize the heathen."

"The thirst among the Chinese for knowledge concerning Christianity is remarkable. Griffith John has said that when he reached China it was difficult even to give away copies of the New Testament, and that this had to be done in secret. Last year the Tract Society in his region sold a million and a half copies of different pieces of Christian literature, and the Presbyterian Press in Shanghai, during the same year, disposed of one million six hundred thousand copies."—*John R. Mott's address in London, November, 1908.*

CHAPTER IV.

CHENGTU, OUR MISSIONARY CENTRE.

"After eight and a half years of journeyings among Asiatic peoples, I say unhesitatingly that the raw material out of which the Holy Ghost fashions the Chinese convert, and oftentimes the Chinese martyr, is the best stuff in Asia."—*Isabella Bird Bishop.*

Chengtu is "The Perfect Capital" of the Province of Szechwan. It is an ancient and famous city. Marco Polo, the great Venetian traveller, visited it in the thirteenth century, and writes of it, under the name of Sindafu, in glowing terms. It has a wall ten miles in circumference, perhaps thirty feet in height, and sufficiently wide at the top for four or five carriages to drive abreast. The wall is pierced by four great gates, East, West, North and South, and large suburbs stretch outside from each of them.

The city is estimated to have half a million of inhabitants, and it is one of the finest, wealthiest and best-governed cities in China. It possesses many ancient, famous and beautiful temples, and a large number of yamens, guild houses and other buildings of note. Within its walls are two other walled enclosures, the Imperial city and the Manchu city. It is the seat of the Viceroy of the Province of Szechwan, of the Tartar

The city of Chengtu.

The population, 500,000.

Our Share in China

General, the Provincial Treasurer and a large number of very important officials.

**Evidences of
Western
influence.**

A splendid modern arsenal, a mint equipped with western machinery for the coinage of silver and copper money, and a large number of industries developing in modern methods are found in it. An excellent police system keeps its streets quiet and orderly, and a reformatory for beggars has cleared them of the distressing and often revolting cases of mendicancy that once thrust themselves at every turn on the attention of the passerby. An industrial school trains and employs in admirable and useful handicraft many who would otherwise be a burden or a menace to society.

The city is the centre of a large and widely ramified trade. Its chief street, the Tung Ta Kai, or Great East Street, is a wide, well-paved and much-thronged thoroughfare, its sides lined with shops filled with rich and various merchandise, and its whole length surging with never-ending traffic.

**Irrigation
system of
Chengt'u
plain.**

Outside its gates stretches the great plain of Chengtu, forty miles by ninety, one of the most fertile spots of earth's surface, and one of the most thickly peopled. A system of irrigation, two hundred years older than the Christian era, keeps the plain from all danger of drought and ensures a succession of vast crops of rice and a variety of other valuable cereals. No fewer than five million people inhabit this rich plain, an aver-



CHENG TU.

1. Entrance to Annual Exhibition grounds.
2. The Great East Street.
3. Outside the East Gate

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Chengtu, Our Missionary Centre

age of seventeen hundred to the square mile—shrewd, thrifty and most industrious people.

For many centuries, as the capital of the province, Chengtu was the centre of the great triennial literary examinations. Tens of thousands of students every three years occupied the long lines of cells in which the examinations were held, and wrote laboriously on the theses which they hoped might qualify them for official rank and position. To-day the large modern buildings of the Government schools occupy the site on which these examination cells once stood, and education after Western ideals is given to the students who attend the sessions. There are said to be eleven thousand students in the city.

A new era for
the students
—11,000 in
the city.

Chengtu was well chosen by Dr. Virgil Hart as the centre of the work of our Mission when it was begun in 1891. Already it had been occupied by the China Inland Mission, and the Methodist Episcopal Mission of the United States, and since then the Friends' Missionary Association also has work there, and the American Baptist Missionary Union, uniting in the scheme for the Union Christian University, has now sent workers within its walls. Our few brave pioneers of 1892 have increased to a large mission, and the small properties destroyed and looted in the riots of 1895 have been succeeded, in the progress of the years, by the extensive, well-built and well-equipped buildings which now afford scope for its various activities.

A strategic
centre.

Our Share in China

THE EVANGELISTIC WORK.

Pioneer missionaries to West China.

Historical.—The pioneer party of missionaries for the West China Mission consisted of nine persons, Rev. Dr. and Mrs. V. C. Hart and their daughter, Miss Stella Hart (afterwards Mrs. Hare), Dr. and Mrs. D. W. Stevenson, Rev. G. E. and Mrs. Hartwell, and Dr. and Mrs. O. L. Kilborn.

The pioneer party landed at Shanghai, November 3rd, 1891, remained there over three months, leaving in February and arriving in Chengtu, May 21st, 1892.

The first mission building. Miss. Sunday School opened, 1892.

A large compound on the Yu Sha Kai was rented and occupied by part of the Mission in the month of June, 1892. On December 5th, 1892, the first Sunday school was organized, with an attendance of eighty. The first property leased by Dr. Hart surrounded a temple, and in it a house was ready to be raised, when a mob destroyed the materials, and the Mission was persuaded by officials to lease our present property on the Sz Shen Tsz in 1893. The first hospital buildings were erected by Dr. Stevenson, and the first church by Dr. Hart in 1894. The first church was built on the property on which the present Mission houses Nos. 2 and 3 are situated. This church was only half the size of the present church building. The walls of it were, however, of solid brick. It had fine board floors, and was altogether very nicely fitted up.

Chengtu, Our Missionary Centre

The sum of \$1,000 in gold, which built the church, was the gift of the late Jairus Hart, Esq., of Halifax, N.S. The first school was opened in the winter of 1893. Street chapel preaching and Sabbath services were begun in the same year. The first Girls' School was opened in 1894 with a native woman as teacher. The first foreign house in Chengtu was completed by Rev. G. E. Hartwell in 1895. The property first rented was handed over to Misses S. Brackbill and Jennie Ford, of the Woman's Missionary Society, in the spring of 1895. Churches, schools, hospital, homes, were all destroyed in the riot of May 28, 29, 1895, and the missionaries compelled to flee the city and go down river to Shanghai.

The first mission buildings. These were destroyed in 1896.

Rev. Dr. Hart and Rev. G. E. Hartwell returned to Chengtu in January, 1896, and Rev. Dr. Kilborn in the following April. Schools were reorganized under the former teachers, with additional scholars, and the present No. 1 dwelling and the present church, with school buildings attached, were erected and ready for occupancy in May and September, 1896. The Woman's Missionary Society took over our Girls' School in the autumn of 1896.

The work re-established, 1896.

On September 9, 1897, a wonderful distribution of Gospels took place at the doors of the immense examination halls in Chengtu, where between ten and twenty thousand students had assembled to write for the M.A. degree. During one of these distributions ten thousand copies of

The Gospels distributed. Our first martyr, Mr. Jay.

Our Share in China

Martin's "Evidences of Christianity" were distributed to every part of this great province. These distributions, it is believed, did much in securing the good will of the literati. On September 29th, 1897, Mr. Hartwell took down the names of the first class of inquirers at Penhsien, ten men. On October 10th, 1897, Mr. Hartwell received by letter Mr. Jay into the Chengtu church. In 1903 he became our church's first martyr, dying at the hand of the Boxers, and making a good confession.

The first contributions by the native Christians.

On February 9th, 1898, the first arrangement was made by which the members gave regularly and systematically, amounting to 84 copper cash a day. During September, October and November, 1898, church work was disturbed by the U Man Tsz rebellion. The first awakening of officials and literati to read magazines and western literature began in 1898.

Although a Sunday school had been in operation from early days, it was not until the year 1901 that Sunday school work was regularly organized. There are now ten classes: four of men and boys, and six of women and girls. The aggregate attendance is 250 scholars.

Before the riots of 1895 our Mission possessed a book room, situated in front of our first little church. When reconstruction took place after the riots, the book room was situated on the church property and opened by Mr. Hartwell in the year 1898. In 1906 it was transferred to the Press property.

Chengtu, Our Missionary Centre

Church.—We sorely need a new and much larger church in Chengtu. We are overcrowded every Sunday. If, as in the case of Junghsien, some one at home will send money to build a new church in the capital worthy of our Mission in this great city, he will be the means of great blessing. The present church was erected, as previously stated, in 1896. It was built out of funds obtained as indemnity for the destruction of our property during the riots of 1895. Although twice as large as the former church, accommodating comfortably 300, and, at a pinch, 350, or even 400 (counting children in arms, and those standing in the aisles), it was built of box brick only, with cement floors. This church was opened on July 2nd, 1896. The first convert was baptized the same day.

**A new Church
needed in
Chengtu. A
chance for
investment.**

We have seventy members in good standing in connection with the church. A class each for men and women members is held every Wednesday evening, which has proved very helpful. There is also a class of sixteen catechumens (men), which meets every Monday evening, at which the larger catechism by Dr. Griffith John is studied. An enquirers' class, composed of about thirty men, meets every Tuesday evening to study the shorter catechism by Spencer Lewis. This class also meets every Sunday after the morning service. Enquirers' and catechumens' classes for women are held every week by Miss Brooks of our W. M. S. There have been thirty-

**The member-
ship at
Chengtu.**

Our Share in China

three adult baptisms during the last Conference year. Eleven of these have been received as full members. In addition to these, three others, who had been previously baptized, were received as full members during the year. There have been also six infant baptisms during the same period.

Street chapel services.

Street Chapel.—The property on which our street chapel is situated was bought in 1899 after a great fire, when the buildings on it had been destroyed, and the land was comparatively cheap. Mr. Hartwell bought this, with assistance from others. He also had the present street chapel erected on the property, which is splendidly situated for the purpose in view. He has been entirely recouped for his outlay, and the property now belongs to the Mission. Services are held here four nights per week, conducted mainly by the evangelists attending school.

Four men baptized by Mr. Bond at Chong Ho Chenr, March 22nd, 1908.

Outstation Work.—In the autumn of 1905 Miss Brimstin, of our W. M. S., used to cycle down to a village called Chong Ho Chang, about seven miles south of the capital, and there hold classes and teach the women and children. In the spring of 1906, about six months afterwards, the place was opened as an outstation of our Mission by Mr. Hartwell. Mr. Tsai acts as our helper there, giving his services gratuitously. It is also regularly visited by the evangelists attending school. On the 22nd of March, 1908, four men were baptized at this station, Mr. Bond performing the ceremony. At present there are four

Chengtü, Our Missionary Centre

catechumens and five enquirers. Pih sien, a fine city recently worked from Penhsien, has been made an outstation of the capital.

THE MEDICAL WORK.

Historical.—China, someone has said, was opened to the Gospel at the point of a lancet. The epigram emphasizes, fairly enough, the immense value of the calling and work of the medical missionary in that country. Indeed, while medical work has been used under God to open almost every difficult mission field, it is of special importance in China, for, though few lands are more destitute of qualified physicians, it would be difficult to find a people who employ doctors and drugs more freely than the Chinese. A competent doctor is sure, therefore, of a large and influential practice; and the prompt and practical results of skilled treatment, medical and surgical, in the relief of suffering and the cure or alleviation of disease, often of long standing, speedily win the gratitude and confidence of, not only the patients, but their relatives and friends. The medical missionary wins his way to the hearts of the people and finds opportunities multiplying upon him, every day and hour, for preaching the Gospel in the most effective way.

Drs. Kilborn and Stevenson of our pioneer missionary party opened a dispensary in rooms in the first rented compound on November 3rd,

The medical
missionary
is of special
importance.

The first
dispensary
opened in
Chengtü, 1892.

Our Share in China

1892, the anniversary of the date of landing in Shanghai, their intention being to do medical work part of the time, and study the language the other part. But the work increased so rapidly that they found their time completely taken up, and language study crowded out altogether. Hence, after three months, this dispensary was closed, and the doctors betook themselves once more entirely to study of the language.

**First hospital
built, 1896.
Second hos-
pital built,
1897.**

About the end of 1893 or the beginning of 1894 the site was purchased for the erection of the first Chengtu hospital. During 1894 the work of erecting the first two buildings was proceeded with, and at the beginning of 1895 our first medical work was begun in the new foreign-style brick buildings. The riots of May, 1895, completely destroyed these structures, and the missionaries escaped, with the clothes in which they stood, to Shanghai. During the winter of 1896-7 the second hospital was erected, and regular medical work begun in March, 1897.

**The hospital
buildings
inadequate.**

The building comprises a dispensary with large waiting room and other accessory apartments, and two wards accommodating twenty-five patients. In it medical and surgical work have been carried on uninterruptedly, except during the Boxer year, 1900-1901. Patients from the beginning came in sufficient number to fully occupy the time of one medical man, and in later years the capacity of the hospital has been

Chengtu, Our Missionary Centre

utterly inadequate to meet the demand. Besides, an urgent need has arisen for better accommodation than that ordinarily afforded, to meet the demands of the growing class of patients able and willing to pay for attendance, who would avail themselves of ward treatment under suitable conditions.

Accordingly, a new and much larger institution, and one equipped, so far as possible, with the most approved modern facilities, was decided upon by the missionary authorities. Under the auspices of the Forward Movement, the young people of our Sunday schools, Epworth Leagues and Young Men's Clubs were appealed to in support of the new hospital, and right nobly did they respond. From all over the Dominion, and from Newfoundland, subscriptions for the building fund promptly came in, and it was soon apparent that the young people would furnish enough money to erect and equip a hospital worthy of our Church and of our growing Mission work in the great Chinese city.

New Hospital.—In 1907 the foundations of a splendid new modern hospital were laid, under the superintendence of Dr. Ewan, and the work of its erection has so far progressed that it will soon be ready for occupancy. It is a handsome and substantial brick building of three stories, built from plans suggested by Dr. Ewan. It is intended when finished to be as thoroughly modern, commodious, sanitary, and scientific in

The appeal for a new hospital met with a ready response.

The new hospital begun in 1907.

Our Share in China

its equipment as possible, and will undoubtedly be the largest and finest hospital as yet erected in all West China.

The new hospital.

It is situated in a fine compound already occupied in part by the small building it has superseded, but through additional purchases of land affording ample room, not only for the hospital itself, but for the residences and out-buildings in necessary connection with it. It is the most conspicuous landmark in that part of the city which our Mission occupies, and with the fine Press building in its immediate neighborhood, affords to all who see it a significant indication of the importance of the work which Canadian Methodism is doing in Chengtu.

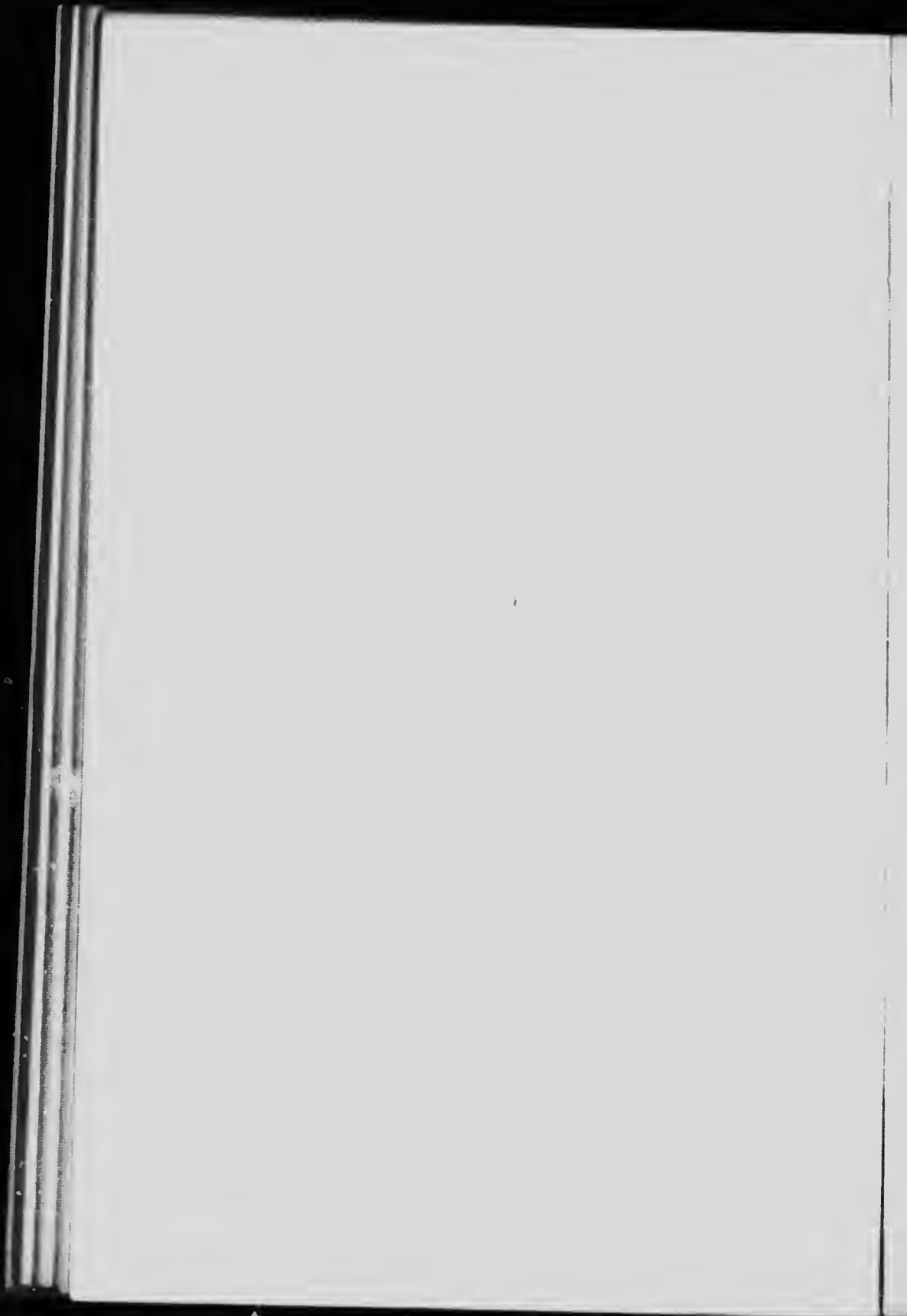
The aim of the hospital—to give every patient the best medical attention and surround him with Christian influences.

We have never looked upon our hospitals as purely benevolent institutions. Patients are encouraged to pay for attendance and medicine, and it is our policy to approach as nearly as possible to self-support. As a matter of fact, the older hospitals do pay a large percentage of their running expenses, that is, of everything apart from the stipend of the missionary. But our hospitals are first and foremost evangelistic in tone and aim. No opportunity is lost for spreading the Good News among all who come for treatment. Gospel portions, grants for the most part by the Bible Societies, are given away freely, at least one to each patient. An evangelist is required to spend many hours a week among the in-patients, besides addressing the



MEDICAL WORK.

1. Girls with unbound feet.
2. A victim of foot-binding.
3. The Canadian Methodist Hospital, Chengtu



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out-patients each dispensary day in the waiting room. Morning worship is held daily in the wards, and as many patients as are able walk across the street each Sunday to the church for services. We aim to give the best medical attention to every patient, and at the same time to surround him with all Christian influences.

The large majority of the patients are very poor people, and never pay more than the first fee of one and a half cents, even for several months of treatment; but there are always a sprinkling of well-to-do or even of the wealthy and official classes. When these latter come out of hours, or on other than dispensary days, they are charged a fee of three hundred cash, about twenty cents, of Canadian money. And from these people, who are well able to pay, the doctors always reserve the right to swell the income of the hospital by reasonable fees for medical services. These fees range all the way from seven cents to about six and a half dollars, Canadian money—this for a severe operation under chloroform. Yet the doctors have done more critical operations for poor patients who not only do not pay any fees, but many of whom do not pay more than a fraction of the cost of their board. An average year's work tabulation gives the number of new patients registered in the outdoor department as 2,303, return visits 6,903, a total of 9,206 cases, personally seen by the missionary. Besides, there were 168

The patients
number 9,726
during the
year.

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patients treated in hospital for periods ranging from a few days to several months, 190 operations and fracture cases, and 151 visits to patients in their homes, a grand total of 9,725 for the year.

The opportunity afforded by the dispensary waiting room for preaching the Gospel.

Our dispensary clinics provide, as a rule, a larger audience than the average street chapel, with far superior opportunities for preaching, for while in the street chapel people come and go at will, in the dispensary waiting room they are compelled to wait from one to three hours, during which time the evangelist can be at work.

The dispensary waiting room combines the advantages of the preaching hall and the inquiry room. This is especially true if, in connection with the waiting room, there is provided a small private room, into which the evangelist can take promising cases for special dealing. Our new hospital will have such a room.

The hospital wards cannot be surpassed for personal dealing with souls.

No place can surpass the hospital ward in affording opportunities for preaching the gospel and personal dealing with souls. The patients are sick, and thoughts of the hereafter naturally arise; they are more or less isolated, and have time to think; they are receiving kindness, and are predisposed to listen. Such conditions are favorable for the operations of the Holy Spirit.

There ought to be a close connection between the pastor of the church and the hospital. In fact it would seem that if the influence of the hospital is to be fully utilized and conserved,

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either a foreign missionary or at least a thoroughly trained and experienced Chinese evangelist should devote his entire time to the evangelistic side of the work in the wards and dispensary, and as far as possible, follow the patients to their homes after they have been discharged.

Patients not infrequently come from fifty to one hundred and fifty miles for treatment, and on returning to their homes carry back with them a copy of the gospels and some knowledge of its contents. In this way the truth is scattered, and more than once such patients have become centres from which the light has spread.

When our new hospital is in full working order, we shall probably have at least fifteen thousand treatments in a year; this would be equal to a congregation of three hundred for every Sunday in the year, but under much superior conditions for applying and enforcing the truth than are afforded in the average congregation.

THE EDUCATIONAL WORK.

The strategic importance of educating the boys and young men was recognized by our missionaries from the outset, and they very early began school work among them. The results of those small beginnings are seen to-day in many different directions, and they are out of all proportion, as respects influence for good, to the effort put into them, and to the crude and limited facilities possible to those engaged in the enter-

**The impor-
tance of our
school work.**

Our Share in China

prise. Directly and indirectly, our school work has, from the very beginning, been an important factor in our missionary operations.

Primary schools necessary in every station.

In the first place, here, there, scattered over several scores of cities, towns, and market villages, men had heard, hearkened, and been held by the Gospel message. These men were in many cases heads or influential members of families, and these families in turn meant young men and boys. Were these to be allowed to drift aimlessly, or zealously guarded and guided for future usefulness? If the latter, then how could we better secure their loyalty and intelligent co-operation than by gathering them into schools? Thus, for the conservation of our own energies, and making effective future efforts, it seemed imperative that primary schools at least should be started in every station and out-station where there appeared to be real earnest of success.

The imperial edict—a new educational system.

But primary schools must have teachers, and to secure such high schools must be established. Moreover, a new factor came in which made this move more urgent. China's educational policy, dating back to the early dynasties following the Christian era, was suddenly, by edict of the Emperor and Empress, annulled, and a new course of study decreed, based on Western systems. To teach the tens of millions of young men who were thus ordered to seek our education, China herself had no instructors. The missionary, more than any other, held the key to

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the situation, and it became yet more imperative that these higher schools should be started to educate, not alone our own young men, but such of China's youth outside our borders as would avail themselves of our facilities. Needless to say, behind all was the earnest hope that with education might also be instilled that spirit of our Master toward the securing of which all true missionary efforts move.

With this thought in view, our Mission in 1904 set apart one of their number definitely for this educational work. Instruction at first was along lines most attractive and essential to Chinese students, as, in addition to religious instruction, such subjects as English, mathematics, geography and botany. Soon, however, as the Government became more clear in its plans, and its course of study grew to be more defined, the student body also of necessity sought the wider field. Fortunately, the courses of study for the various grades drawn up for Government schools were the work of experts from the West, so that our Mission schools could adopt them with but few changes, such as the addition of music, Christian instruction, and a slight alteration of time. This we did all the more willingly as we wished it to be plain that our aim was in every way and everywhere possible to co-operate with the authorities. The courses of study in outline run as follows:

I. Junior Primary Schools (a five years'

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course for pupils from seven to eleven years of age)—Religious instruction; Chinese classics; Chinese Reader, Grammar and Composition; Arithmetic; Chinese History; Geography; Natural Science; English (optional); Drawing.

II. Senior Primary Schools (a four years' course for pupils from twelve to fifteen years of age)—Continuation of above nine subjects, with more advanced series of text-books.

III. Secondary or High Schools (a five years' course for pupils from sixteen to twenty years of age)—Outline again much as above, with addition of: Advanced English, Western History, Physical Geography, Algebra and Plane Geometry, Special Sciences, Advanced Drawing.

Our High School work.

Our High School work, as soon as opened, had a phenomenal growth. Students came to us from all classes, ready to study everything, eat anything, sleep anywhere, and pay what to them were large fees, for the coveted Western knowledge. In those days our attendance ran up, all told, to almost two hundred. Indeed, we stopped there, turning away all-comers after that limit was reached, for our accommodation was exhausted and our teaching force utterly inadequate.

Why the attendance at our schools suddenly diminished in 1903.

Then came a reaction. The Government, seeing that their first decree tended only to feed the Mission schools and colleges, issued, after six months, another edict, declaring that only certificates of Government institutions would be recog-

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nized. Our tide of students flowed out, regretfully they said, but none the less almost as rapidly as it had flowed in. By the midsummer of 1905, we were down to less than half a hundred students. The reaction had, however, its compensations. It left with us the most far-seeing and diligent of our former students, the men who sought knowledge rather than immediate preferment. We had, moreover, our corps of converts, and, best of all, we had an opportunity through these latter to create a Christian atmosphere and develop a spirit before impossible among such a packed mass of non-Christian men.

Results since then have been most hopeful, and Some of our students. speak for themselves. The returns recently tabulated showed an attendance, all told, of over eighty, of whom over fifty were church members, inquirers, or, to some extent, Christians. Of the thirty non-Christians, ten were voluntary subscribers for the Y. M. C. A. magazine, *China's Young Men*, and came quite regularly to our Christian Endeavor meetings, not a few joining heartily in the discussions.

In a land like China, which for many centuries A Christian college an essential part of our missionary equipment. has held educated men in higher regard than any other nation, and has chosen her public officials by an educational test and on most rigid competitive examinations, the far-reaching importance of establishing a first-class Christian college as an integral and essential part of missionary

Our Share In China

equipment in the field early became apparent. The boys and young men trained in the primary and secondary schools, some of them Christians and all of them influenced more or less by the training and atmosphere of Christian institutions, must not be allowed to lose the advantages already gained, or to have their bias in favor of Christianity weakened by contact with non-Christian teaching. On the contrary, it was of immense importance, having regard to the future of our work, that we should continue to hold them as they proceeded to further intellectual development, and send them out into the work of life with a complete Christian equipment. Besides, we had to think of the multiplication and extension of our own immediate influence through native agency. Our native evangelists must go out with due equipment theologically to be clear and accurate expounders of the Word of Life, able to take their places as the spiritual leaders of their people. They must be not only earnest evangelists, but thoughtful, studious, and competent preachers and pastors, trained as carefully and wisely and widely for their work as preachers at home, if that work was to be abiding. Youths are returning from Japan, Europe and America with the best these nations can give, and if our young men in the ministry are to be capable of meeting these, and are to become real leaders of men, a college training they must have. Our native teachers must be thorough, accurate,

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completely conversant with their subjects, and with the best pedagogic methods, if our schools are to receive Government recognition and their graduates recognized as fulfilling the requirements prescribed. The Christian schools must be not merely second to none, but, if possible, ahead of all, in thoroughness of work and success in turning out scholars. One feature of enormous importance in our work must be a medical department of college teaching, to send out young native doctors and surgeons trained in the most modern, scientific methods and granted diplomas only after long study and rigid examination, to enter upon the vast and most needy field open to them in provinces where disease is everywhere fearfully rife, and where doctors, apart from those in the missionary compounds, are nowhere to be found.

Thus there grew to fruition the demand for a Methodist College for Chengtu. A young minister in Newfoundland, himself a former volunteer for foreign missions, learning of the demand through articles in the *Christian Guardian*, wrote to that paper, enclosing ten dollars. Another in Manitoba suggested an appeal to the young men for help. Then followed the appeal of our chief Church organ, and the insertion week by week in its columns of a diagram of squares, each representing a ten-dollar subscription, which was continued till twelve thousand dollars had been raised.

An appeal for
a Methodist
College
in Chengtu.

Our Share in China

A Union University suggested.

Meantime, in 1904, the question of union in educational work began to be discussed informally in Chengtu. In 1905, about October, the first meetings were held for this purpose—first, among the missionaries in Chengtu, and a little later, by a gathering composed of representatives of four or five Missions doing educational work. It seemed a pity to the missionaries that there should be three or four separate colleges established in Chengtu, if it were possible for the schools to be brought together in one institution, whether by organic union or by federation. They wished for economy in the use of men and money, and the higher efficiency in teaching to be gained by division of labor and avoidance of overlapping.

The Christian Educational Union organized.

In October, 1906, the scheme was very definitely worked out by a meeting of representatives of five or six Missions in Chengtu. But a very essential part of the scheme was that of union in primary and secondary schools located throughout the three western provinces of West China. The Christian Educational Union was formed, consisting of all Missions engaged in educational work in West China, and willing to conform to the conditions of the Union.

An examining committee for primary and secondary schools.

For the working of this union a central board was formed, with committees for the management of the several parts. The Committee on Primary and Secondary Education has a Board of Examiners, which sets examinations annually

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for the last eleven years of a fourteen years' course; i.e., for the last two years of the five years of Junior Primary schools, four years for the Senior Primary, and five years for the Middle or Secondary schools. The curriculum has been very carefully worked out for all three grades of schools, and printed for circulation among all schools in the Union. About fifty schools of three grades had registered in the Union up to July, 1908. Others will probably register month by month.

Some of the advantages of this union for primary and secondary schools are, a common standard for all schools registering in the Union, that is to say, a common curriculum, modelled closely upon that prepared and published by the Chinese central Government; and a common examination for all Union schools, with certificates and diplomas on finishing subjects, years of the curriculum, and courses.

In October, 1907, at the annual meeting of the Christian Educational Union, the whole scheme was carefully reviewed, and in some minor points revised, and advanced. It was agreed that this Educational Board should meet annually in October, for the consideration of all matters affecting the welfare of Union education among the Missions of West China.

The Union University scheme was carried right along with the other. Four Mission Boards gave their hearty consent to participation—

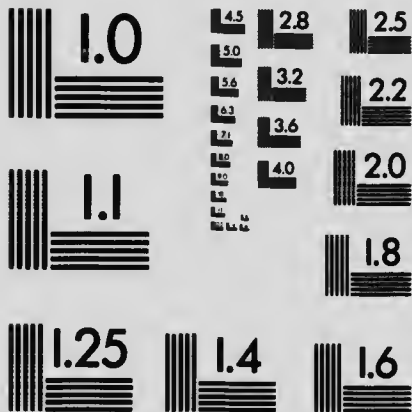
A uniform standard.

The Chengtu Union University scheme.



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Our Share in China

namely, the American Baptist Missionary Union, the Methodist Episcopal Union of the United States, the Friends' Foreign Missionary Association of England, and the Canadian Methodist General Board of Missions.

The plan of union was exceedingly simple. It was proposed that the four uniting Missions take their education work to one central site in Chengtu, where each Mission should erect its own building, own its own grounds, appoint and entirely manage its own staff, and manage its own college, as thought best. By the simplest principles of co-operation, however, the four colleges would unite classes in the same subjects, and thus conserve the very highest efficiency with the greatest economy of men and money.

**Sixty acres of
land secured
for the
University,
June, 1906.**

During the winter of 1907-8, the purchase of several portions of land, amounting in all to some sixty or sixty-five English acres, was successfully negotiated by a Union Committee consisting of the appointed representatives of the four participating Missions. This land is situated just outside the wall of the city of Chengtu, not far from the East Gate, and about one and a half miles from the present location of our Canadian Methodist work inside the city.

This union site was carefully divided into six sections, of ten to eleven acres each. Four of these were allocated to the four uniting Missions; one, centrally situated, was reserved as a "Central Block," upon which, in course of time,

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the uniting Missions could join in the erection of a common teaching building, and also of a library, a museum, and a science building, with well-equipped laboratories. The remaining section was reserved for a fifth uniting Mission, or for use to be determined in the future.

The deeds for this union site were stamped and registered in the Chinese magistrate's yamen, and also in the British Consulate in Chengtü, in June, 1908; so that an absolutely clear title is now held for it by the four Missions concerned.

THE HART MEMORIAL COLLEGE

The late Mr. Jairus Hart, of Halifax, N.S., whose generous donation to his friend, the Rev. Dr. Virgil Hart, splendidly started the Press work of our West China Mission, and another donation from whom built the first Methodist church in Chengtü, bequeathed a large sum for missionary purposes, and at the Mission Council held in Chengtü in the beginning of 1908, an appeal was made to the General Board of Missions to allocate fifty thousand dollars of Mr. Hart's legacy for the purpose of erecting and maintaining a Methodist College in Chengtü, to be named the Hart Memorial College, in memory of the donor of the bequest and of the founder of our Mission in West China. That appeal received the cordial consent of the Board, and steps for the erection of the college in connection with the Union Christian University were

**The Hart
Memorial
College.**

Our Share in China

at once undertaken. Already substantial progress has been made. The site for the University is being laid out and beautified by the Missions taking part in the great enterprise. Graded walks have been made through it, and ornamental trees planted, and preparations for the speedy erection of the colleges are being pushed forward as rapidly as possible. The missionaries appointed to educational work by the Mission Councils have moved out to the grounds and are occupying temporarily as dwellings some of the outbuildings to be hereafter utilized as servants' quarters. Students' dormitories have been temporarily fitted up by all the uniting Missions. The Union Middle School has started under excellent auspices, with a total teaching force of eleven foreigners and six natives, and with an attendance of ninety-five students, several of whom are ready for matriculation. Our educational staff in Chengtu consists at present of Revs. Dr. O. L. Kilborn, M.A., J. L. Stewart, B.A., C. R. Carscallen, B.A., E. J. Carson, B.A., H. D. Robertson, B.A., and P. M. Bain, B.A., the latter being as yet a student of the language. The wives of several of our workers have also rendered most valuable assistance by teaching classes regularly or occasionally.

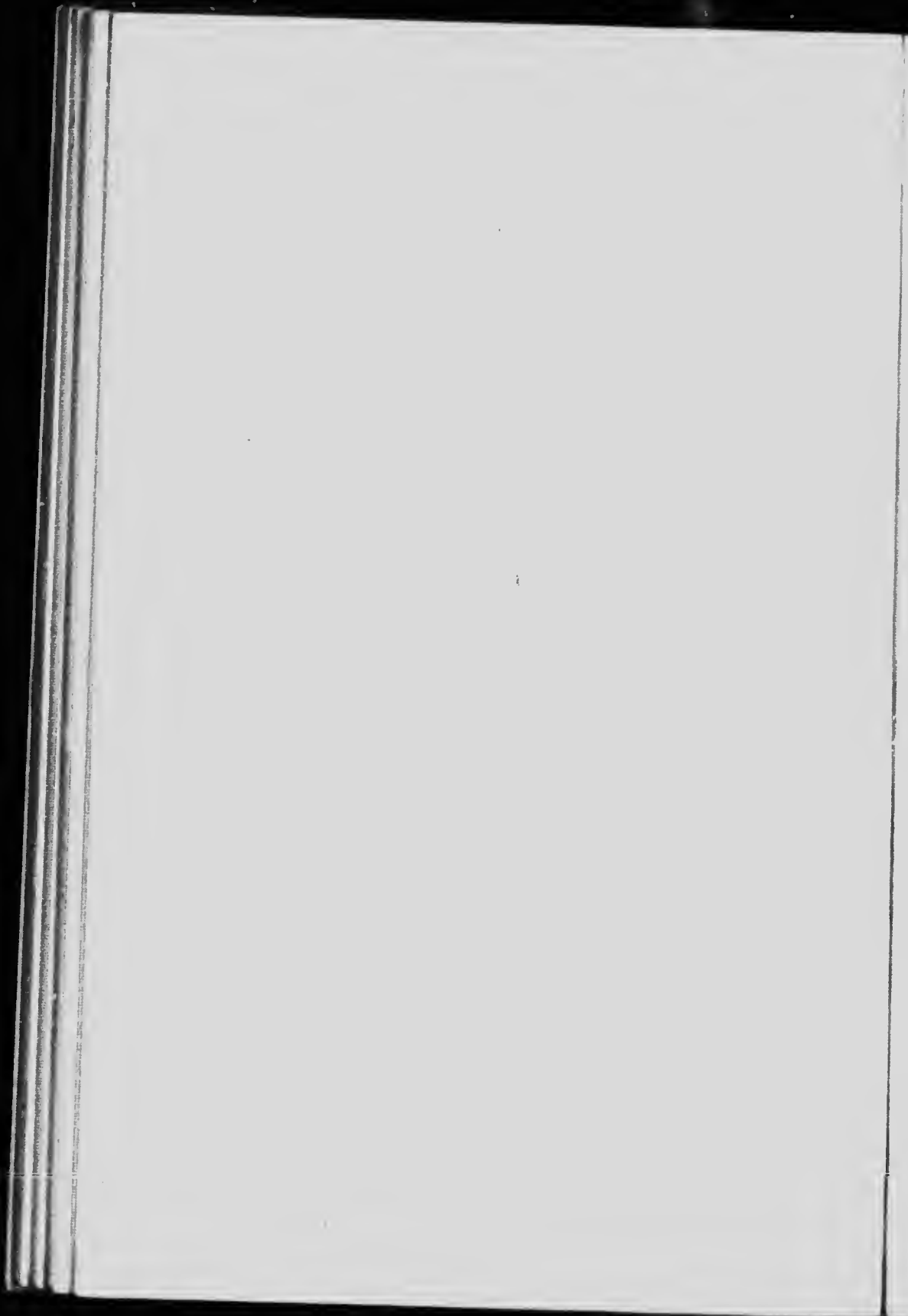
The school for missionaries' children.

Our own Mission has bought, in addition to its first allotment, the vacant lot adjoining, thus securing a splendidly large and well situated



CHENG TU.

- 1 Temporary College Buildings
- 2 Church and Class Rooms
- 3 Press Building



Chengtou, Our Missionary Centre

location for the college and residences soon to be built. Contiguously, too, the committee having in charge the school for missionaries' children have bought a good site for that building, so that our property in connection with the educational work of our Mission will be ample for all purposes. When the Hart Memorial College and its sister colleges of the other uniting Missions are erected, equipped, and in full swing of work the Union Christian University of Chengtu will be a factor of enormous and most blessed potency, not only in the intellectual, but in the spiritual uplift of Western China.

THE WEST CHINA MISSIONS ADVISORY BOARD.

The first West China Conference was held in Chungking, January, 1899. One of the important results of that meeting was the organization of the Advisory Board. This body consists of representatives from all the Missions at work in West China, one from each Mission, except in one case, in which a Mission is practically worked as two, and this Mission is, therefore, allowed two representatives.

The first
West China
Conference,
January, 1899.

For the first two or three years, the annual meetings were somewhat irregular, owing to the disturbed state of the country, and the resulting hurried movements of many of the missionaries. But of late years the meetings have been held regularly, and have grown in attendance and interest. Moreover, the powers

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of this body of representatives, while recognized as purely advisory, have yet grown greatly in influence. It has come more and more to be recognized as voicing the public opinion of the body of West China missionaries, and thus its proceedings have carried increasing weight from year to year.

**The
West China
Advisory
Board.**

The Advisory Board forms a medium for exchange of opinion, and for consultation upon all matters affecting any two or more Missions at work in West China. There the representatives of the various Missions come together, and talk over their various plans for extension and development of the work. Missions are thus enabled to see their proposed actions from the point of view of other Missions, and modifications are made to bring all into harmony.

**The Confer-
ence of 1908.
The ideal,
"One Protes-
tant Christian
Church for
West China."**

It is agreed on all sides that the value of the Advisory Board to West China Missions can scarcely be over-estimated. There is no doubt that this organization contributed largely to the movement towards union among the Chinese churches of West China, so conspicuous at the second decennial West China Missionary Conference, held at Chengtu in January, 1908. At that gathering the grand ideal of "one Protestant Christian Church for West China" found practical embodiment in an agreement by which a duly accredited member of any one of the Missions represented is received to similar standing by any of the others. And so long as Foreign

Chengtu, Our Missionary Centre

Missions carry on their work here independently of the Chinese Church, so long, doubtless, will the Advisory Board continue to exist and to minister to their harmonious working.

THE CANADIAN METHODIST MISSION PRESS.

The sole credit for starting this work belongs to Rev. Dr. V. C. Hart, who, without any encouragement from the men on the field and in the face even of considerable discouragement, secured the permission of the Board to raise by private subscriptions sufficient funds to commence this branch of our mission work. With the funds secured, Dr. Hart brought up to Szechwan two presses, one a Gordon treadle, and one a lever hand press, together with a limited quantity of Chinese type. These were the first machines to be used in West China in connection with Protestant mission work.

The beginning of the Press work.

A lot of land was secured at Kiating, and on this a small brick building was erected during the summer of 1897. This building had less than one thousand square feet of floor space for working purposes, but had a small loft above it for storing paper, etc. The first printing was done in the autumn of 1897. Chinese paper was used almost exclusively, and this paper was made by crude Chinese methods at Kia Kiang, about thirty miles from Kiating, and brought there on rafts. The work was carried on without interruption and in growing volume until the Boxer uprising

The first printing was done in 1897.

Our Share in China

during the summer of 1900, when the missionaries were all recalled from the Province. During the time that the presses had been running the total output of Chinese books aggregated about five million pages.

Rev. J. Endicott in charge of Press work, 1902.

Dr. Hart was not able to return to China, but he used his waning strength while in Canada to appeal for additional funds for the Press, in order that it might be removed to Chengtu, and a greatly enlarged plant installed. At Dr. Hart's personal request, Rev. J. Endicott now took charge of the work, and in the spring of 1902 the presses were once more in motion. As one result of the defeat of the Boxer movement, great numbers of the people flocked to the missionaries to be instructed in Gospel truth. The older Tract Societies were unable to cope with the demand for Christian books, and the recently started West China Religious Tract Society was ready to place more orders with the Press for printing than could be undertaken.

The new Press building in Chengtu.

By 1904 the capacity of the Press for printing had been more than doubled by the addition of more and better presses and a greatly increased quantity of type. The young people of Canada nobly responded to the appeal for additional funds, and in May, 1904, work was begun on the new home for the Press, erected on the fine property that had been purchased for this purpose near the East Parade Ground. In the autumn of 1904 the whole plant was removed from Kiating

Chengtu, Our Misslony Centre

to Chengtu, but it was not until the spring of 1905 that the new building was ready to be occupied.

The opening of the new building was made memorable by the coming in state to the reception held in it of the Viceroy, Tartar General, Lieutenant-Governor, Provincial Judge and other important officials of the Province. No missionary institution in the west of China has ever been so recognized. The new building has a total floor space of nearly ten thousand square feet. It has abundance of air and light, and cost about four thousand gold dollars. A large dormitory building, put up after the Chinese fashion, but with an upstairs, was also erected for the accommodation of the printers, who all "board and room" on the premises.

In 1905 the Press undertook the cutting of wood blocks and the printing of books for the Hua Miao tribesmen, Rev. S. Pollard having invented an alphabet for them. Thousands of books of different kinds have been printed by us for these people. Steps are being taken to have matrices made and type cast in metal for printing in this language. In 1906 Rev. J. Neave came out to join the staff of the Press, bringing with him a font of English type, a ruling machine and a stereotyping outfit. In the autumn of 1906 the Press did its first English printing, the type-setting, after the first few weeks, being done by our Chinese printers, who could not read a single word of what they had composed and printed.

Now printing
in three
languages.

Rev. J. Neave
and Mr. P.
Westaway
added to the
Press staff.

Our Share in China

In 1907 one of our brightest young men went with the deputation to Shanghai, in order to spend a few weeks learning all he could about book-binding in foreign style. We expect to see this branch become very important in the development of the institution. In 1908 Mr. P. Westaway came out to join the staff of the Press, bringing with him special gifts and knowledge of the higher branches of the printing art. It is quite possible that the Press before many years may be turning out first-class lithographic work and color printing. Since the spring of 1902 about fifty million pages of Chinese literature have been issued from the Press, all but a small fraction of which have been filled with direct religious truth. For the American Bible Society alone, we have issued over one hundred and fifty thousand "Portions," *i.e.*, the Gospels of Matthew, Mark, Luke and John, and the Acts of the Apostles, each Gospel being bound as a separate little book for wide circulation. We have also issued for this Society several thousand complete New Testaments. We have issued for the West China Tract Society many hundreds of thousands of such booklets and tracts as have been proved of greatest value in all parts of China.

**The value of
the printed
page in
spreading
the Gospel.**

We are now issuing two magazines per month, one in English, for circulation among the missionaries of West China, and one in Chinese. The circulation of the former, the *West China Missionary News*, is about three hundred copies,

Chengtu, Our Missionary Centre

that of the latter is now twenty-five hundred. The circulation of this magazine has more than doubled within the year. Shortly after the Press was started at Kiating, Rev. S. Lewis prepared the first Sunday School Lessons in Chinese for use in West China. For some time the edition issued quarterly from our Press was seven hundred copies. Later, the West China Tract Society assumed the responsibility of issuing these quarterlies and decided to have two, one Senior and one Junior, the election of the editor to be annual. The present combined circulation of these quarterlies is over five thousand, and they circulate among all the various missions, and in each of the three provinces of Szchuan, Kweichow and Yunnan. One of the most popular ways of spreading the Gospel, by way of the printed sheet, is the circulation of attractive illustrated calendars, of which we have issued forty thousand a year, and this year we are preparing to print fifty thousand of these messengers.

The Chengtu Book Room of our Mission is now a department of the Press. Almost the first thing done when the Mission was started in this city was the opening of a Book Room. During the first years comparatively few books were sold, but during the past ten years many thousands of dollars worth of books have been sold by us. The Press grounds cover over two and a half English acres. On this we have the Press building, dormitory, kitchen and outbuildings, and two

The Book Room and sales of literature.

Our Share in China

homes for missionaries. Another home for a missionary has been recommended by the Council. During 1908 we printed more than a million pages per month. The present Press building is large enough to enable us to more than double our present output. When the present building becomes too small for the needs of West China, we have ample room for expansion on our present property.

How the expenses of the Mission Press are met.

The salaries of the missionaries connected with the Press are met by the Board, but all other expenses of the institution are met by the receipts. The Press is not attempting to make profits for the Mission, but to work at such moderate rates as will hasten the spread of the truth "throughout all the regions round about." There is no Mission Press in China that does its work more cheaply, yet, in spite of our low charges, we have been able to meet the wages of the workmen, add to our plant, and provide for wear and tear, as well as make some provision also for the inevitable extension of the business. Apart from the value of the land and buildings, the assets of the Press in plant, stock and cash are about ten thousand gold dollars. The total Chinese staff in the institution now numbers forty, several of whom are members of the Church, and many of them are in the catechumen class.

The Press is the one institution of our Mission which is able directly to reach all parts of West

Chengtu, Our Missionary Centre

China. Our books go everywhere preaching the Word. Steps are now being taken to begin printing in the Tibetan language also, so that within a short time we expect to be printing in four different languages, and to have our books circulating over a vastly wider area.

Revs. Drs. Kilborn and Ewan, J. Endicott, J. Neave, J. L. Stewart and Geo. E. Hartwell have furnished most of the material in this chapter.



KIATING

"The foreign mission work needs men who believe something, who are anchored to the Rock, who believe in the Bible and in Christ as the only Saviour."—*Rev. H. H. Jessup, D.D.*

"I feel that God can perform for, by, or rather use me as His instrument in performing, if He has a mind to; so I am looking for His hand, gazing about among the people that come to my stand to see the ones God has sent."—*James Gilmour.*

"It is something to be a missionary. The morning stars sang together and all the sons of God shouted for joy when they first saw the field which the first missionary was to fill."—*David Livingstone.*

"It is simple, calm judgment that the missionary investment of one's life promises the most return—return, of course, not as we see it, but as the Master views it. Aside from all personal providences which have become a clear guidance, this would seem a sufficient answer to the query, 'Why are you going to China?'"—*Charles L. Storrs, Jr.*

CHAPTER V.

KIATING.

"More than any other one thing, not excepting money, do the missions of the Church feel the need of an ever-increasing volume of prayer."—*S. Earl Taylor.*

Kiating is a large walled city, one hundred miles almost directly south of Chengtu. It is situated in the angle formed by the junction of the Chengtu and the Tong Rivers, which, by their junction, form the River Min, which enters the Yangtse at Suifu. Kiating is one hundred miles up the Min River from Suifu.

The situation
of Kiating.

The population of Kiating is about sixty thousand, and it is one of the largest cities in the province of Szechwan. It is a prefectural (fu) city, having seven districts (hsien) under its jurisdiction. Consequently there are resident both a prefectural and a district magistrate.

Kiating is one of the greatest centres of the silk industry in the province. It is also the great emporium of the valuable white wax industry, the seat of which is at Mount Omei. The wax is the product of a small insect, and is deposited on the smaller branches and twigs of a species of willow tree grown in large numbers on the lower slopes of the mountain. These when fully coated are

The industries
of
Kiating.

Our Share in China

cut off and plunged into hot water, the wax rising to the surface and being made into large cakes for export.

About seven miles from Kiating, down the river, is Niu-Hua-Chi, an important salt well region, which must not be, however, confounded with the most important salt well district of Szechwan, viz., Tzeliutsing. There are also not a few coal mines in the vicinity which are worked by crude Chinese methods. It is also a great centre for the purchase and sale of all kinds of lumber, which is brought down the Yah and Tong Rivers. About one mile above Kiating these rivers unite and flow past the city under the name of the Tong.

**A great
distributing
centre.**

Kiating is the great distributing point for all traffic up river from Ichang, Chungking, Suifu, etc.—up the Chengtu River to Chengtu, and up the Ya River to Yachow, Tachienlu, and the Tibetan border. It is the most distant point in west China to which the flat-bottomed river-gunboats of Great Britain, France, and Germany come during the high water of each summer. Up to the present, it has been the destination of all our new missionary parties, and from it the members of these parties have separated to their several stations. Henceforth, however, some will disembark at Luchow.

The population of Kiating is a mixed one, due to the fact that several centuries ago the district was quite depopulated by a great rebellion, and

Kiating

subsequently repopulated by immigration from different parts of China. The dialect spoken in and around the city is, as a consequence, in many respects quite different from the language prevailing in the rest of the province.

About twenty-five miles west of Kiating is Mount Omei, one of the celebrated sacred mountains of China, and from the city can be seen its three main peaks, which are called the "Omei Sisters." The loftiest of these peaks, the King Ting, has an elevation of over 11,000 feet.

THE EVANGELISTIC WORK.

Historical.—In the spring of 1894, Rev. Dr. ^{Kiating} Kilborn opened Kiating as a station, preaching ^{opened by} on Sundays and carrying on medical work during ^{Dr. O. L. Kil-} the week—this all in native buildings. A year ^{born in 1894.} later Dr. Kilborn was stationed in Chengtu, and Rev. Dr. Hart, Dr. H. M. Hare, and Rev. James Endicott came to live in Kiating; but they were forced to leave almost immediately on account of the 1895 riots. Kiating was reopened in June, 1896, by Mr. Endicott and Dr. Hare. The church was now built, and, on Dr. Hart's return, was dedicated, June, 1897, Mr. Endicott being pastor. At the dedication the first convert was baptized.

Dr. Hart started the Printing Press in Septem- ^{Printing Press} ber, 1897, in a small brick building which he had ^{and school} built during the summer months. In February, ^{established.} 1898, a free school for boys and girls was opened, and has been continued ever since. The street

Our Share in China

chapel, still in constant use, was first rented in the conference year, 1897-98. In February, 1898, Dr. Hart opened the city of Omei as an out-station; but, through a re-division of the field under the Advisory Board, this place was afterwards allotted to the C. I. M. In the summer of 1900 the missionaries were again compelled, on account of riots, to leave for the coast.

Dr. Hart unable to return to China.

In September, 1901, Dr. Smith returned and opened the church again, taking charge, as well, of as much medical work as he was able. Early in 1902, Mr. Endicott returned, and in March again started the Press, as Dr. Hart could not, on account of ill-health, return to the field. In April, 1902, Mr. Endicott also took over the church work, thus leaving Dr. Smith more time to devote to the hospital and dispensary. During 1902 the school was under the superintendence of Mrs. Smith, who herself taught several subjects. The street chapel was under Dr. Smith's charge.

Kiating station from 1903 to 1909.

In the spring of 1903, Dr. Smith and family left on furlough, and the church work again fell to Mr. Endicott, in addition to his duties in the Press. Miss Foster, of the Woman's Missionary Society, who had come to Kiating, now took over the supervision of the school. In the spring of 1903, Dr. and Mrs. Adams arrived and began the study of the language, and a year later Dr. Service and his family. In May, 1904, Mr. Mortimore was appointed temporarily to take charge of

Kiating

the Press and the church, in order to allow Mr. Endicott to go to Chengtu and erect a printing plant, and in October of the same year the whole printing establishment was moved to Chengtu. On Mr. Mortimore's departure to Chengtu, November 19, 1904, Dr. Adams took charge of the evangelistic work, much of his time, however, being taken up with necessary renovations. In February, 1906, because of ill-health, Dr. Adams returned to Canada, and Dr. Service temporarily took charge of the evangelistic work in addition to his medical duties. Mr. Mortimore was appointed to Kiating in June, 1906, and left on furlough in February, 1909, Rev. A. P. Quirnbach being appointed his successor.

Church.—The church building, a rectangular brick structure about 25 feet by 40 feet, capable of seating 200 people, is situated near the west gate of the city. Conveniently adjacent stands the parsonage, originally a Chinese residence, but now altered to meet the needs of the foreign missionary. Separate from the church there is a large room for class meetings, and the Chinese guest-rooms on the compound may be used for similar purposes, on Sundays at least.

The church building and services.

The regular services of the church are: Sunday morning service at 10.30, Sunday school at 1, members' class Tuesday evening, and prayer-meeting Thursday evening. The Sabbath school is divided into nine classes, with five Chinese and four foreign teachers. A teachers' meeting for

Our Share in China

the study of the Sunday school lesson is held after class on Tuesday evening. The mid-week prayer-meeting partakes somewhat of the nature of a Christian Endeavor meeting, the Christian Endeavor topics, translated each year for the Chinese, being used, and a general discussion on the part of the Christians being encouraged. A Bible-woman goes from home to home teaching the women and girls who cannot get out.

**Our work in
the heart of
the city.**

Street Chapel.—The street chapel is situated on a busy street in the heart of the city, and about fifteen minutes' walk from the Mission compounds. The building consists of a preaching hall in front; then, passing by a small open court there is a room which may be used as a downtown dispensary or an enquirers' class-room. Along the side of this runs a hallway, leading to a small space at the rear, which has sometimes been used as a Chinese kitchen. Over the preaching hall there is an upstairs room, which the evangelist uses as his bedroom. Each evening, except prayer-meeting night, from dusk till the beating of the second watch (about two hours and a half), the chapel is kept open for all who are pleased to come in and listen to the preaching or informal conversation of the evangelist, or of others who may be there to assist him. The chapel will hold an audience of fifty or sixty, and, while not always filled, is rarely without some to whom the Gospel may be presented. For those who evince a special interest the pastor holds a

Kiating

meeting once or twice a week in the class-room mentioned above. In the chapel a library of over a hundred volumes of religious and secular literature and several current magazines is kept under the charge of the evangelist and each day, except Sundays, from 10 to 12 a.m., the doors are open for anyone who wishes to come in and read, or purchase the tracts that are on sale.

School.—For two years the boys' school has been organized on the lines of the Western Educational Union, and is of the junior primary grade. There are from twenty to thirty pupils in attendance, divided into five classes. They study the following subjects: The Scriptures (with passages to be memorized), the Chinese classics and readers, geography, history, arithmetic and writing, elementary botany, zoology, hygiene, physiology, geology, physiography, and physics, also a little English, singing, and drill. Instruction is given by three Chinese teachers, and, for an hour two apiece each week, by four of the foreign missionaries. The pupils are all day-scholars, ranging in age from six or seven to sixteen, and pay a small fee of fifty cents or a dollar a year, according to their means. For the senior classes examinations are held each week. The scholars are required to attend the regular services of the church. The school hours extend from 8.30 a.m. to 3 p.m., the middle of the day being broken by singing or drill.

A junior
primary
school. What
we teach.

Our Share in China

Djin Yen, an
out-station of
Kiating.

Out-Station Work.—The district attached to the Kiating station takes in fifteen towns belonging to the Lo Shan magistracy, two large towns of Chien Wei, and all of the Djin Yen magistracy, with its twenty towns and its central walled city, the population of the latter being 10,000 to 12,000. Djin Yen city is about thirty miles distant from each of the three stations, Kiating, Jenshow, and Junghsien; and was opened by Mr. Hartwell in May, 1904. In this city we have a rented chapel, which consists of a preaching hall (in which the men and women are seated separately), a bookstore, a classroom (or, as used by the itinerating missionary, a dining-room), a schoolroom, and two upstairs bedrooms. At the rear there is a small plot of open ground. On market days (every other day), the chapel doors are thrown open about noon to as many men and women as can crowd in, and the evangelist, assisted by several of the members, continues to preach for two hours or more, no difficulty being experienced in securing plenty of willing listeners. In addition to the regular services of the Sabbath, three week-night meetings are held. A Bible-woman, assisted by the evangelist, superintends a very promising girls' school, which has an attendance of from ten to twenty. In almost every case the pupils voluntarily unbind their feet. In several instances the parents have been led through their children to attend regularly the public services of the church. The scholars study

Kiating

a good deal of Scripture, some arithmetic, history, geography, physiology, and Chinese literature, and practise singing and drill. A small library, with Bible commentaries and other helpful books, both secular and religious, is at the disposal of the Christians. The Bible-woman, in addition to her school duties, at certain hours teaches the women either at their homes or at the chancel. The present membership of the Djin Yen Church is seven baptized and five catechumens.

At Djin Fong Sz, a town about eight miles from Djin Yen city, there is another small chapel, with a preaching-hall, a small bedroom, and an upstairs. This place was first rented in June, 1907. The evangelist and other Christians go there at regular intervals of about ten days and preach to the crowds who come to market, but, although there are always plenty of attentive listeners, none have shown a willingness to accept the Gospel. Throughout the rest of the district the seed is being constantly sown by means of a colporteur-preacher, who keeps going over the whole territory; by the Djin Yen evangelist, who, as often as possible, makes trips to the neighboring towns on market days; and by a number of Djin Yen Christians, who, as time permits, also visit the surrounding market-places to preach and sell tracts. The missionary finds a marked friendliness wherever the Gospel has been heard, and is quite often asked to preach in a teashop or in a temple court.

Djin Fong Sz,
an out-station
of Kiating.

Our Share in China

THE MEDICAL WORK.

Missions working in Kiating.

Hospital.—There are three missions working in Kiating, the China Inland Mission, the American Baptist Missionary Union, and the Canadian Methodist Mission. The China Inland Mission opened their work in the city twenty years ago, Messrs. Vale and Ririe being the pioneers, the latter still living in Kiating.

From the first, missionary work of every kind has been very discouraging, owing to the intense conservatism of the people.

Ours is the only medical work.

The Canadian Methodist Hospital is the only hospital in Kiating, the other missions attempting nothing in the line of medical work. Our hospital has a large constituency to draw from, as the city is the centre of a very populous district, the nearest hospital being at Renshow, two days' journey distant. Four days' journey distant are hospitals located at Chengtu, Suifu, and Yachow.

Dr. Kilborn opened the medical work in 1904.

Dr. Kilborn opened medical work in Kiating. He arrived in the spring of 1894, and left in the spring of 1895. Dr. Hare arrived in the spring of 1895, in June of which year occurred the riots, on account of which he left the city. In June of 1896, however, he returned and began the erection of the hospital plant. In July, 1900, occurred the Boxer uprising, and Dr. Hare left China for Canada. In the fall of 1901 Dr. Smith came to Kiating and remained until the spring of 1903, during which time he had charge of both

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KIATING.

1. The Mission Compound
2. Some Hospital Patients.



Kiating

church and hospital, but mainly devoted his time to evangelistic work.

Dr. Service was appointed to begin work in Kiating in the fall of 1904, but owing to a severe illness and extensive repairs to house, compound and hospital, medical work was not begun in earnest until the autumn of 1905. The hospital plant consists of three separate buildings, a men's ward, a women's ward, and a third building containing operating, waiting, dispensing, and drug rooms. The doctor's residence is very conveniently situated, immediately adjacent to the hospital. The church abuts on the hospital compound, and the patients enter through its rear door to attend all the public services of the church.

The hospital can comfortably accommodate more than thirty patients, fifteen male and fifteen female, although there have been as many as twenty-two male patients in at once, which meant very undesirable crowding. Women come to the dispensary in considerable numbers, but the number of female in-patients is much less than that of males, one great difficulty being that of leaving their homes and children. Since the promulgation of the anti-opium edicts and the great rise in the price of opium, there has been, since January, 1908, a remarkable increase in the number of patients admitted to break off the opium habit. From March 1st, 1908, to June 15, 1908, there were nearly fifty such. There is a marked

Dr. Service in charge from 1904 to 1908.

The hospital accommodation for thirty patients.

Our Share in China

decrease in the acreage of opium grown in Kiating district.

The great majority of in-patients come from towns, cities, and villages outside Kiating.

**Kiating's
Chinese
doctors are
famous.**

The city is a great drug emporium, and has some famous Chinese doctors, facts which add to the difficulty of medical work. Every dispensary patient is given a gospel and several tracts, and nearly all buy a Christian calendar. Every in-patient on leaving the hospital is given a bundle of selected tracts and several Scripture portions, and some buy a New Testament or a complete Bible.

**Services in
the hospital.**

Hospital prayers are conducted every morning by the doctor, assisted by a native evangelist and a Bible-woman. The Sunday school lessons and daily readings are taken up. Every afternoon a Chinese evangelist teaches the Catechism or preaches in the male ward. Dispensary days are Monday, Wednesday, and Friday. Operations are usually done on other days of the week. The registration fee for all patients on dispensary days is thirty cash (less than two cents), and is good for one month. Patients who come at times other than dispensary hours pay three hundred cash (about fifteen cents). For food, public ward patients pay sixty cash per day (three cents), and private patients one hundred cash per day (five cents). Poor patients are never refused, even though unable to pay anything.

**The hospital
staff.**

The hospital staff consists of one doctor, two

Kiating

dispensers, two nurses (one male and one female), one cook, one coolie, and one gateman. The total income derived from in-patients is quite sufficient to pay for all their food. Quite a number of patients give a subscription, large or small, to the hospital, in return for medicine or operation. Most operative cases come with the thought of operation definitely in mind. Indeed, patients with hopeless eyes or other inoperable surgical conditions often plead for an operation.

During the summer, while the hospital is closed, not a few patients are treated on Mount Omei, in the rooms of the Ta Wo Sz temple, in which the missionaries stay during the extreme heat.

Revs. Dr. C. W. Service and W. J. Mortimore, B.A., have furnished the material in this chapter.

JENSHOW AND JUNGHSIEN

"A call, what is a call? A call is a need, a need made known and the power to meet that need."—*Ion Keith-Falconer.*

"My desire, O Lord, is to engage where laborers are most wanted."—*Robert Morison.*

"Tell Horace's mother to tell Horace that his father's last wish is that when he is twenty-five years of age he may come to China as a missionary."—*Horace Pitkin's last message before martyrdom by the Boxers.*

CHAPTER VI.

JENSHOW AND JUNGHSIEN.

"There is not now a general summons to 'all sorts and conditions of men' to enter China, but only to the best, physically, intellectually, spiritually."—*Dr. Arthur H. Smith.*

Jenshow is a city of some ten thousand inhabitants, situate about sixty miles, or two days' journey, south-east of Chengtu. It is the same distance from Junghsien and from Kiating. The city of Jenshow.

The city lies in a narrow valley between two hill ranges, which sweep around so as almost to encircle it, and on the slope of one of these, in a fine, airy situation, and one commanding a pleasant and extensive view, are built contiguously the compounds of the General Board of Missions and the Woman's Missionary Society. In the first of these, two fine brick dwellings have been erected, commodious and substantial, while the W. M. S. compound contains a new and well-built girls' school of "bi to," or bamboo finished with lime-plaster, and a dwelling for the workers is now in course of erection.

The city is over six hundred years old, and, Some of Jenshow's institutions. though relatively small, is the centre of a very extensive and populous district, and is the resi-

Our Share in China

dence of a hsien, or district magistrate. It has a post-office conducted on the foreign system, a force of some forty policemen, a reformatory for beggars with about thirty-five inmates, a silk industry school, and a middle school with an attendance of from one to three hundred boys and young men.

Industries.

There are two salt wells in the neighborhood, the salt being almost black in color, and considered stronger than the white quality. Considerable cotton of fair quality is produced in the district, and a good deal of raw silk is manufactured locally, and more sent elsewhere for manufacture. Limestone of an inferior quality is found, and soft coal of only fair quality is mined some thirty miles from the city.

There are perhaps half a dozen large temples in and near the city, and some scores of smaller ones.

Mission buildings and work.

Our mission comprises evangelistic, medical, and teaching work. A large native "kungwan," situated on a rising ground within the city, and presented to the mission some years ago when Mr. Hartwell was the itinerator through this section of country, provides accommodation for a chapel, and also for a hospital and dispensary, though better and more commodious quarters will soon be a necessity. We have a day school for boys, with twenty-eight pupils, and a Sunday school is regularly conducted.

The out-stations.

There are twelve out-stations, in several of



JENSHOW.

1. The City of Jenshow—Our Mission Compound on the hill to the right
- 2 Mr Hoffman and Mr. Earle and the "Twelve Apostles"—Evangelists of Jenshow District

in

**Mid
but
and**

**The
out-**

Jenshow and Junghsien

which day schools are taught, and thirteen col-porteurs and other helpers distribute Christian literature, and in other ways assist the missionary in his efforts to bring the influence of the Gospel to bear upon the people of this extensive and populous district.

Medical work at Jenshow was begun by Dr. James R. Cox in 1907, the dispensary being opened on May 14th, and the hospital wards in the following September. The dispensary and hospital serve a district of at least sixty miles in diameter, containing from seventy to eighty towns and villages.

Medical work
began in 1907
by Dr. J. R.
Cox.

During the first year, nearly four thousand consultations were given, and between forty and fifty patients treated in the hospital wards, which have a total accommodation for only twelve patients. Patients are expected to pay for their board if at all possible. No fee is demanded for operation or treatment in the wards, except in the case of opium patients, who pay 1,000 cash (twenty-five cents) for medicine. Dispensary patients pay a registration fee of thirty cash (one and one-half cents) for the first visit.

The buildings used are old native buildings, repaired and adapted, but considered as for temporary use only. Two dispensers are employed, and an evangelist gives daily religious instruction in the wards, and in the waiting-room of the dispensary. The medical work is gradually winning its way into the confidence of the people,

The hospital
in temporary
buildings.

Our Share in China

though there is still much fear of operative treatment. Doubtless, as patients are cured and return home, they will by degrees change the attitude of suspicion and skepticism to one of confidence in our treatment, and we will get cases in the beginning of illness and not when the patients have tried every other treatment till their diseases have become chronic.

JUNGHSIEN.

Junghsien, a city of 30 000 inhabitants.

Junghsien* is a walled city, with a population estimated at thirty thousand. It has one Confucian temple and thirty or forty Buddhist and Taoist temples and shrines, nearly all in good repair and of long standing. The new Government High School, which is installed in one of these temples, has an attendance of two hundred and twenty pupils and a staff of six teachers, all on most friendly relations with us.

The silk industry college.

The silk industry college has a staff of four teachers and an attendance of seventy pupils, three of whom are church members. The superintendent is a local man, graduated in the Japanese schools, and a warm friend of our Mission. For the development of the silk industry, fifty thousand mulberry trees have been planted during the last three years.

The Government school.

The city also has an industrial school for boys

* According to the Chinese Imperial Post Office regulations recently issued, the name of this city has been Romanized as above, that being the Peking pronunciation. In Szechwan it is pronounced Yuinhsien, hence the former spelling.



JUNGHSIEN.

- 1 The Canadian Methodist Church.
2. Mrs. W, E Smith and her School Girls.

7

Jenshow and Junghsien

and a reformatory for beggars. The public schools for boys are very numerous and well-attended. To date we only know of one Government school for girls, which has already an attendance of seventy pupils, all of whom have visited the Mission.

The city and county school inspector, a local man who graduated from Japanese schools, is one of our most intimate friends, and has at different times visited our schools and given addresses at our gatherings.

Previous to the year 1901, irregular itinerating trips for preaching and book-selling were made throughout the county and city by various missionaries of the China Inland Mission and our own Society, and only in that year was the first permanent street chapel opened by Rev. W. E. Smith, M.D., in one of the busiest streets. Regular and well-attended services are still held in this hall, and for the past two years a boys' day school, with an attendance of forty pupils, has also been conducted under its roof.

The year 1905 saw the first missionaries, Revs. W. E. Smith and R. O. Jolliffe, with their families, settled in a small Chinese house in the centre of the city. Early in the following year the purchase of the present Mission premises on North Street was completed and building operations begun.

On September 22nd, 1907, the first Christian church in this city and county was dedicated.

The develop-
ment of
Junghsien
from an
out-station.

The first
missionaries
stationed in
1905.

The first
Christian
church in the
county dedi-
cated, 1907.

Our Share in China

It is of solid brick, with belfry and Sunday school rooms, and has a seating capacity of four hundred. It is usually well filled with an attentive congregation. Two solid brick mission houses, with servants' quarters and guest rooms, necessary for carrying on aggressive mission work, have also been completed. At present the mission community consists of four families—three language students, and one in the active work. In the city the membership numbers seventy, besides probationers and enquirers; the Sunday school has an attendance, primary and intermediate classes, male forty, female thirty-three; adult, male thirty-six, female forty; total, one hundred and fifty-nine, besides visitors. Collection averages about two thousand five hundred cash a month.

The work throughout the county of Junghsien.

Junghsien is the county town of Junghsien County. This county is almost square, but very serpentine in boundary, being over two hundred miles in circumference, while not more than forty miles across. It has forty-eight market towns, besides many hamlets. Six of these towns have each a population of over ten thousand souls. Twenty-seven of them have now preaching halls, six of which are in the eastern end of the county, and are now connected with the Tzeliutsing station. Distributed amongst these congregations we have a membership of one hundred and fifty, besides probationers and inquirers, gleaned from all classes of society. To assist in this

Jenshow and Junghsien

unlimited field, we have as yet only four Chinese helpers.

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 mountainous ridges are rich in coal and iron ore. Several streams of water traverse the county, minimizing the expense of irrigation.

Schools.—From the beginning our work in Junghsien has been marked by a deep interest on the part of the student class. From their ranks have come many of our best members and a number of our evangelists, while many others have shown anxiety for our friendship and instruction. Work among these seemed so important that Rev. E. W. Wallace, B.A., was released for a time from the college staff in Chengtu to enter this open door. Though but a year has elapsed since then, results show the wisdom of the step.

In the city is a school of eighty-five boys, eleven of whom are in Senior Primary work. Across the street is a girls' school, with fifty in attendance. A large inn has been purchased at the East Gate for a future second church, which, meantime, holds a school of twenty-six boys. Dozens of others have been turned away, for at present we can only supply one teacher. In the

Our Share in China

town of Kao Shan Pu, six miles away, is another teacher, with thirty-five small boys; and in still another town, sixteen miles off, is a school of over twenty-five. There are thus, within a year, under our control in this centre, the destinies of over two hundred and thirty bright youths and girls of China.

Social work with the Government schools and social intercourse with the scholar class were lately interrupted for a time by mourning for the Emperor and Dowager Empress. That the next month no less than ten invitations were received to feasts is ample proof of the good feeling and the great opportunity.

Rev. E. Hoffman, S.T.L., Dr. J. R. Cox and Rev. Dr. W. E. Smith have furnished most of the material in this chapter.

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**TZELIUTSING, PENHSIEN AND
LUCHOW**

"The essential element of a missionary call is an openness of mind to the last command of Christ and to the need of the world; and then one needs only to subject himself to the judgment of the proper authorities as to whether he is qualified to go."—*Robert E. Speer.*

"If you thus set yourself to be placed by Him in the sphere where you can best serve Him, then we are sure that you will find your personal liking lying directly in the line of His need of you."—*Geo. Wilson.*

"Every young man or woman entering upon life's opportunities owes it to his Lord who bought him to open his New Testament and put his finger on that verse where it says in positive tones, 'Go ye,' and loyally ask, 'Why not I?'"—*Jacob Chamberlain.*

CHAPTER VII.

TZELIUTSING, PENHSIEN AND LUCHOW.

"A growing church among a strong people burdened by a decadent Empire—the spirit of life working against the forces of death and decay in the one great pagan empire which the wrecks of millenniums have left on the earth—surely there is a call to service that might fire the spirit of the dullest of us."—*Gibson*.

"We want hopeful men in this glorious aggressive warfare. Our King and Captain is going forth conquering and to conquer. It is a winning cause."—*Jessup*.

Tzeliutsing is an unwalled city of seven hundred thousand inhabitants in the southern part of our Mission District. The city proper lies stretched along a river, where the chief shipping is done, but up the valleys run populous ramifications, which make the place a group of towns and cities rather than one compact unit. The name means "self-flowing well"; the whole district being engaged in the salt industry. The district thus engaged has a population of one million.

Tzeliutsing.
a city of
700,000.

The position of Tzeliutsing in our Mission District is central. If a circle were drawn through Chengtu, Kiating, and Chungking, it would be two hundred miles in diameter, and

**Probably
the most
important
commercial
city of
Szechwan.**

Our Share in China

Tzeliutsing would be thirty-five miles to the south-west of the centre of the circle. Tzeliutsing is a sub-division of the Fushuen district, and comes under the prefecture of Suifu. Although not of high rank, it is probably the most populous, and commercially the most important, city in Szechwan province. It is situated on a small river, navigable by small boats only, but house-boats can come to within a day's journey of the city.

The salt industry.

The number of salt wells is very large. The Chinese roughly estimate them at ten thousand; including those not now in use, there must be many thousands. It is possible, from almost any elevation, to count one hundred tall derricks, each over a well. The wells are embraced within an area of about twenty English miles in length and ten in width. The general appearance of the country is rolling.

How a well is bored—an appeal for modern machinery.

The boring of a salt well is a most interesting proceeding. The first two hundred feet are quarried out of the solid rock, the hole being about four feet in diameter. When this is done, water pipes are placed in the hole. These are made from large pine trees, with a hole in the centre, about eleven inches across. The tree is first sawn into six-foot lengths, then split and hollowed out, and afterwards tightly bound together again. As these are placed in position the well is built up solidly about them with stone. This finished, drilling is commenced. This is

Tzeliutsing, Penhsien and Luchow

done by means of a large flat iron drill, about a ton in weight, and measuring ten feet in length and eleven inches across the bit. The drill is worked by means of a lever that looks very much like an ordinary pump-handle. This lever is forced down by three men, who use, not their hands, but their feet in working it. The men are placed upon raised platforms, two on one side of the lever and one on the other. Leaving the platforms simultaneously, they step together upon the long end. Down it goes with their weight and up comes the heavy drill; another step and the men are off the lever and upon the opposite platform, letting the big drill drop down upon the rock below, while the end flies up against a large beam. Thus in two steps the men have changed sides and the drill has fallen once. They then turn and again step on and off. Each return of the drill means two steps and a turn for three men, or six steps and three turns for one man. Those versed in the science of physics can bring it into terms of horse or steam power at their leisure. Thus the drill rises and falls perhaps twenty times in a minute. This goes on, delaying for cleaning out only, night and day, for sometimes twenty years. As the toil is most arduous, there are fresh relays of men. In time the men grow old and stiff, but their children take their places and the work goes on.

There are many difficulties to be overcome when drilling a well. There are leaks to be stopped, **Ingenuity and perseverance stop leaks.**

Our Share in China

hard strata to be worked through, and broken drills and ropes to be raised, not to speak of years of work and expense before any returns come in. When a leak of fresh water commences and threatens to impair the well they have recourse to a very ingenious device. They find out at what depth the leak is, and then pound down a large bunch of coarse grass, which they leave in the well just a little below where the leak has started. Then they pour in a mixture of mud, lime, oil, etc., which fills up to a point above the leak, and soon hardens into cement. They then drill out the cement and pull up the grass, when the leak will be found to have been effectually stopped up. Broken ropes, tubes, etc., are grappled in the narrow hole with ingenious instruments made largely of bamboo and iron, and altogether too intricate in their workings to describe. The general principle is that of grappling-hooks on the end of an iron rod, the whole of which is let down within a bamboo tube. When once the grappling-iron has seized the broken material the tube fits tightly over it and prevents the hooks losing their hold. Time is the one difficulty that seems to the Chinese to be no difficulty, and it is the last to be overcome. Finally, the well is drilled through and lined below with bamboo tubing; then fire-crackers are fired off, and at last the proprietor—or his grandson—is willing to "let well enough alone."

Tzellutsing, Penhsien and Luchow

These wells vary in depth very much. Some are said to be over an English mile deep, but from two to three thousand feet is a fair average. In raising the salt water a bamboo tube is used. These vary in length with the depth of the salt water below, and in some cases are one hundred feet in length. This accounts for the thousands of lofty derricks seen on every hand. In the end of this tube is a valve which opens by pressure and lets in the salt water. The tube is raised by means of bamboo ropes, the making of which gives rise to an industry in itself. At the other end of the bamboo rope is the expensive part of the salt-well industry, viz., the power necessary for raising the water. Of this there are two kinds, man-power and buffalo-power. The former is the more common, but the big wells use the latter, which in some cases means the keeping of ninety animals for drawing water from one well. The method is the simplest. The end of the rope is fastened to a large horizontal windlass from twenty to thirty feet in diameter, and the buffalo are hitched to the arms of it, as we would hitch horses to a horse-power machine, except that the harness consists of a noose slipped over a pole projecting from the windlass and tied to the animal's yoke.

How the salt water is raised by "buffalo power."

Where man-power is used the human horse slips a band of hempen cloth attached to the windlass on his or her shoulder and starts in yelling and pulling with might and main. Fifty

Men, women and children employed in raising the water.

Our Share in China

men, women, and children all pull and sing together, answering to the call of the leader, much as the boatmen do on the river. Round and round they go, at first slowly, and then more and more quickly, until in the last few rounds they are chasing one another as fast as their legs can carry them, when suddenly the long tube shoots into the air, and they stop almost in a moment. When once the tube hangs dangling over the salt water vat beside the mouth of the well, it is only the work of a moment to force open the valve and release the contents, and send the tube flying down again into the bowels of the earth at the rate of a mile a minute. The rickety old windlass thunders and roars as the brakes are applied to keep the tube from crashing into the bottom of the well, but in less time than it takes to tell, the wheels have started to revolve in the opposite direction, and the salt water is again on its way up. There is a romantic story of a venturesome steam engine that two or three years ago found its way up into this land of man and buffalo power. It fell into the hands of strange men, who could not understand its mannerisms or appreciate its capabilities. They screwed down the safety valve and turned on the steam. The machine mercifully blew up its own safety valve instead of its mismanagers and thousands of spectators; but after having done this several times it was discarded, and now, as

The fate of a venturesome steam engine.

Tzeliutsing, Penhsien and Luchow

far as the writer knows, it stands, deserted and rusting to pieces, on the hillside.

Having reached the earth above, the next place for the salt water to go is to the evaporators, and no time is lost in getting it there. Evaporators are situated at different points throughout the city, but always with a view to accessibility of fuel; thus they are along the river, where coal comes down by boat, and at the many different points where natural gas is found. The devices to transport the salt from the wells to the evaporators are many; but the most common is by means of bamboo piping, made water-tight by being wrapped with shelled bamboo. In many parts of Tzeliutsing, on trestles overhead, on the ground below, and in the earth beneath, there is a network of these bamboo pipes, which altogether must amount to hundreds of miles. Another method of transporting the salt water is by carrying it in pails, and thousands of coolies have this occupation for a life-work. When the wells are near the river the salt water is run down into boats and floated either down or up to the evaporators. But the great overland method is that of bamboo piping. To get water down hill is an easy matter, and always was in China, even before the great Newton discovered the law of gravity; but to get water up-hill is a somewhat harder problem. It is overcome, however, by using horse-power elevators to pull the water up hill, much as grain is elevated in the

How the salt water is taken to the evaporators.

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home land. The horse, which in this case is a donkey, is placed in the top of a tower, and blindfolded—a device of the crafty Celestial to enjoy a rest while the donkey, not knowing but that his driver is at his heels, keeps on going. The water is thus pulled from the large vat below to the level of the tower. Here the elevator cups empty themselves into tubs and the water flows off to the foot of another tower, where another donkey is toiling to lift the same water another thirty feet up the bank, while a succession of other donkeys still further up the bank are blindly circling around in their towers to get the weighty brine over the hill beyond. Half a dozen of these towers can be seen in a row running up the hill, looking, with their one-sided connections of bamboo piping, like the towers and cables of a half-built railway bridge.

The process of evaporation.

The water from the different wells, as seen in the boats lying in the river, is of widely different colors—yellow, black, blue, or green, depending probably on the color of the stratum from which it comes. The dark-colored water, they say, produces the largest percentage of salt, while the yellow water is the poorest. On reaching the various evaporators the brine is poured into large open pans, six to ten feet across, where the water is boiled off. The salt is then taken off, drained, and filled into baskets for export. The fuel, as has been said, is either coal or gas. The latter is, of course, the cheaper, and comes

Tzeliutsing, Penhsien and Luchow

from abandoned salt wells. Millions of cubic feet of gas are wasted. At some old wells it burns away at its own sweet will, put to no use whatever. Coming from the evaporators, the salt is carried to the river banks, where it becomes Government property; for salt, as are most important products in China and Japan, is a Government monopoly. This monopoly gave rise in the summer of 1908 to an altercation between the salt producers and the Government as to the price of salt. The whole salt community went on strike, and before it was settled the Government salt office was mobbed and several men killed.

The salt is sold, as a rule, for one hundred and fifty odd taels a "chang," or twelve thousand catties—(the salt catty is one pound six and a half ounces)—though some of the finer kinds sell for two hundred taels a "chang." A "tael" may be any value between sixty-five and eighty-five cents of our money, according to exchange. There are different classifications of this salt; but ordinarily it is divided into five or six classes: (1) The finest and best is, of course, transparent granules. This is produced by two wells only, and is exported to Yang Chi in Hupeh. (2) The "flower-salt" is not so square or clear as No. 1. It also is exported to Hupeh. (3) A white salt, commonly sold on the street, which is very much like the ordinary barrel salt at home. (4) An inferior salt, called

The price
of salt,
many grades.

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"green salt." (5) The poorest kind, which goes under the descriptive name of "refuse salt." It is well named. (6) Of the rock salt there are two kinds, dark and light, both valued by the Chinese for their strength. This variety they often use for a gift. They call it "stick-to-the-pot" salt. The finest varieties are sometimes packed in nice tin boxes and elaborately labelled, much as breakfast food is put up in the home land.

**How the
salt is
transported.**

To get the salt from Tzeliutsing to the Yangtse is not an easy task. The stream from the city is too small for ordinary boats; so by making the boats to suit the river and the river to suit the boats, a kind of canal has been constructed. In this happy compromise, the boats are shallow and flat-bottomed, while the river is deepened by a series of dams at intervals in its course. Even then it is necessary in low water for the boats to wait three or four days at each dam for the water to rise sufficiently to let them pass through, and this naturally makes travel very slow indeed. The opening and closing of these dams, as well as the regulation of all the important matters relative to the transportation of the salt, is under the control of an official at Luchow, who is somewhat independent of the local officials of this district. Arrived at Dengdzinkuan the salt is transhipped into larger boats, which take it as far as Chungking or Wanh sien, where it is again transhipped. The annual output of salt is about three thousand boatloads of



THE SALT WELL DISTRICT OF TZELIUTSING.

1. Boring a Well
2. Evaporating Salt by Natural Gas
3. A General View of Tzeliutsing

Tzeliutsing, Penhsien and Luchow

one hundred and eight thousand catties each, or, in all, nearly one-third of a million tons. The accessory industries are many. The growing of ^{Accessory industries.} fodder to feed the buffalo; the working of iron for materials; the securing of timber to build derricks; the bamboo to do duty as gas pipes and water pipes; the coal for fuel—all create side industries that combine to make the place a manufacturing metropolis as well as a salt-producing centre, and at the same time tend to develop special lines of farming, carpentry, blacksmithing, and other tradesmanship. To see a million people thriving through the partial development of one single resource in one district cannot but raise the question, What will be the outcome when belief in "Fung-shui" (spirit influences) is broken down, and China free to scientifically develop in a thousand ways her boundless resources throughout her vast domains? Will it not mean rice for the millions, a higher scale of living all around, and a demand for workers at home that will curtail, perhaps forever, the emigration to America?

A word about the people—they see salt in ^{The salt and the people.} everything. The well owner not only draws it from the earth beneath, but filters the earth itself wherever the salt water has been spilt upon it, in order to get a few grains extra; and the pauper can be seen in the morning going about with a ladle and a pail to scoop up any puddles

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of the precious fluid that may have leaked out of the pipes during the night.

**Where
the East
"hustles."**

A large number of bankers and well owners of this place are from Shansi province. Most enterprising men they are, but not more so than the men of the place. That the outstanding characteristic of this people is enterprise can be seen in the way they "hustle," as compared with men of other Chinese cities. Where they see a chance to make money, their aim is to get it. In this lies one of the problems of the church here. In first coming to us, they want to "work" the church very much as they would work a well, and with the same object. But when in time they come to see the real meaning of the church, they will provide an element of enterprise for the Christian Church in Szechwan that will have vast results in the future.

**Tzeliutsing
opened as
a mission
station, 1907.**

Tzeliutsing was opened as a mission station in 1907 by the Canadian Methodist Mission. The China Inland Mission made it a station in 1908. Both missions previously had outstation work in or around the city. Our outstation was at Kongdzin, five miles away. It was first opened by Mr. Hartwell, afterwards closed, and in 1906 re-opened by Dr. Smith.

**The
missionaries.**

Our missionaries at present at Tzeliutsing are Rev. R. O. and Mrs. Jolliffe, Rev. G. W. and Mrs. Sparling, Dr. W. J. and Mrs. Sheridan.

The work in the city has just been opened, and promises well for the future.

Tzeliutsing, Penhsien and Luchow

Outstation Work.—There are ten outstations The outstations number ten. in connection with Tzeliutsing at the present time. These are Kung Dzin, Lai Chia Tan, Chiao Teo Pu, Lung Tan Chang, Lien Wha Chang, Chen Chia Chang, Wei Yuen, Wu Li Hao, Sin Chang, and Wha Chia Chang. The first six of these were added from Junghsien in the boundary division between Junghsien and Tzeliutsing, when the latter was opened as a foreign mission station. Some of these outstations deserve special mention. At Kung Dzin we have nine members. The Mission here owns a handsome chapel with evangelist's rooms attached, and also a room for the foreign pastor. This place was once a temple. Wei Yuen is a walled "hsien" city about sixty-five li from Tzeliutsing. This church has had its ups and downs; it has now a regular membership of twelve, and has enquirers and probationers to the number of about fifty. We have recently purchased at this place a fine inn, which makes an excellent chapel, evangelists' rooms and school rooms. Wei Yuen has furnished several evangelists to our work. Lung Tan Chang has a membership of sixteen. It is one of the oldest outstations. On account of internal disturbances it has grown somewhat cold during the past year. Wu Li Hao is one of the most flourishing outstations at the present time. We own here a fine chapel—a good place to stay at. Though we have only four members, they are a fairly con-

Our Share in China

stant quantity, and a large number of probationers are ready to be baptized. Quite recently we had a sudden increase of interest coming as a reflex from far Japan. The local superintendent of schools had a brother in Japan who came under the influence of Christianity and immediately wrote home to him to join the Christian Church with his family. Without any hesitation he took his brother's advice and connected himself with the Fu Yin Tang, bringing with him not only some of his family, but other teachers and a large number of scholars from the schools. They came to be taught; as yet, of course, they do not know what Christianity means. Sin Chang is among the hills, two days away—the farthest outstation. The leader here is a man whose family for generations has owned several large temples. He has come into the church, and sent his son to our college at Chengtu. His younger brother has become a helper. Although opened only in 1907, we own a large chapel with rooms for evangelists and room for a school.

PENHSIEN.

**Penhsien,
thirty miles
north-west
from Chengtu**

Penhsien is a walled city of thirty thousand inhabitants, situate some thirty miles north-west from Chengtu. It is one of the cleanest, brightest, and busiest cities in Szechwan province, and the width, good paving and prosperous-looking shops of its principal street strike the traveller as soon

Tzellutsing, Penhsien and Luchow

as he enters it. A fine temple to Wen Chang, the God of Literature, stands in the south-east corner of the city, while just outside the North Gate a most interesting and picturesque rectangular pagoda, dating from the days of the Min dynasty and split asunder by some natural convulsion or structural fault from summit to base, keeps guard, as it were, over the city clustered at its foot.

Penhsien is the centre of a very important district, and has been well chosen as a station of our mission. Sinfan, Tsunglin, Lungfungchang, all within a comparatively short distance, are in themselves important places and capable of great development from a missionary point of view.

Mission work in the city dates from 1897, in which year, on July 29th, a building was rented for a chapel and book room. It was then the first outstation of Chengtu, and comprehended in the itinerating trip of the Rev. Geo. E. Hartwell, who, on September 29th of the same year, entered the names of ten men as the first class of enquirers at Penhsien.

A fine "kungwan," or compound, with grounds 300 feet deep by 115 feet wide, splendidly situated and having its rear boundary close to the city wall, was purchased by our Mission in 1907, and its buildings have been fitted up for residential purposes and the accommodation of two or more families. In the spring of 1908 it

Opened as
an outstation
in 1897.

Mission
property pur-
chased, 1907.

Our Share in China

was taken possession of by Rev. Geo. E. Hartwell as Superintendent, with Rev. W. E. and Mrs. Sibley, and Dr. W. and Mrs. Crawford as language students.

LUCHOW.

Luchow, an important distributing point—population 200,000.

Luchow is the newest of our mission stations. It is a very important city of 200,000 people, situate on the left bank of the Yangtse, some seventy miles below its confluence with the Min at Suifu, and one hundred and thirty miles above Chungking. It is built at the confluence of the Chung River with the Yangtse, and possesses great value to our Mission as a receiving and distributing point for both recruits and supplies.

Luchow has for many years been a station of the China Inland Mission, and it was with the hearty concurrence of that Mission that our own Mission opened work there in the autumn of 1908. Besides the large population of the city itself, there is an extensive "hinterland" of territory to the north and east, hitherto unworked by any mission, in which our workers will find a most promising field for itinerating.

The station opened in 1908. The first missionaries.

The Rev. Charles J. Jolliffe, B.A., and Mrs. Jolliffe were the pioneers appointed by the Mission Council of 1908 to the station as language students, with the duty of arranging for a suitable compound and preparing it for occupancy as residence and preaching place. A commodious "kungwan" in a good central street has been

Tzeliutsing, Penhsien and Luchow

secured, and a successful beginning made. In the early spring of 1909, Dr. W. D. Ferguson and Mrs. Ferguson, who had just arrived on the ground, were appointed with Mr. and Mrs. Jolliffe to Luchow.

Rev. R. O. Jolliffe, B.A., has furnished the description of Tzeliutsing in this chapter.

OUR MISSIONARY RESPONSIBILITY

"The higher class of Chinese should carefully consider the situation, and should tolerate the Western religion as they tolerate Buddhism and Taoism. Why should it injure us? And because Confucianism as now practised is inadequate to lift us from the present plight, why retaliate by scoffing at other religions? Not only is such a procedure useless, it is dangerous. For the people imitate their rulers, and the scoundrels and ruffians of China take occasion to create disturbances against foreigners, and without provocation injure them, and thus grieve the heart of our Emperor. The foreigners themselves are roused against us, and calamity falls like gloom upon the country. How can such men be called patriotic?"—*Viceroy Chang Chi-Tung.*

"China's greatest need is for men, educated men, trained men, men of broad views and wide information, men of clean hands and pure hearts, men with moral backbone, men that fear God and hate sin, that love their country and care not for self. The Government needs them; the Church is calling for them."—*A. P. Parker.*

"What, therefore, we have now to contemplate and prepare to meet, is no longer an inert, stolid, or recalcitrant China, but a China mobilized, awake, and ready for action—in a word, made willing."—*Young J. Allen.*

CHAPTER VIII.

OUR MISSIONARY RESPONSIBILITY

"The restless millions wait the light,
Whose dawning maketh all things new;
Christ also waits, but men are slow and late,
Have we done all we could? Have I? Have you?"

It is a matter of frequent remark with our workers in West China that had the fathers and founders of our Mission been given some vantage ground where, like the Master of old, they might view the whole world, no more worthy choice could have been made than the greatest of heathen nations, China, and her greatest province Szechwan. To show that this impression is no mere idle impulse, we may mention some four or five conditions which lead to such a conviction.

In the first place, it is asked of a strategic position that it have permanency. Especially is this so in the establishment of such an eternal enterprise as the Kingdom of God. He need be but a casual observer to see everywhere in Szechwan this element of permanency. One has but to behold the rolling hills, terraced to their very tops, and the great plains, irrigated everywhere; to watch the succession of waving fields,

China, the
greatest of
non-Christian
nations—
Szechwan
her greatest
province.

Szechwan
holds a
strategic
position. The
element of
permanency.

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of rice in summer and mixed grain in winter; to note the fruits of the seasons—peaches, pears, plums, cherries, apples, apricots, grapes, oranges, pomegranates, pomelos, dates, and olives; to learn that beneath the soil are great deposits of coal, copper, iron, salt, gas, and oil, or view in the distance the mass upon mass of Tibetan mountains, with their timbers, furs, medicines, and mineral wealth—one has but to realize the meaning of this panorama of nature's choicest gifts, to see that we have here a home for the human race, a *habitat* where has been, and is, and ever will be, a teeming people, a centre where, if Christianity is planted to-day in purity and sacrifice, we may well prophesy the Christ Spirit will reign still supreme ten thousand years to come.

Wide
influence of
province.

It is asked also of such a centre that it be strategic in wide radii of influences. Again, you have but to glance at a map to note that here one is at the centre of the earth's greatest area in the very heart of Asia. To north and south and east and west stretch the great trade routes and highways which penetrate the Empire. Does Canadian Methodism seek a new field of influence? Then to the south and west and north and west lie within easy access Lolos, Miaos, aborigines and tribesmen, while within sight of our central institutions in Chengtu tower far the mountains of Tibet, marking a great nation, accessible from our side for at least eighteen days into the interior. Indeed, this is the natural

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TIBETAN PILGRIMS ON THEIR WAY TO MOUNT OMEI.



Our Missionary Responsibility

approach to that land of mystery and misery, for China is the sovereign lord. She is, moreover, rapidly enforcing her control and encroaching westward, and is to-day creating a new province of the borderland. This will mean an opening for mission work among the Tibetans under Chinese protection and not under the precarious will of the lamas. Who as we, then, with our great central institutions within sight of her eternal hills, are in position to penetrate her solitudes and plant the Cross in place of the prayer-wheel along her great plateaux?

It is asked, in the third place, that such a centre *Really needy.* be one of real need. Now, it is proverbial with the Chinese that Szechwan, with all her magnificent possibilities, is—

“An evil spirit region
Where truth lies dead
And falsehood rules the reason.”

This is readily accounted for, partly by the presence of the strange tribes which are her neighbors, but more largely by a great rebellion which raged here some three centuries since. To this day in the provincial capital lies a stone, face downward, upon which the rebel chief had engraven seven times the ominous monosyllable “Kill.” In this spirit men slew the helpless inhabitants far and wide, till the land lay desolate. New settlers flowed in later from the other seventeen provinces, carrying with them the traditions

Our Share in China

and gods of their native soil, till to-day no part of the great Empire more seethes with superstitions innumerable than fair Szechwan. Here, too, are found the meeting-ground of the great religions of China, Taoism and Confucianism, nature, demon, and ancestor worship, together with the great religions of India and Arabia, Buddhism and Mohammedanism. Thousands of temples, tens of thousands of priests, but no uplift, no outlook, no vision of God, no passion for souls, no sacrifice for humanity.

Accessible.

It is a fourth and final essential that the people be accessible. The superstitions and various religious cults just enumerated, far from rendering the people unapproachable, seem rather to make them more so. Seeing in others strange beliefs which they themselves do not possess, has weakened the grip of their own, while Christianity coming among them is not such a surprise or its adherents so bitterly stigmatized and persecuted as elsewhere. We have had our riots, it is true, when our whole mission premises were destroyed; but no lives were threatened, and it is doubtful whether it was in any sense from religious intolerance in motive. Moreover, that has long since passed, and to-day we are free to wander at will into the stores, tea-shops and opium dens; are welcomed to the schools by teachers and students; feast with our friends, or are invited to the table of the Viceroy and his fellow-officials. Even the priests and leaders of

Our Missionary Responsibility

their religions are to-day so indifferent that we sleep and rest for days freely in their temples, and at times they even help us in our distribution of literature. They are so dead that they do not realize their living is at stake.

Many minor matters may be mentioned, but enough has been said of native conditions. A new factor arises when we come to discuss our relations with our fellow foreigners, workers of other societies. It is generally agreed that in no part of the mission field has co-operation been carried on more widely and harmoniously than among the missions of the west. Ten years since, in the early days of missionary enterprise there, members of the various societies met in conference, and agreeing unanimously that there should be no overlapping, divided the great province of sixty millions among them. An Advisory Board was established, where yearly elected representatives of each Mission meet for mutual consultation, while a monthly paper (*The West China News*) was established as an open court for news and views.

At the end of a decade, in January, 1908, another conference was held, when further steps toward co-operation were taken. In keeping with the spirit of union in the home lands, schemes for co-operation in education through all grades up to a union university were endorsed, and union schools for foreign children, for students of the

Harmony
among all the
missionary
forces.

Union,
educational
and
ecclesiastical.

Our Share in China

language, for the blind, deaf and dumb, and demented, were considered. Most suggestive of all, perhaps, it was unanimously agreed that no stumbling-block should be cast in the way of the coming Church of China through the non-essential differences which divide the churches at home, but that the convert of any one denomination should be accepted by any other simply on the letter of his pastor. Full of significance also was the closing session, when the Conference, representing twelve societies, worshipped as one, and then knelt together at the sacramental table of their common Lord.

Our own field. So far for the situation in general. Let us turn to our own special responsibility. To us as a Canadian Methodist Church has been assigned a most important part in this great province; stretching from the provincial capital at Chengtu to north and west and south and east like two great open fans, extends our field. With its centre thus in the great well-watered plain of Chengtu, it reaches north-west to the foothills of the Szechwanese Alps, and, on the other hand, over plain and rolling tableland, through the great salt well region down to the busy marts of the Yangtse. In this special field there are, at a conservative estimate, not less than seven millions of people—more by a million than in all Canada. What a cosmopolitan people they are—officials high and low, scholars young and old, gentry, farmers, merchants, mechanics, miners, carriers,

Our Missionary Responsibility

boatmen, soldiers! And what a galaxy of rare race qualities they exhibit. Ceaseless industry from dawn to dusk, and often the ringing of the hammer and the clicking of the loom from dusk to dawn, going endlessly on, all at it, always at it, year after year. Seemingly inexhaustible endurance, as with loads on barrows or upon their backs they trundle trade across country or up and down the mountain passes for days and weeks, to the distant markets. What economy! What ingenuity! What power of combination! What shrewd speculators in chance and acute readers of character! He must be purblind who cannot see the destiny of such a people. Indeed, he who runs may read that here are found the most patient, intensely practical and persistent of the race, while past history writes of them as of few others the pregnant words of our Master, "Blessed are the peacemakers, for they shall be called the children of God."

This seven millions, one should add, is but the old responsibility of a decade ago. Last year our great Decennial Missionary Conference said to us, in substance, "Here, you Canadian Methodists, you should bear a bigger burden to-day. Ten years ago, when the appointment was made, your population at home was largely east of Winnipeg. To-day Canada is growing by 200,000 yearly, and among these many of your best contributors and new forces on the field are men from the great West. Your duty is to send at

**The present
responsibility
of Canadian
Methodists
toward
West China.**

Our Share in China

least a dozen men up into the Tribes country and hold the road and herald the tidings later into Tibet. You are wanted to undertake one-third of the work among the twelve millions in the great mineral province of Yunnan to the south, where there are but two societies at work, and half the work among the eight millions in the needy province of Kweichow, where there is now but one society. Besides, owing to the unparalleled opportunities for intensive work in other parts of the field, one of the societies in the west, the London Missionary Society, has been forced to withdraw its workers and ask us to take over their part of the original division of our own province, one packed with people, with a magnificent centre at Chungking, and paralleling that great highway, the Yangtse, down to the Gorges.

**14,000,000
are ours
to evangelize.
We can do it
and we will.**

Such a proposition rather staggered us upon the field. How dare we suggest assuming double our old field? But it does not seem to startle this Laymen's Movement. On the contrary, "Will Canada evangelize her share of the world? Will Canadian Methodism bear her burden and fling forward her share of the forces?" is part of your battle-cry. While from you, as individuals, in country circuit, town and city, from sea to sea, and authoritatively through our General Board of Missions at Vancouver, has come the message, "We can do it, and we will." Methodism will meet her obligation for her fourteen millions.

Our Missionary Responsibility

What a magnificent challenge to Canadian Methodism! In these days, when men are seeking Cobalts, Gowgandas, Prairie Province lands, Okanagan valleys, for speculation financially, where, pray, can investment of influence secure a fairer field or yield a more eternal interest, blessing both him who gives and him who takes, than yonder among those great ethical peoples of Asia? How little Dame Barbara Heck and the carpenter local preacher, Philip Embury, dreamed, as they met in the old loft in New York, that they were sowing the seeds of a movement which in this new world would in a generation far out-number the Methodism of the Motherland. And think you it a vision void of value that in this generation, through our efforts out there in Asia, a cloud of witnesses may arise who shall outdo both in zeal and numbers those who to-day enroll themselves with us in the Homeland?

How, then, are we meeting this problem? How are we measuring up to our responsibility? Are we marshalling our forces, laying our plans of campaign wisely and well? It must be a matter of pride to our workers both at home and on the field to answer that question. We court investigation. Two of the four who formed the first contingent to the farthest west were wisely medical missionaries. These went forth to speak that universal language of unselfish sympathy which cannot long be misinterpreted. To-day they have found their way into the hearts and

A magnificent challenge.

How are we meeting our responsibility?

Our Share in China

homes of all classes—coolies, artisans, merchants, scholars, officials. Their ministerial fellow-workers, like the Master of old, went forth into the highways and byways, up and down through cities, towns and market villages. With the preached word went everywhere the printed page. Indeed the latter travelled more widely afield, finding its way into homes of the wealthy and hovels of the poor, where no worker could penetrate, and there remained to be read and re-read, discussed, rejected, reviled—but believed by ever-increasing groups. Here a group of three, there of twenty, or in our greater centres scores, segregated themselves to hear further of the teaching. This in turn meant families, and families in China mean children—and that with a vengeance, especially where boys are bestowed. What is to be done with these? Are we to allow them to drift out into life like their parents, half Christian, half heathen, or are we to consider them our choicest asset for the future Kingdom, and educate them that they may go forth to their countrymen with that manifold truth which sets men free?

The demands of the work and how we are trying to meet them.

Thus has grown up almost unconsciously to ourselves the demand for hospitals and dispensaries, street chapels and churches, presses and schools, till to-day we have a force as follows, the chief growth having been almost wholly within the last five years. We have ten medical men, of whom four are still students of the language, and

Our Missionary Responsibility

three hospitals and dispensaries, where last year several thousands of patients were seen and many outside calls given. We have thirty-one ministers, of whom seventeen are still students, with five churches, chapels, and members and adherents. We have seven men in educational work, five being students, with ten schools and four hundred scholars. Our press, the only one in all the three great provinces of the west, has four men, one being a student, and forty native compositors. Last year it printed twelve millions of pages, sending them far and wide among the eighty millions of Chinese. It is also printing for the aboriginal Miao, and soon will be printing for the Tibetans and tribesmen. It publishes in English a monthly magazine for the missionary body and a monthly in Chinese for native Christians.

The new attitude toward enlightenment has of late opened many additional avenues, and our Board has sent us out such aggressive agencies as a pharmacist to make a scientific study of the material of Chinese medicine, a builder, a dentist, an accountant, two nurses, and a teacher of missionaries' children, till now we have on the field a force of thirty-five married and six single men; thirty-nine ladies of the General Board and twelve of the W.M.S., a total of ninety-two. The great educational reform has opened our way for work as never before among the student classes through our college. Indeed, our whole

The great Educational reform gives us an unparalleled opportunity.

Our Share in China

work, if it is to be permanent and self-propagating, can but find its natural capstone in such an institution. Our medical work demands it if we are to raise up Christian Chinese physicians and workers. Our press work requires it if we are to have future editors, authors, and publishers. Our educational work urges it for teachers for our own and government schools. Our evangelistic enterprise makes it imperative if we are to have young men of vision, valor, virtue, who will be real leaders of men against the coming attacks of criticism, scepticism, atheism, and agnosticism.

**The Union
University.
A great
enterprise.**

For this great enterprise Christianity needs all her powers, recognizing which, four of the missionary societies of western China have unanimously decided to establish a Union Christian University. Sixty-five acres of land have been purchased just outside the south wall of the capital city. Each society will control some ten acres, upon which will be erected its own college building and dormitories, while a central plot will be reserved for hoped-for union buildings later. But for the present the concerted effort will be bestowed upon a system understood by all in Canada, and proved workable in Toronto, Winnipeg, and elsewhere, in which there will be no duplication, but united effort and uplift.

**Important
centres
chosen—
fourteen for
future work.**

Contemporaneously with the planting of these strong central institutions in the provincial capital, we have been reaching out into other strategic centres. In our own field of seven

Our Missionary Responsibility

millions, fourteen great cities have been chosen, ranging in population from half a million, as in the Salt Well section, to fifty thousand in more agricultural districts. In each of these, in keeping with the exigencies of the work, we have sought to plant a representative settlement. As far as possible the aim has been to place in each of these one medical, one educational, and two evangelistic workers. Thus each station, with the co-operation of a couple of ladies from the Woman's Missionary Society, forms a mission in itself to the surrounding district.

So far we have been able to enter seven of ^{Seven new stations opened.} these cities. But we have every ground for hope from the manifest influence here in the homeland, that ere long these, and more, within our wider responsibility, will be occupied. What they will mean is manifest. Not only will each centre be a complete colony for Christian influence in itself, but from these must come, in constantly increasing numbers, feeders for our central institutions, which in turn will, we trust, form fountain-heads, pouring forth a benediction of life-giving instruction and inspiration far afield through those various centres.

Would that one could adequately convey the ^{China's progress almost beyond comprehension.} conditions as they are in our part of China today, and the opportunities presented. Well might Liang Cheng, late Chinese Minister to the United States, declare: "I hesitate to refer to what is going on in China at this minute, because

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I realize that the world is not prepared to believe it. We have made more progress in the last two or three years than the western world thinks us capable of making in a century."

**Naval and
Military
activities.**

Naturally material changes came first. China had been repeatedly humiliated in war. Japan, her neighbor and former protégé, had become a great power, why not she? Naval and military activities began, which to-day are studding China's coast with ships or guardboats, and spreading standing armies, arsenals, and military colleges all over the provinces. In our province they have not only these, but also a great smokeless powder factory, and three men from the famous Krupp gunworks in Germany teaching them to make the latest ordnance.

**China's
natural
resources
and her
growing
commerce.**

Commerce and the developing of natura! resources have also had their impulse. Not only is Chinese shipping by steam and junk greatly growing, but expert metallurgists are mapping the land, mines for gold, copper, iron, coal, etc., are opening, factories are growing in the great ports, while with us in the west practically every county in the province has its industrial school, which wins these great Szechwan No-su tribes silk culture, soap, glass and furniture-making, spinning of wools, tanning of leather, manufacturing of matches, &c. A great provincial fair each year displays the progress of these several centres, encourages invention, and sets the pace

Our Missionary Responsibility

by displays of foreign cabs, roads, and railroads, for greater progress.

Time will not permit me to tell of the three ^{New forces in old China.} thousand miles of railroad to-day in operation in China, with many more great belt lines projected; of far-reaching reforms—anti-foot-binding, anti-opium, and pro-education; of police forces, waterworks, fire engines, mints, electric lighting, or of the new power of the press, with magazines, papers for women, and big dailies scattered far afield; and of literature, where rows of bookstores in our provincial capital have on sale works on the sciences, mathematics, agriculture, astronomy, social reforms, and philosophy of the West.

It would be interesting and inspiring also to review the changed attitude toward religion. ^{China is seeking the source of Truth.} Would it indeed not be more than passing strange that this ancient ethical people of the East should so seek out our source of progress in armaments, commerce, educational, governmental, social, and other reforms, and none should be found to ask more deeply as to the secret springs of our progress, those great spiritual visions and forces of the unseen? They are surely there to-day if we will but seek them. Such are the Viceroy Chang Chi Tung, with his "China's Only Hope"; Yuan Shi Kai, with his synopsis of Christianity for his schools; the reformers, as our own Judge Cheo of Chengtu, who with more than half a hundred wise pro-

Our Share in China

clamations, has all but revolutionized our provincial capital. Such also are growing numbers of that great subtle, thoughtful, student class, from which are coming our preachers, teachers and leaders. And such are many nameless ones not known beyond their own village borders, who, having sought truth through good deeds and ancient classics, come to find satisfaction at last in fulness through that Gospel which is "the power of God unto salvation to everyone that believeth."

**China's
challenge
to Canadian
Methodism
—14,000,000.
To-day is
the day of
opportunity.**

We have, then, thought together to little advantage if we do not concede that our West China field is wisely chosen and wide in influence; that our responsibility of fourteen millions of Chinese is a chance, a challenge, and a clarion call to service and sacrifice, and the spirit of the Christ in our Canadian Church such as we never had before; and that our plans of campaign in strong central institutions, with Christian settlements in smaller centres, have been sanely conceived and carried forward. We read to small profit the signs of the times if we have not seen that to-day is the day of opportunity and history. It is not too much to say that this is a decade of destiny for China, and through her for God's Spirit to sway civilization. China to-day is on the crest of the wave, waiting to be wafted into harbor or washed out to sea. Shall it be catastrophe or conquest? Falter to-day, and, though truth must ultimately triumph, we fetter the

Our Missionary Responsibility

future indefinitely. We "treasure up wrath against the day of wrath." We sow the wind to reap the whirlwind by and by.

"They enslave their children's children
Who make compromise with sin."

Enter in to-day, permeate the new spirit of progress and patriotism among the Chinese with the Spirit of the Master, and then together we and they will march in triumph toward that

"One far-off, divine event
To which the whole creation moves."

For "eye hath not seen nor ear heard, neither hath it entered into the heart of man to conceive the things which God hath prepared for them that love him, but God hath revealed them unto us by His Spirit."

Address of Rev. J. L. Stewart, B.A., of Chengtu, at the Methodist Section of the Canadian National Laymen's Missionary Congress, Toronto, March 31, 1909.

THE HILL TRIBES OF SZECHWAN

"In China to-day, if you try to find out what the conditions are in the interior, you must go to the missionary, to the men who have spent their lives in the interior, far beyond the point of safety if any rising takes place, and who have learned by association with the natives in their houses, by helping them on their feet—who have learned the secret of Chinese life. . . .

"Those frontier posts of civilization are so much more important than the mere numerical count of those who are converted, or those who yield allegiance to the foreign missions, seems to make them . . .

"Christianity and the spirit of Christianity is the only basis for the hope of modern civilization and the growth of popular self-government."—*President Taft.*

CHAPTER IX.

THE HILL TRIBES OF SZECHWAN.

"Jesus Christ, by His incarnation, made all men in all periods and in every land, His brothers, and all men brothers in Him."—*Haigh*.

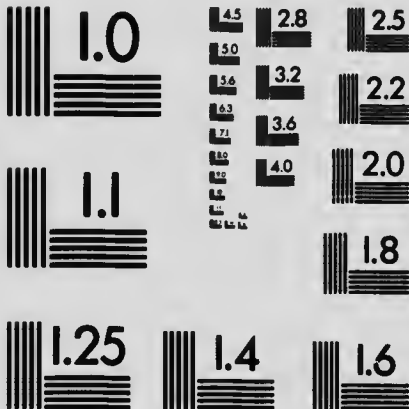
A committee consisting of the Revs. Dr. Ewan, J. Neave and J. L. Stewart was appointed by the Mission Council of 1906 to visit the semi-independent tribes in the north-west of Szechwan. Dr. Ewan was, unfortunately, prevented by illness from accompanying the party, but Messrs. Neave and Stewart undertook the work, and, leaving Chengtu on July 15th, 1907, penetrated a sufficient distance into the mountain fastnesses in which these fine people have their abode to form a very clear idea of the locality, the character of the people, and the prospects for mission work among them. The following is a condensation of the report of the journey given by Mr. Neave to the Council. After expressing regret that his own illness in the course of the journey had prevented Mr. Stewart and himself from accomplishing more than half the round they purposed travelling when they started, Mr. Neave says that the committee might certainly say that they had been instrumental in having

**Mr. Neave and
Mr. Stewart
visit the
hill tribes
of north-west
Szechwan.**



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Our Share in China

Mr. Fergusson, the British and Foreign Bible Society agent at Chengtu, make a journey the results of which undoubtedly contributed to and confirmed the conclusions at which they had arrived. Mr. Neave then proceeds:

The country
of the
Hill Tribes.

"The country is more or less mountainous, and in some parts exceedingly so. The road, as a rule, skirts the river pretty closely, and there seem to be rivers or torrents in most of the main valleys. Occasionally the road crosses a high pass, one of which we named the 'Corkscrew Mountain,' the ascent being so tortuous. The road we followed is called the 'Big Road,' and, although not deserving that name, was, as far as we went, quite passable for chairs; although we understood that for the country beyond horses are more suitable. These roads we found in pretty good repair most of 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. As to the extent of the country, it requires about forty days to make the round trip (*vide* map). That is to say, it is twenty stages from Chengtu to the farthest point, Hsutsing, on this road, keeping to the highroad throughout. And 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 from Chengtu to the most extreme point reached by Mr. Fergusson.

The Hill Tribes of Szechwan

"The people in this region are generally regarded as consisting of eighteen tribes, each under a Tu Si or chief. These chiefs, as far as your committee could learn, would seem to have at one time been directly responsible to the Tibetan authorities at Lhasa; and, although they are still more or less independent, there seems to be no doubt that China is gradually tightening her hold upon them. Besides these eighteen tribes, there are a number of what are known as Tuen Ping, or military settlements, many of whose people are half-castes, most of them speaking Chinese. We know of at least seven of these, with a population aggregating about 350,000. These Tuen or military posts are each under the jurisdiction of a Sheo-pin, or captain, who is directly responsible to the nearest Chinese district magistrate. There are also what are called the Chiang Ming, held by some to be the aboriginal inhabitants of the country, but our information is not quite clear on this point. Dr. Giles calls these an ancient tribe in Tangut, shepherd nomads of the Ouigour race, living from early times west of Szechwan and Kansuh. They seem to be all on the east side of the Sungpan River, and are under direct Chinese rule. As the result of many inquiries, we conclude that there are, roughly, about one and a half millions of people in the region of which we have spoken.

One and a half millions of these interesting people.

"We do not find these people on the main **The people are mostly farmers.**

Our Share in China

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 somewhat 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 hills and mountain-sides. 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, forms 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 Dsagulao 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 the ngailuh, or precipice donkey, fall a prey to the skilled marksman.

"We found that 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 Sz, which is, we strongly incline to believe,

**Chinese
and Tibetan
spoken.**



KING SOH AND HIS SON, A TU SI, OR CHIEF,
OF THE HILL TRIBES.

The Hill Tribes of Szechwan

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

"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 sect, called '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 two 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. 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.

The religion is Lamaism, a form of Buddhism.

Our Share in China

**The people
friendly.
Suggested
centres
for work.**

"We found the people almost invariably friendly and well-disposed towards us, and on that score no one place or locality perhaps is to be preferred before another. The main centres throughout this district of the tribes country are these: Wenchwan-hsien, Weichow, Lifanting, Dsagulao, Drukugi, Dampa, Hsuching, Tsunghwa, Romi-dranku, and Mungkung. We recommend that for the first station either Wenchwan or Weichow be chosen, preferably the former. Neither of these towns is more than four days' journey from Chentu, and the more distant can be reached in three days and a half. That is to say, they are no farther off than Kiating or Junghsien. Again, they are on the highroad to Sungpan, and from either of them one may journey in a circle which embraces Lifanting and Dsagulao, besides numbers of important villages. This tour may be made within a week, and would reach a large and important section of country, and embrace a population of something like one hundred thousand people. If another station should be thought of besides either one of the above-mentioned, we would suggest either Lifanting or Dsagulao, preferably the former. As the work developed and called for it, any one of the stations mentioned above as centres could be opened.

**Evangelistic,
Medical, and
Educational
work all
necessary.**

"As to the sort of work, or workers, required, we feel that, since there are no schools of any kind whatever outside the lamaseries, and since

The Hill Tribes of Szechwan

the only teachers and doctors are the lamas—their influence being very great on that account, though their knowledge of these matters is not of 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.

"I would like to close by citing a paragraph from a letter from Rev. Samuel Pollard, of the British United Methodist Mission, Yunnan, who is working among the tribes in that province. The letter was published in the *West China Missionary News*. It is as follows: 'I have heard with great joy that some missionaries are thinking of starting work among the Szechwan No-su (one of the terms for these western tribes). I have some friends among these people, who are magnificent specimens of humanity. The Society which wins these great Szechwan No-su tribes will gather a church of hardy, independent people. They are worthy of the best efforts of any society.'"*

An appreciation of these tribes by Rev. S. Pollard

* A full account of the trip to the western Hill Tribes, the visit to their Tu Si, "King Soh," and the lamasery at his giadze, is published in the March and December (1908) numbers of the "Missionary Bulletin."

**THE MISSIONARIES' CHALLENGE
TO THE HOME CHURCH**

*" Give of thy sons to bear the message glorious,
Give of thy wealth to speed them on their way,
Pour out thy soul for them in prayer victorious,
And all thou spendest Jesus will repay.*

*He comes again—O Zion, ere thou meet Him,
Make known to every heart His saving grace:
Let none whom He hath ransomed fail to greet
Him,
Through thy neglect unfit to see His face."*

CHAPTER X.

THE MISSIONARIES' CHALLENGE TO THE HOME CHURCH.

"The missionary idea—what is it but the Incarnation?
The missionary idea—what is it but the Atonement?
The missionary idea—what is it but the Ascension?
The missionary idea—what is it but the risen Lord,
seated upon His throne, expectant, till His enemies
shall have become His footstool, waiting until the
kingdoms of this world all become the Kingdom of
our Lord Jesus Christ."—*Bishop Hendrix.*

In these days of advance in all missionary thought, various branches of the Christian Church are asking themselves, "For how many millions of earth's unevangelized population are we definitely responsible?" Thus, the American Presbyterian Church holds itself responsible for the evangelizing of one hundred millions in its missionary territory, and the raising of five dollars per member to accomplish it. The Congregationalist Board of the United States, the American Board of Commissioners for Foreign Missions, holds itself responsible for the evangelizing of seventy-five millions and the raising of a sufficient sum per member to cover the necessary expense. And so with others.

**What the
Christian
church
is asking.**

Our Share in China

The question which the General Board asked the missionaries.

In line with this high-water mark of conviction of opportunity and duty, our own General Board of Missions sent out to its missionaries on the field in China the question, "What do you consider the distinct responsibility of the Canadian Methodist Church in West China?" grouping under that general head a number of specific questions necessary to a clear statement of facts and a full presentment of the whole case.

The reply of the missionaries.

At a Special Council convened for the purpose, the missionaries in West China formulated and sent home the following carefully considered and comprehensive answer. It embodies a programme worthy of our Church. God give us grace and faith to put it into fact and effort as promptly as we ought.

OUR PRESENT DISTRICT AND ITS POPULATION.

Our mission field in Szechwan.

The accompanying two maps show :

(1) Our present district as allotted by the Advisory Board, in which all present stations and out-stations are marked.

(2) The Provinces of Szechwan, Kweichow and Yunnan, and also a section of the Tribes Country, showing their relations to each other. This represents the territory towards which we believe our Church holds a distinct responsibility.

In reporting the population of our district, we are met by the difficulty of securing accurate statistics. An example of this is given by Dr. Arthur H. Smith, in his book, "Village Life in

The Missionaries' Challenge

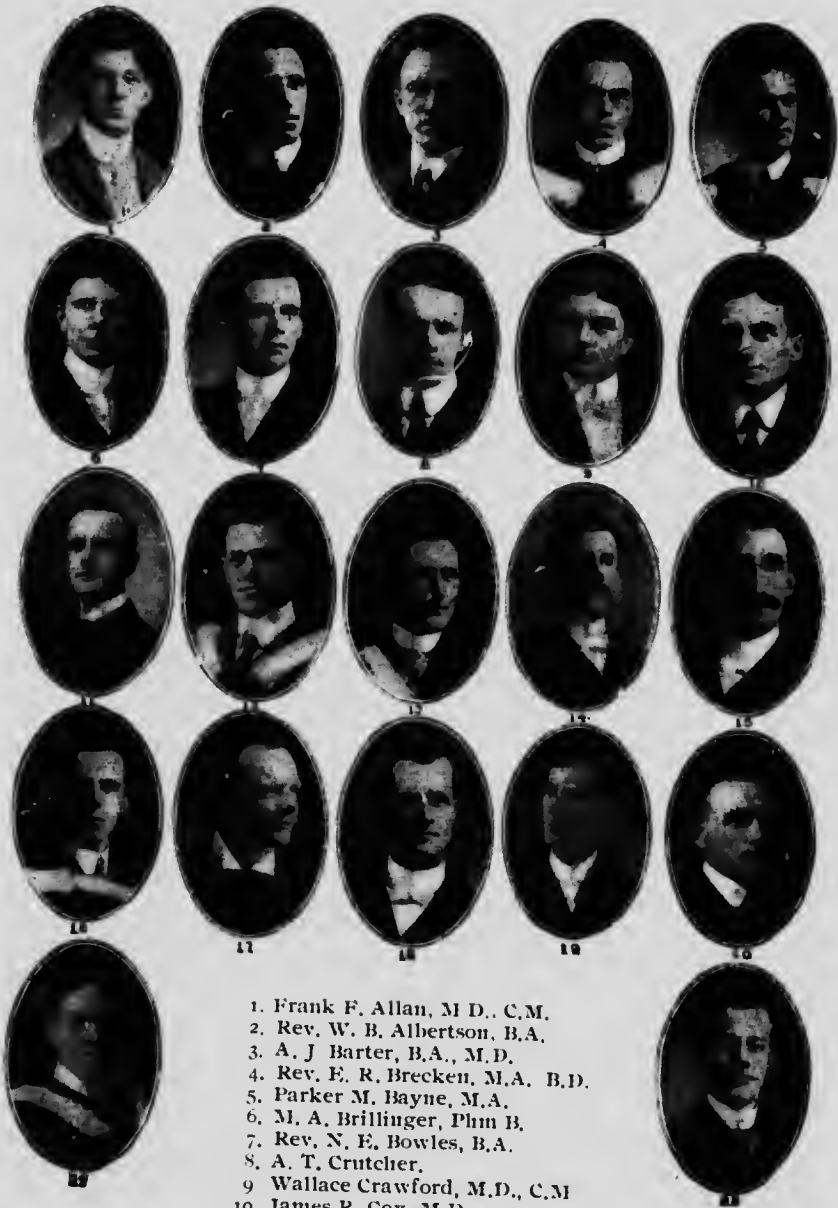
China," where he speaks of two districts in which attempts were made at a scientific calculation of the population. The first district was estimated at 431 to the square mile, while the second averaged as high as 2,129. When we remember also, as this authority claims, that Chinese estimates are almost worthless, it is only as approximations that the following estimates are submitted. In estimating the Chengtu plain and Northern District, our calculations are based on those of Colonel Manifold, who has made extensive surveys in these regions for the British Government. He estimated 1,700 people to the square mile. Our Northern District is, roughly, 30 by 30, or 900 square miles, in area. This, at 1,700 to the square mile, would give us a total for this district of 1,530,000. In regard to the Southern District, no scientific calculation could be made, but the figures of the missionaries best acquainted with it were taken, which gave, roughly, 800 people to the square mile. This, over an area of 4,000 square miles, reckoning the district to be about 80 miles long by 50 across, gives a population of 3,200,000. This estimate is based on native returns, on intimate knowledge of the density of the population, and on comparisons with districts where more accurate information is available. The population of the city of Chengtu has been variously estimated at 1,000,000, at 750,000, and a little over 300,000. The latter is the Chinese estimate. Consul-General

Our Share in China

Sir A. Hosie places the population of the city itself at 500,000. Including the two hsiens or counties of Chengtu and Hyayang, we estimate the population at 800,000. In calculating the population of the Salt Well section, we were without any scientific basis. The population of the city of Tzeliutsing itself, including its ramifications, is estimated by those who know it best at 700,000, while the whole Salt Well district is placed at 1,000,000. The total population in our present territory, as allotted by the Advisory Board, is thus:

Chengtu City, including two hsiens	800,000
Northern District	1,530,000
Southern District	3,200,000
Salt Well District	1,000,000
Luchow District	500,000
	<hr/>
	7,030,000

This gives us a total of 7,030,000. Some idea of the total population was also gathered from another standpoint. The official returns of the whole province give a population of 68,000,000. By finding the proportion which our district bears to the area of the whole province, and then taking the same proportion of the population—making allowance, however, for the fact that our district is one of the most populous in the whole province—we find that we have approximately the same result as that given above.



1. Frank F. Allan, M.D., C.M.
2. Rev. W. B. Albertson, B.A.
3. A. J. Barter, B.A., M.D.
4. Rev. F. R. Brecken, M.A., B.D.
5. Parker M. Bayne, M.A.
6. M. A. Brillinger, Phm B.
7. Rev. N. E. Bowles, B.A.
8. A. T. Crutcher.
9. Wallace Crawford, M.D., C.M
10. James R. Cox, M.D,

- | | |
|---------------------------------------|--------------------------------------|
| 11. Rev. C. R. Carscallen, B.A., B.D. | 17. Rev. Geo. E. Hartwell, B.A., B.D |
| 12. Rev. E. J. Carson, B.A. | 18. Rev. A. C. Hoffman, S.T.L. |
| 13. Rev. J. R. Earle, B.A. | 19. Rev. Arthur Hocken, B.A. |
| 14. Rev. James Endicott, B.A. | 20. Rev. H. H. Irish, B.A. |
| 15. Rev. R. B. Ewan, M.D. | 21. Rev. R. O. Jolliffe, B.A. |
| 16. W. D. Ferguson, M.D. | 22. Rev. C. J. P. Jolliffe, B.A. |

OUR MISSIONARIES IN WEST CHINA.

The Missionaries' Challenge

In making an estimate of the population of the chief cities outside of Chengtu, our calculations were based largely on the figures of the missionaries who know the places best. All cities and towns not specified below are included in the districts in which they are situated, as previously given. The following are the chief cities and towns throughout our whole district:

Chengtu	500,000
Tzeliutsing	700,000
Luchow	200,000
Kiating	60,000
Jenshow	12,000
Junghsien	30,000
Weiyuan	15,000
Sinfan	15,000
Pih sien	15,000
Tsungchinchow	30,000
Penhsien	15,000
Wengiang	12,000
Dzingyen	12,000

This responsibility is shared by four other Missions, viz.: the China Inland Mission, the Methodist Episcopal Mission, U. S. A., the American Baptist Missionary Union, and the Friends' Foreign Mission Association (Eng.), but mainly, if not altogether, in and around the great centres of Chengtu, Tzeliutsing, Luchow, and Kiating. The proportion which should be allowed

The chief cities of Szechwan.

Four other missionary societies share the responsibility with us.

Our Share in China

for these other Missions would probably not aggregate more than 1,030,000.

OUR FURTHER RESPONSIBILITY.

Our responsibility in the provinces of Kweichow and Yunnan.

With regard to the district outside that assigned by the Advisory Board where we feel we have a distinct responsibility, we have taken the figures commonly accepted with regard to the Provinces of Kweichow and Yunnan, viz.: 8,000,000 and 12,000,000 respectively. We do not forget, of course, that this responsibility is shared—in Kweichow, by one Mission already at work there, and in Yunnan, by two Missions already at work. Besides these two provinces there is the tribes country, with a population of 1,500,000.

Why an aggressive movement is demanded for the evangelization of these people.

An aggressive movement for the complete evangelization of the people is now incumbent upon us, because:

(a) The country, by contrast with former years, is not only open to us, but inviting us on all sides.

(b) At the present time there is a great desire for reform along educational lines, which makes the people, of the higher and middle classes more especially, turn to the foreigner for teaching.

(c) Our Church, along with three other churches, is taking steps to harmonize its educational policy for just such a forward movement.

(d) The educational system of the Chinese, which has trained them for centuries, makes it

The Missionaries' Challenge

possible for them to rapidly grasp at least a knowledge of the Gospel.

(*e*) The reform along political and commercial lines is driving the Chinese into closer contact with the foreigner than ever before.

(*f*) The anti-opium legislation of the Chinese Government at this time affords opportunities for helping all classes of the people, and thus gaining an influence over them which in many cases proves lasting.

(*g*) Along medical lines, the marked spirit of aloofness which characterized the people in former years is decidedly waning, and in some places has entirely disappeared.

(*h*) The market system of the Chinese towns and villages, gathering people in crowds from the surrounding districts every second or third day, affords an opportunity of reaching a great many by preaching and the distribution of literature.

(*i*) The phenomenal demand for literature of a Christian nature at the present time constitutes a condition exceptionally favorable to our work.

(*j*) A few years ago it was difficult to get women to come into the Church; they are now coming with their husbands and children for Christian teaching.

(*k*) The breaking down at the present time of the ancient custom of footbinding will prove an undoubted help in women's work.

(*l*) There are an increasing number of native workers at the disposal of the Church.

Our Share in China

Such being the conditions in our field, we believe that now is assuredly the time to make a far-reaching and aggressive movement for the complete evangelization of the people—though not prepared to commit ourselves to the assertion that this is possible within this generation.

PLANS FOR COMPLETE EVANGELIZATION.

A look at the field from two standpoints.

As to plans for the complete evangelization of our missionary territory, the fact that we have a defined extent of territory assigned by the Advisory Board which it is our peculiarly distinct responsibility to evangelize, and the additional fact that there is a large contiguous territory in great need of our help, and in which we have a real responsibility, leads us to make recommendations from two standpoints: (a) The narrower one, having in view only the territory already assigned to us by the Advisory Board. (b) The larger one, having in view what seems to us natural development into needy territory beyond this limited region.

The plan for the evangelization of the territory assigned by the West China Board.

(a) From the narrower standpoint we recommend that our work be carried on under four different departments, viz.: Evangelistic, Medical, Educational, and Publishing, and that we endeavor to create and man with foreign missionaries ten strong centres in the following cities: Chengtu, Kiating, Junghsien, Jenshow, Tzeliu-tsing, Penhsien, Luchow, Dzingyen, Tsungchinchow (or Gwanhsien), and Pih sien. In Chengtu we propose to continue the development of the

The Missionaries' Challenge

press work, and maintain a publishing house sufficiently equipped to furnish all the Christian literature to be used by all the societies working in West China. To carry on this work properly we estimate that three men will be required in the press, and three men connected with the publishing house doing literary work, such as translating Western standard works, or producing original works in Chinese adapted to our needs. For evangelistic, educational, and medical work we propose in the ten strong centres above mentioned to have at least four men regularly stationed, as follows: Two evangelistic missionaries to look after the work in and around each of the centres. One educational missionary in charge of a primary and middle school in each of the centres, and superintendent of schools in out-stations. One medical man in each centre, to be the missionaries' doctor, and to have a hospital equipment for his Chinese work, and with him in each hospital one foreign nurse. In addition to this, in the two large centres of Chengtu and Tzeliutsing, we plan to have large hospitals of equal proportions and equipment. In these larger hospitals we recommend the stationing of an additional doctor and an additional trained nurse, making two doctors and two nurses for each of these centres. In Chengtu there should also be a trained pharmacist, to manufacture and compound drugs. In the educational department we plan to co-operate in the Union University Scheme, in which several

Our Share in China

other missionary societies have expressed their willingness to join. In this work there will be at least two men required for the Arts College work, three for the Medical College, and four for the Theological College. In the evangelistic department we further recommend that in each of the two large centres of Chengtu and Tzeliutsing, an additional missionary be stationed, each to have a separate church. As this extension of our work will require a number of new buildings and a largely increased amount of bookkeeping, we earnestly hope to have one man to give his time to building and one to the work of an accountant.

The Educational work.

We recommend that in Chengtu in our higher educational work we co-operate with the Methodist Episcopal Mission (M. E. M.), the American Baptist Missionary Union, the Friends' Foreign Missionary Association, and other societies that may later decide to come into the federation scheme briefly outlined below. In education, we are already in the Educational Union, an organization comprising the whole missionary force of West China. This union provides a common grading, course of study, and examination system, for Junior Primary, Senior Primary, and Middle, or High School. Each Mission is responsible for founding, conducting, and financing its own school, college and university work. We in co-operation with these, have purchased some forty acres of land for a site outside the city of Chengtu. This union for higher education would

The Missionaries' Challenge

embrace at first a general arts education for evangelists, teachers, medical men and others. In federation would be the theological, medical and normal schools. Co-operation in the last has not yet been definitely discussed, but with the movement towards church union throughout China a large measure of reciprocity will, doubtless, be possible. A further development is also promised by certain universities at home who have favored co-operation by suggesting the founding of chairs for engineering, practical science and other aims. Definite co-operation is aimed at between the middle or high schools of the American Baptist Missionary Union and our own Mission at Kiating.

The estimated number of workers needed is **The force needed on the field.**
as follows:

	Foreign	Native
Evangelistic	22	110 (a)
Educational	19	100 (b)
Medical Men	12	26 (c)
Nurses	12	
Other classes, Accountant...	1	
Builder	1	
Pharmacist...	1	
Pub. House...	6	
Women teachers for missionaries' children ...	2	
	76	236

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(a) Five natives in the employ of the foreign evangelists.

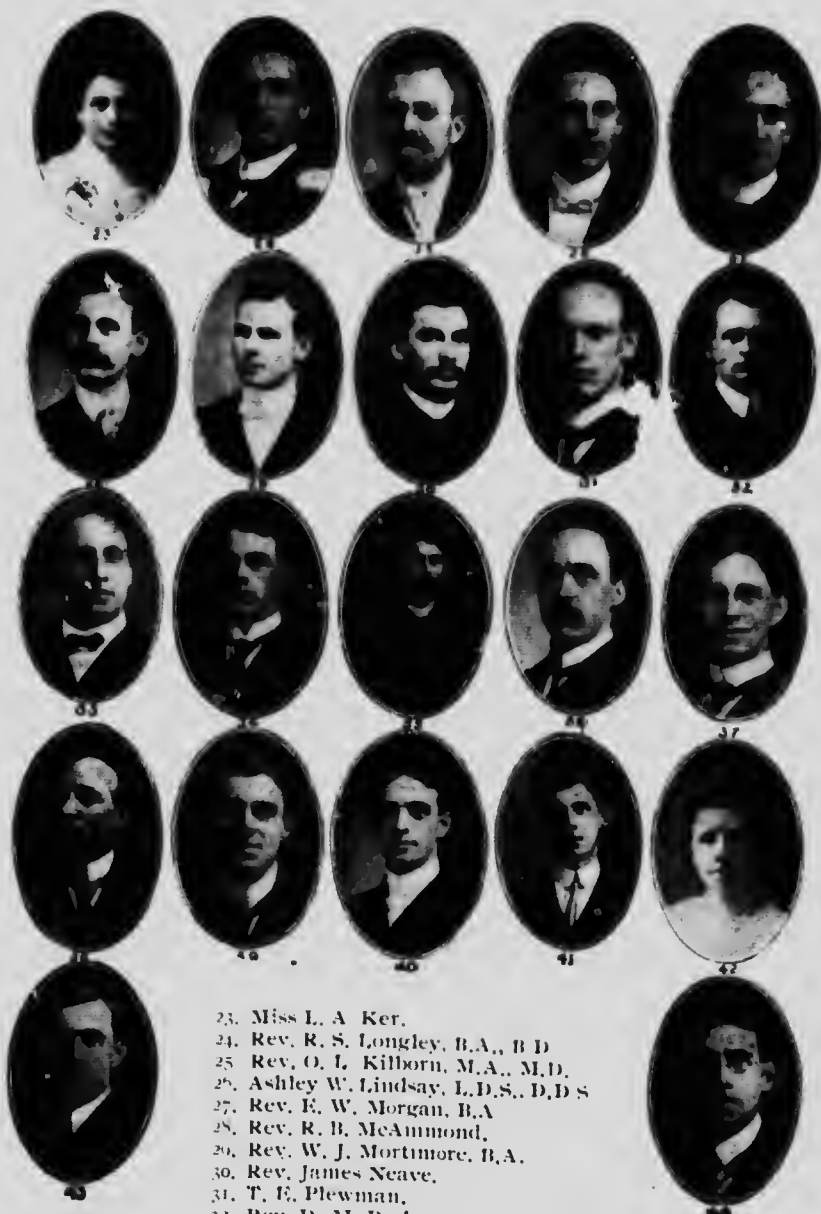
(b) Three natives in each of the ten centres, and an average of seven schools in the out-stations about each centre, each school having one native teacher, a total of one hundred native agents.

(c) Five assistants in Chengtu, five in Tzeliu-tsing, and two in each of the other eight centres. To provide for furlough, an additional fifteen men and three women (nurses) will be needed to keep the field properly manned. This makes a grand total of 77 men and 15 women.

We reiterate our request to the Mission Board, asking them to build in Chengtu a school for foreign children, and to send two women teachers to teach therein.

A call for missionaries.

At present we have but few native workers, because of the lack of means heretofore for training them. Now, with the educational work under way, we have hope of developing men and gradually raising up a force sufficient for this work. We are convinced, however, that to produce such a working force a long series of years will be required. About 15 workers a year will be needed till the number of 77 is reached. Four nurses are needed now ; others will be needed as soon as the hospitals are in operation.



23. Miss L. A. Ker.
 24. Rev. R. S. Longley, B.A., B.D.
 25. Rev. O. I. Kilborn, M.A., M.D.
 26. Ashley W. Lindsay, L.D.S., D.D.S.
 27. Rev. E. W. Morgan, B.A.
 28. Rev. R. B. McAmmond,
 29. Rev. W. J. Mortimore, B.A.
 30. Rev. James Neave,
 31. T. E. Plewman,
 32. Rev. D. M. Perley.

33. Rev. A. P. Quirnbach,
 34. Harold D. Robertson, B.A.
 35. Rev. W. E. Smith, M.D.
 36. Rev. C. W. Service, B.A., M.D.
 37. Rev. J. L. Stewart, B.A., B.D.
 38. W. J. Sheridan, M.D., C.M.
 39. Rev. Geo. W. Sparling, B.A., B.D.
 40. Rev. W. E. Sibley,
 41. Rev. Walter Small,
 42. Miss M. E. Switzer,
 43. S. P. Westaway
 44. Rev. E. W. Wallace, B.A., B.D.

OUR MISSIONARIES IN WEST CHINA.

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(a) Missionary workers (men only):	
Evangelistic	5
Medical	3
Educational	3
Press	2
Students	9
	—
	22
 (b) Native workers:	
Educational	10
Evangelistic, Book-sellers, and Bible- women	32
	—
	42

From the larger standpoint we recommend:

That in the next five years we try to man the ten centres in the territory already allotted to us, and at the same time enter the following places:

(1) Lungchang, Yuinchang, Meichow (or Penshan), four in each place, as in the above centres. (2) Among the tribesmen; work to be begun by sending three men there. (3) The two Provinces of Kweichow and Yunnan; work to be begun by sending nine men to open first stations. To keep this staff at its full working capacity would require an additional six men to provide for furloughs. Thus would be required a total missionary staff of 107 men and 16 women nurses.

For the above-mentioned region, 107 men and

Our Share in China

16 women. For districts outside, in which we still have a responsibility, the number would be proportionate to the amount of territory we would find to work among the tribesmen, and in Kweichow and Yunnan.

The number of native workers needed will be between four and five times as many as the foreign workers.

The number of men needed among the tribesmen, and in Kweichow and Yunnan, will depend upon the expansion of the work in these fields; but probably there will be need of a very large number.

ESTIMATED INCREASE OF EXPENSES.

Financial.

The approximate annual increase of expenses for the necessary increase of force is thus estimated:

Average increase per man per year, for five years:

Salary, \$600 a year, for five years.....	\$4,000
Children's allowance, estimate for 5 years	300
Furniture allowance	300
Travel to the field.....	900

Total for five years.....\$5,500

Average per man per year, \$1,100.

As the increase of force has been estimated at 14 men yearly, therefore $14 \times \$1,100 = \$15,400$, yearly increase for salaries.

The Missionaries' Challenge

For the next twenty-five years we have considered, in addition, the rise in salary according to length of service, travelling expenses to and from the field, and furlough salary, and make the estimate of \$1,500 per year per man.

We estimate that for the seventy men necessary to properly man our present sphere of responsibility, the following correlated equipment, etc., will be required: ^{Mission buildings necessary.}

- 55 houses, *i.e.*, 11 for each fourteen men, yearly for five years.
- 8 churches, *i.e.*, one at each of eight central stations.
- 8 hospitals, *i.e.*, one at each of eight central stations.
- 10 schools, *i.e.*, one at each of ten central stations.
- 1 school for foreign children in Chengtu.
- 12 foreign nurses for hospitals.
- 82 native teachers.
- 100 native evangelists.

In addition to these, must be estimated grants for:

- (1) Literature and itinerating expenses.
- (2) Rents and deposits, or purchase of chapels in out-stations.
- (3) Annual upkeep of various institutions.

In making these estimates we have first taken

Our Share in China

an average institution, or other expenditure, and from these found the sum total, as follows:

Houses.

1. Houses:

Estimated cost of site.....	\$800
Estimated cost of comp. wall.....	500
Estimated cost of house itself.....	2,500

Total for each house.....\$3,800

Estimating 11 houses for 14 men yearly, we get 11 at \$3,800=\$41,800 yearly. Or, for 55 houses in five years, a grand total of \$209,000.

Churches.

2. Churches:

Estimated site	\$500
Compound wall	400
Building	2,000
Furniture, organ, etc.....	300

Total for each church.....\$3,200

Estimating eight churches in five years, 8 at \$3,200=\$25,600. Or, for each year of the five years \$5,120.

Hospitals.

3. Hospitals:

Estimated site	\$1,500
Compound wall	1,000
Building	6,000
Drugs, instruments and furnishings..	1,500

Total for each average hospital...\$10,000

The Missionaries' Challenge

Estimating 7 average hospitals and one large hospital in five years:

7 at \$10,000 = \$70,000

1 at \$25,000 = 25,000

Total for 8 hospitals in five years. \$95,000

4. Schools:

	Schools.
Estimated site	\$1,000
Compound wall	300
Building	3,000
Furnishings	500

Total for one school.....\$4,800

Estimating 10 schools in five years: 10 at \$4,800 = \$48,000. Or, an average increase for each one of the five years of \$9,600.

5. Salaries of nurses:

	Salaries of nurses.
1908, 2 nurses at \$500.....	\$1,000
1909, 4 nurses at \$500.....	2,000
1910, 6 nurses at \$500.....	3,000
1911, 9 nurses at \$500.....	4,500
1912, 12 nurses at \$500.....	6,000

Total\$16,500

Travel to the field, 12 at 400 = 4,800

Furniture, 12 at 100 = 1,200

Total for five years.....\$22,500

Or an average for each one of the five years of \$4,500.

Our Share in China

**Expense
of Chinese
teachers.**

6. Chinese teachers for students of the language, missionaries and nurses:

1908, 16 teachers at \$60=	\$960
1909, 32 teachers at \$60=	1,920
1910, 48 teachers at \$60=	2,880
1911, 65 teachers at \$60=	3,900
1912, 82 teachers at \$60=	4,920

Total for the five years.....\$14,580
Or an average for each of the five years of
\$2,916.

**Literature
and
itinerating.**

7. Literature and itinerating:

1908, estimated no increase	
1909, estimated no increase	
1910	\$200
1911	400
1912	600

For the five years.....\$1,200
Or an average for each of the five years of
\$240.

**Expense
of street
chapels.**

8. Rent of or deposit on street chapels in out-stations:

1908, estimated no increase.	
1909, estimated no increase.	
1910, 6 additional men at work	\$250
1911, 12 additional men at work	300
1912, 18 additional men at work	350

For five years\$900
Or an average for each year of \$180.

The Missionaries' Challenge

9. School for foreign children in Chengtu: School for
foreign
children.

Estimated site	\$1,000
Compound walls	300
Building	3,000
Furnishings	700
	\$5,000

Or an average increase for each one of the five years of \$1,000. It is estimated that this school should provide accommodation for from 30 to 40 pupils, and that fees from children of our own and other missionaries will meet the whole expenditure for upkeep, including teachers' salaries.

10. Native evangelists: Salaries
of native
evangelists

1908, increase of 20 men at \$50=	\$1,000
1909, increase of 40 men at \$50=	2,000
1910, increase of 60 men at \$50=	3,000
1911, increase of 80 men at \$50=	4,000
1912, increase of 100 men at \$50=	5,000
Increase for five years	\$15,000

Or an average of \$3,000 for each one of the five years.

Our Share in China

**Cost of
up-keep
of Mission
property.**

II. Expenditure for upkeep of various institutions:

(a) House:

Repairs on building	\$15
Repairs on comp. wall	10
Insurance	12
Gateman	23

Annual upkeep \$60

For 1908, 11 houses at \$60= \$660

For 1909, 22 houses at \$60= 1,320

For 1910, 33 houses at \$60= 1,980

For 1911, 44 houses at \$60= 2,640

For 1912, 55 houses at \$60= 3,300

Total for five years= \$9,900

(b) Church:

Repairs on building	\$10
Repairs on wall	10
Insurance	10
Caretaker	15

Annual upkeep \$45

For 1908, 1 church at \$45= \$45

For 1909, 2 churches at \$45= 90

For 1910, 4 churches at \$45= 180

For 1911, 6 churches at \$45= 270

For 1912, 8 churches at \$45= 360

Total for five years= \$945

The Missionaries' Challenge

(c) Hospital:

Repairs on building	\$50
Repairs on wall	20
Insurance	50
Gateman	20
Working expenses	1,060
	<hr/>
Annual upkeep	\$1,200

For 1908, 1 hospital at \$1,200=	\$1,200
For 1909, 2 hospitals at \$1,200=	2,400
For 1910, 4 hospitals at \$1,200=	4,800
For 1911, 6 hospitals at \$1,200=	7,200
For 1912, 8 hospitals at \$1,200=	9,600
	<hr/>

Total for five years= \$25,200

(d) Schools:

Average expenditure above receipts, \$200.	
For 1908, 2 schools at \$200=	\$400
For 1909, 4 schools at \$200=	800
For 1910, 6 schools at \$200=	1,200
For 1911, 8 schools at \$200=	1,600
For 1912, 10 schools at \$200=	2,000
	<hr/>
Total for five years=	\$6,000

Our Share in China

(e) Hart Memorial College, Chengtu:

6 native teachers at \$20 per month	= \$1,200
Coolies and gateman (10 mos.)	60
Educational Fund	500
Repairs	100
Insurance	75
Incidentals	65
	\$2,000
Less estimated receipts	1,000
	\$1,000

Total expenditure for five years—

$$\$1,000 \times 5 = \$5,000$$

Total expenditure, therefore, for upkeep of various institutions for five years as follows:

Houses	\$9,900
Churches	945
Hospitals	25,200
Schools	6,000
College	5,000
	\$47,045

Or an average for upkeep for each of the five years of \$9,409.

The Missionaries' Challenge

We, therefore, estimate the total increase of expenditure for the next five years as follows: A call for money. "We can do it and we will."

55 Houses at \$3,800=	\$209,000
8 Churches at \$3,200=	25,600
7 Hospitals at \$10,000=	70,000
1 Hospital at \$25,000	25,000
10 Schools at \$4,800=	48,000
1 School for foreign children	5,000
12 Nurses, foreign	22,500
82 Chinese teachers of language	14,580
100 Native evangelists	15,000
Literature and itinerating	1,200
Rents and deposits, chapels	900
Expenditure for upkeep	47,045
	\$483,825

Or an average for each one of these five years of \$96,765.

The approximate total expenditure required for each of the next five years, if such a force were sent, is ascertained readily by adding to the sum total of expenses given the sum necessitated by increase of force, and averaging for each year. To this is added the estimate for West China for 1907-8.

Our Share in China

Some figures worth considering - A personal appeal. Total increase of expenditure for equipment for the next five years . . . \$483,825

Total increase for force for the next five years:

For 1908, 14 men, as estimated above = \$15,400

For 1909, 28 men, as estimated above = 30,800

For 1910, 42 men, as estimated above = 46,200

For 1911, 56 men, as estimated above = 61,600

For 1912, 70 men, as estimated above = 77,000

Total expenditure for force and equipment for the next five years = \$714,825

To this should be added cost of Chengtu Hospital = 25,000

Grand total for five years = \$739,825

Or an annual increase of expenditure over present expenditure of \$147,965 for each of the next five years.

To this should still be added the present approximate annual appropriation to the West China Mission, say, \$40,000, making a grand total of \$187,965 required each year for the next five years.

How to accommodate the increased force of workers. In view of the evident impossibility of carrying on building operations in West China with the speed demanded by the above scheme, the following brief estimates show how the demands of such an increased force within the next five years would be temporarily met:



1



2



3



4



5



6



7



8



9

1. Rev. D. S. Kern, B.A. 2. Miss Muriel B. Wood 3. Rev. R. E. S. Taylor
4. J. E. Thompson, D.D.S. 5. Miss B. G. McNaughton, 6. Rev. G. G. Harris, B.A.
7. E. C. Wilford, M.D. 8. Rev. J. W. A. Henderson 9. Rev. A. J. Elson, B.A., B.D.

MISSIONARIES UNDER APPOINTMENT TO WEST CHINA.

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Estimated annual expenditure for rental of native buildings and repairs:

- | | |
|---|-------|
| (1) One house, <i>i.e.</i> , accommodation for one family | \$100 |
| Repairs first year | 100 |
| Repairs for succeeding year or two (annually) | 50 |
| (2) One church, rental per year | 50 |
| Repairs first year | 100 |
| Repairs annually for succeeding year or two | 50 |
| (3) One hospital, rental per year | 150 |
| Repairs first year | 150 |
| Furnishings | 250 |
| Drugs and instruments, first year | 750 |
| (4) One school, rental per year | 100 |
| Repairs and furnishings, first year | 150 |

2

**THE WORK OF THE WOMAN'S
MISSIONARY SOCIETY IN
WEST CHINA**

"In the East, the development of the individual is not taken into consideration: the maintenance of the family as a unit is alone of importance. Therefore, the son remains under the parental roof, and continues under his father's authority, while his bride becomes a minor subordinate, whose relations with her former home have been severed, and whose duty it is now to serve the parents of her husband. Even her selection, which we regard as a sacred and inalienable right of the individual, subject to the woman's free decision, is in China purely a concern of the family. The parents arrange for the marriage through the medium of a professional match-maker, sometimes when the young people concerned are mere infants, and a man usually sees the face of his wife for the first time after the wedding ceremony has been performed."—*Dr. Arthur H. Smith.*

CHAPTER XI.

THE WORK OF THE WOMAN'S MISSIONARY SOCIETY IN WEST CHINA.

"The lotus . . . roots itself in rotten mud, thrusts up the spears of its leaves and blossoms through the foul and stagnant water, and lifts its spotless petals over all, holding them up, pure, stainless and fragrant, in the face of a burning and pitiless sun. So it is with the Christian life in China. Its existence there is a continuous miracle of life—of life more abundant."—*Dr. Gibson.*

The Woman's Missionary Society sent its first missionary to China in 1892, but work was not commenced till 1893. The present staff numbers twelve, with eight under appointment.

CHENGTU.

Educational.—Except for the interruptions Educational work begun, 1893. occasioned by the riots of 1895 and 1900, educational effort has been prominent from the beginning. The aim of the missionaries is to develop character and to train Christian Chinese teachers, and thus duplicate their influence and efforts many times. At first native buildings were used, but in 1906-07, a large three-storey brick building was erected for the boarding school, also a separate dining hall and gymnasium.

Our Share in China

**The boarding
and day
schools.**

All who enter the school must unbind their feet. Half of the time is devoted to Christian teaching, Catechism, Sunday School Lessons, and Life of Christ. This year the enrolment reached seventy, high-water mark. Two day schools reach fifty girls.

Gymnasium.—This building is the first of its kind in West China. The children have always taken great pleasure in their calisthenics, but the new gymnasium, with its proper floor for marching, running, and gymnastic exercises, has given new vigor and interest to their school life. It also makes possible large entertainments at special seasons. At the opening exercises one of the girl speakers dwelt on the common opinion that girls are of no use, they can do nothing for their country. "We'll show them that we can, and will," was her emphatic declaration.

The scholastic, domestic, and physical training given in the schools is invaluable, not only to the girls themselves, but to the Church and nation.

**The
Jennie Ford
Orphanage.**

Orphanage.—The Jennie Ford Home is in the same compound with the boarding school and hospital, and shelters seventeen orphans. The children attend school and are trained in domestic arts. The eldest girl, who has been the mother and sister of the Home, has lately married one of the evangelists; and school girls have also married native pastors, so this department is far-reaching in its influence.

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REV. G. J. BOND AND CHILDREN OF THE JENNIE FORD
ORPHANAGE, CHENGTU.

The Work of W. M. S. in West China

Evangelistic.—"The root of China's redemption must be in her home life," and that can only be reached by the lady evangelist or medical worker. They only may enter that inner sanctuary. Lately we noticed with sadness that while fifty-six men and boys were baptized there was not one woman. We cannot hope for Christian homes if the women, especially the mothers, who are so ignorant, are not given individual teaching. Constant visitation with numerous Bible classes brings good results. An average of fourteen, chiefly wives of evangelists, attend the daily class in the church. Two Bible-women assist, also senior pupils to some extent.

A plea for the mothers.

Medical.—Although there had been some personal attention to occasional patients by our lady physician, yet the dispensary was not open till November 23rd, 1896. That year witnessed the purchase of our property in Chengtu, which has since been enlarged to three and a half acres. By 1897 the native buildings had been repaired and transformed so as to serve for a hospital for women and children, and though inadequate, is still used for that purpose. Now, a new Hospital and Training School for nurses has been authorized at a cost of \$30,000. This Hospital and Training School will bring a new day of hope and blessing to the seven hundred and fifty thousand women of Chengtu and vicinity.

The Medical work. A new hospital and training school to cost \$30,000.

Dr. Florence O'Donnell writes: "To our Hospital comes the little slave girl, sometimes almost

Some of the patients.

Our Share in China

murdered by ill-treatment and neglect; the childless wife who, with tears in her eyes, begs us to help her, as her husband is about to discard her; the thirteen-year-old daughter-in-law, whose mother-in-law has beaten her eye out; the weak and puny child whose poor little inflamed and suppurating feet testify to the cruel practice of footbinding; the young woman in her teens whose hollow cheeks and sunken eyes tell us that consumption has claimed her; the thin, emaciated wreck in the bondage of opium; and in the midst of it all the call comes to go out at once to an opium suicide.

**Wang Nean
Jean.**

"I would like to tell you the story of Wang Nean Jean. If you saw her you would say, 'What bright, sparkling eyes and what pink cheeks!' But if you look at her closely, you will notice that she walks with a slight limp. Why? Because tuberculosis at one time held her in its terrible grip and threatened soon to claim her as a victim. She was in the hospital for a year and a half, and during her stay there bone was removed from her knee. A hand was also so diseased that one of the bones had to be removed entirely. While with us she learned to love Jesus, and, having been taught to read the Bible, she soon began to teach others. She became one of the brightest scholars in our school, and is now a nurse in training in our Chengtu Hospital.



OUR W. M. S. EDUCATIONAL WORK.

1. School at Jenshow.
2. School at Chengtn.

The Work of W. M. S. in West China

"In the Hospital and Dispensary one year 7,235 patients were received. A gospel talk always precedes the seeing of patients. The in-patients, with very few exceptions, are eager to listen and to learn the truth, and the majority give evidence, before leaving, of their sincere belief in God and in the Saviour. During a visit to Sinfan, one of the out-stations, the physician saw 200 patients. During the seven days Miss Brooks and a Bible-woman held women's meetings for singing and prayer and Gospel teaching."

The medical missionary has a great opportunity to preach the Gospel.

Six women physicians have been sent to this field. Four have since been married, three of them to members of the General Board. At present the Woman's Missionary Society is represented in the medical department by two physicians and two nurses.

KIATING.

Work in Kiating began in 1902, our ladies living in one of the vacant houses belonging to the General Board. In 1904 a property was bought and the Boarding School opened. In 1907-08 a Home for our missionaries was erected, and the old building was left for the school entirely. There are twenty-five pupils, nearly all of whom are Christians.

JENSHOW.

In 1906 land was bought and a Boarding School was established having twenty-four pupils. A Home is now being built for our missionaries.

An appeal for West China.

Our Share in China

It is the purpose of the Woman's Missionary Society to open schools and evangelistic work in every centre where our General Board leads the way, and to this end it hopes to send to China ten workers each year for the next four years. It, therefore, most earnestly appeals to the Church at large for a share in its increasing missionary givings, so that it may keep step with all other Forward Movements.

The foregoing chapter was written for this book by Mrs. E. S. Strachan.

THE PROVINCE OF KWEICHOW.

"The strength of any co-partnership is to be measured by the resources of the strongest partner. As we are 'workers together with Christ,' we have the privilege under given conditions of drawing upon Him for whatever supplies are needed in the prosecution of our great task."—*Bishop E. E. Hoss.*

"Eternal life is only the beginning. Eternal life must sell and give to the poor, and follow Christ in all lands, up new Calvaries, 'with the Cross that turns not back.'"—*Bishop William F. McDowell.*

"There is no doubt as to the ultimate outcome. The kingdoms of this world shall become the kingdoms of our Lord and of His Christ."—*Rev. Frank D. Game-well, Ph.D.*

"Heal the bodily ailments of the heathen in the name of Christ, and you are sure, at least, that He will love you and bless you, and all that you say will have a meaning and a power not conveyed by other lips."—*Dr. G. E. Post.*

"The whole Christian world to-day, especially the great mission fields, needs men and women who are willing and ready to spend and be spent in making Christ known to individuals."—*Bishop Thoburn.*

CHAPTER XII.

THE PROVINCE OF KWEICHOW.*

"Nobody among us has yet been hurt by what he has given in time or money for the spread of the Kingdom. Where is the man that has worn an old coat or gone hungry for a single day in order that some poor soul might be blessed with the light of Gospel truth?"—
Bishop E. E. Hoss.

I LEFT Chengtu at dawn of July 2nd, 1908, and reached Chengtu again on September 8, having been absent from my station for 69 days. Three days were spent in attendance at the Convention for Chinese Workers at Kiating the first week in July. Otherwise the whole time was spent in travel, with the briefest possible stops at various points *en route*. From Chengtu to Chungking the journey was made pleasant by the cheerful company of Mr. Bond. But at that point we separated. He proceeded down river, while I left by chair for Kweichow. We reached Chungking on Saturday, July 11th, and on Monday I began my journey directly south.

July 15th I reached the city of Chi Giang Hsien, a busy place on a small river which flows

* Report of Rev. Dr. O. L. Kilborn to the West China Mission Council, 1909.

Our Share in China

into the Yangtse about 40 *li* above Chungking. Boats come up to this point in three to five days, and go down in high water in a day or a little over.

Sung Kan.

On Saturday, July 18th, I reached the town of Sung Kan, located on the same little river mentioned above. Boats come to this point, after two portages past rapids, and bring in salt and all kinds of goods from Chungking. It was in the early morning of this day, July 18th, that I crossed the boundary and entered the province of Kweichow. There were many ups and downs in the road to this point. From Chungking, which is about 1,000 feet above the sea, my aneroid showed on the 16th a height of 1,850 feet; then 30 minutes later we had descended to 970 feet; again a little later we had risen to 2,300 feet; and at the village where I stayed that night it was exactly 1,000 feet above the sea. The sun was hot, well above the eighties, or up to 90, even in the evening. I had passed through several heavy downpours of rain, but without being any the worse.

A long *li*.

Another thing I noticed was that in approaching the Kweichow border, the *li* showed marked evidence of lengthening—the stage of 65 *li* one day I estimated as the equivalent of at least 80 or 90 *li* in many other parts of Szechwan. Early in the morning of the 18th we began the ascent of a long incline, reaching presently 3,090 feet. Similarly the last 20 *li* before arrival at Sung

The Province of Kweichow

Kan was almost continuously down hill. The way led over a well-paved road, winding through a wild, rugged canon, and presenting picturesque views of mountain, gorge, and stream. In two or three places the road had been recently almost completely washed away, making it exceedingly difficult for the coolie to squeeze past with loads and empty chair. At Sung Kan the aneroid registered 1,270 feet.

On July 20th the increasing length of the *li* was evident in that I took from 5 a.m. to 5 p.m. to do the 70 *li* of that stage. During the day there was a succession of low ranges to be crossed, the aneroid showing at different times 1,000, 1,600, 1,800 and 2,600 feet, coming to rest at night at 1,630 feet.

In order to reach the city of Tungdzhsien on **Tungdzhsien** July 21st we had to make a long ascent of about 30 *li* in the forenoon, reaching a point 4,300 feet above the sea, and this climb marked a fairly permanent elevation, leading to the still higher tablelands of central Kweichow. Tungdzhsien is a small city eight stages from Chungking, apparently doing a good share of business, though all traffic is necessarily overland—no water communication whatever. The Roman Catholics are numerous here; I had conversations with some of the Chinese Christians.

July 22 and 23 the way led constantly along a narrow plateau, bordered by low ranges of hills; in places it closed down to a gorge, again widen-

Our Share in China

ing out beyond into a plain large enough to contain the prefectural city of Tsun-nyi.

**C. I. M. at
Tsun-nyi-fu.**

At Tsun-nyi-fu, on July 23rd, I was warmly welcomed by Mr. Portway, the solitary C. I. M. missionary in charge. Mr. and Mrs. Windsor, who are ordinarily stationed here, were absent visiting their children at the C. I. M. school in Chefoo. I spent the three days, Friday, Saturday and Sunday, with Mr. Portway. This city is reckoned to be the third city in the province, for population—variously estimated at 35,000 to 70,000—and for trade. The C. I. M. have had a rented compound here, and have carried on work for five or six years. They have a baptized membership of 20 people, and have only two out-stations. Mr. Windsor has itinerated faithfully through large portions of the surrounding country, but has, apparently, organized but very little work apart from this in the city.

Kweiyang.

After four days' rather hard travel I reached the capital of the province, Kweiyang, on July 30th. Mr. Portway accompanied me. I was very kindly welcomed and entertained for the three days spent in Kweiyang, by Mr. and Mrs. Clarke, of the C. I. M. Mr. Clarke was the first resident missionary in Chengtu, though it is now many years since he left there. He has been about thirty years in China altogether.

Kweiyang is a picturesque city, located on a plateau at a height of about 3,200 feet above the sea. It is surrounded by moderately high hills,

The Province of Kweichow

which seem to enclose the city on all sides. The first view of the city which one gets on approaching from the north is particularly striking. The road had carried us steadily along at a height of about 4,000 feet for the most of the preceding day; and, finally, late in the afternoon, on a sudden turn in the road, as we were descending from the higher level, the whole city was revealed, spread out before us like a map.

It would seem to me that the population as ordinarily estimated at 100,000 must fully reach this figure. The streets are well kept, and the general impression was that of a lively business centre. The Imperial Post under Mr. Newman's care has made extraordinary progress, rolling up an ever-increasing volume of business.

The only Mission at work in the province is the China Inland. They have six stations, four of which I visited, and 20 to 30 out-stations. They have between two and three thousand baptized members, all but two or three hundred of whom are aborigines. The China Inland 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 21 missionaries, distributed through their six stations. These include men and women, both married and single. At the time I was in Kweiyang there were only Mr. and Mrs. Clarke and Mr. and Mrs. Cecil Smith there. They were just

**C. I. M. only
Mission in
province.**

Our Share in China

holding their "Half-yearly Meetings," in which I was cordially invited to take part. Both they and Mr. Portway, of Tsun-nyi, extended a most hearty invitation to our Mission to enter Kweichow and to open work in both these cities alongside them. They will be particularly pleased to welcome medical workers. But they urged me repeatedly to press upon our Mission the great neediness of their field and the advisability of our coming to their help as soon as possible.

Nganpinhsien.

On the morning of Monday, August 3rd, I bade my kind hosts, the Clarkes, good-bye and started to the south-west. Two days over a somewhat lonely road, meeting long strings of coolies carrying opium from Yunnan, and passing caravans convoying ammunition from Wuchang into Yunnan, to be used in suppressing the disturbances there—I arrived early in the afternoon of August 4th at Nganpinhsien, and was warmly welcomed by Mr. and Mrs. Page. Mrs. Page is a Canadian, whose home, if I remember rightly, is in or near Guelph. Their work lies almost wholly among the aborigines, of whom I saw many, both men and women, in the streets. Indeed, a company of eight or ten Christian tribesmen met me a half-mile from the city, to give me their welcome in. These were at that time staying for a few days in a small house in the C. I. M. compound, for study of the scriptures and music. They have a great fondness for hymn-singing, and their voices were plainly

The Province of Kweichow

discernible till about 11 o'clock that night, and again with the first streak of dawn next morning. The men all, or nearly all, wear the ordinary Chinese dress; but the women's dress is peculiar. The essential feature is a much-pleated skirt, which is of various colors and lengths, from the ankles in some cases to just about the knees in others. There are many tribes, ordinarily distinguished by a term derived from the color or pattern of their garments. The women of each tribe have their own peculiar method of dressing the hair, and none of them ever bind their feet. At this place my aneroid showed a height of 3,800 feet.

On August 5th, after a steady day's travel, I **Nganshuenfu.** arrived about 4.30 p.m. at the city of Nganshuenfu, the second city for population and trade in the province after the capital. This has been for many years the C. I. M. headquarters for work among the tribesmen, or, as commonly called, the Miao. Mr. and Mrs. Adam, Miss Guest, and Mr. Oleson were the missionaries in charge at the time of my visit. They were all there, except Mr. Adam, who had left his home only a few days previously for a trip of two months or more through his territory. Much of his work (which is altogether among the aborigines or Miao) lies six to eight, or even ten **The Miao.** days distant. I spent a very pleasant evening and half of the next day there, starting at 12 noon of August 6th on the journey northward. This

Our Share in China

city of Nganshuenfu was, therefore, the most remote point visited on my journey, as well as the last station and the last missionaries seen until I reached Luchow. Their work is mostly among the Miao, as mentioned, although they do carry on work among the Chinese. They have a small school, and they have the site purchased for the erection of a hospital. I believe they expect a medical man to be sent from England soon to undertake medical work there. The day was warm, but the one night I spent there was decidedly cool. My aneroid showed a height of 4,100 feet above the sea.

My journey from Nganshuen to Luchow occupied sixteen days, and was without incident. The general level of the country keeps high, until within about three or four days of Luchow. The stages are for the most part not long, but the absence of intervening villages makes it exceedingly difficult to break stage anywhere. At one place I succeeded in putting three stages into two, by an effort. Three days north of Nganshuen I reached the remote city of Pingyuen-Djow. Another three days north brought me to the city of Dadinfu, at an altitude of 5,050 feet; though I had crossed a point shortly before reaching this city at 5,420 feet. Rain was badly needed there just at that time; so much so that a fast had been proclaimed, and the south gate of the city closed. As this was the gate before which I presented myself, it seemed as though

**The south
gate shut
and open.**

The Province of Kweichow

my tired men must trudge away around to either the east or west gate in order to enter the city. 'A' group of bystanders quickly collected, and someone suggested that a call through the wide crack between the two halves of the big city gate for the attendant, with the additional inducement of a little "cumsha," would probably be effectual. So it was, and presently the gate swung open, and we marched through. Strange to say, that very night there was a heavy downpour of rain, and the fast was declared off accordingly. The foreigner was a great curiosity to the people of this city. They scurried along the street to catch a glimpse of me as I passed through, and they completely filled the inn-court where I stayed. I was reminded strongly of experiences of the earlier years of life in Chengtu and the cities and villages round about.

I had a pleasant conversation with an intelligent young man, who made bold enough to step through the crowd and enter my room. The city is small and very poor. Many of the streets have nothing better than straw-thatched houses; and even the main street had many of these poorest class of house and shop on it. As in the country through which I had just passed, I found that the tribesmen or Miao never live in village or city with the Chinese, but always in the country. They are the farmers apparently, while the Chinese, who slowly but steadily and surely drive them back and occupy their lands, are the shop-

Our Share in China

keepers and tradesmen. The Chinese accuse Miao with possessing headstrong dispositions and violent tempers, and say that they are drunk and lazy. The Miao, on the other hand, accuse the Chinese of fraud and high-handed dealing against which they have no redress. They declare that their lands are taken from them, force or fraud, and that they cannot get justice.

Bidsiehhsien.

August 13th I reached the city of Bidsiehhsien two days west from Dadinfu. This proved to be much more of a live business centre than the latter city. It is a transfer point for the enormous salt traffic which flows southward from Luchow into the western part of Kweichow province. The inn in which I stayed was one of the largest and cleanest in which I have ever stayed in China. A son of the proprietor is an ambitious student of English, and volunteered to be my guide through the city. With him I wandered over the place, visiting the telegraph office and making the acquaintance of the several intelligent young men in charge. My aneroid showed 4,400 feet.

On August 14th I pressed on northward. At one point I found that I was travelling at over 5,000 feet; slept in a loft in a little hamlet that night at 4,000 feet. Next day, 15th, in the afternoon, I passed, in a distance of less than 20 li, from 3,800 to 2,100 feet, and found myself once more on the soil of—I could almost call it “my native province”—good old Szechwan. I had a warm reception: I was taken to a good airy inn,

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TRAVELLING THROUGH THE PROVINCE OF SZECHWAN.

1. A Glimpse of the Szechwanese Alps.
2. Flooded Rice Fields on the Road from Chungking to Chengtu.

The Province of Kweichow

but the thermometer registered 97° F. in the coolest room I could find. The boundary is formed at this point by a small river which flows past Renhwaihsien and joins the Yangtse at Hogiang. This stream is not navigable above Renhwaiting, two days south of Hogiang.

Immediately on starting out from Chih Shui Ho, the little town on the Szechwan side of the border, the road rose steadily, till at 30 *li* the aneroid showed 5,020 feet. Shortly after noon I had finished my stage, at a little village called Mo Ni, 4,020 feet. The ranges were high and the valleys deep, and I greatly enjoyed the far-extending views which took in range after range of much crumpled-up mountains. I urged my men to go further that day, and to make Yuiulin in two days instead of three. But my proffered bribe of 100 cash a man proved utterly powerless.

August 18th, rose at 1.50 a.m. and left the **Yuiulin** village where I had spent the night at 2.50 a.m. in order to take advantage of the bright moonlight and to avoid the mid-day heat. At 9.30 a.m. reached the city of Yuiulin, where the C. I. M. have an out-station. Stayed in the Mission premises, but that night unfortunately caught cold, resulting in an attack of acute rheumatic arthritis of my left knee and ankle. As a consequence the next two days and a half required to reach Luchow were somewhat unpleasant from pain and fever. At Luchow, where I arrived at noon of August 21st, Mr. and Mrs. Barham, of

Our Share in China

the C. I. M., were kindness itself to me. I spent several days in bed, rising as soon as temperature became normal, and preparing to continue my journey.

In company with Mr. and Mrs. R. O. Jolliffe I travelled from Luchow to their station, Tzeliut-sing; thence *via* Junghsien and Jenshow to Chengtu, arriving September 8th.

**Positions
and routes.**

Of the 73 walled cities in the province of Kweichow (12 of which are of prefectural rank), the larger portion are in the middle or northern part of this half. Moreover, the only cities occupied in the north-eastern portion of the province are Tsun-nyi and Chenyuenfu. 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 Kweichow without the necessity of encountering the dangerous rapids of the Yangtse.

There is still another route, however, into this north-eastern portion of the province, namely, that by the city of Fuchow, 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 Fuchow all the way to Szlanfu, and, for at least a part of the year, as far as Shihchienfu. The first of these is a C. I. M. out-station, one of the two which they have opened in this region. From this pre-

The Province of Kweichow

fectural 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.

THE NOSU COUNTRY.

"You are going to do God's work in the place you believe God has sent you—ask Him to give you wisdom by His Holy Spirit."—*Herbert Lankester, M.D.*

"I know the campaign for money cannot be dropped; but the most urgent campaign is for men, Christian men; out-and-out Christian men; men like Moody, ready to say they 'will show the world what God can do with a wholly consecrated man.'"—*Rev. John Clifford, D.D., LL.D.*

"The ideal of missionary effort is not only that we may 'tell it out among the heathen that the Lord is King,' but, as the Psalmist says elsewhere, that 'the kings of Arabia and Saba may *bring gifts*,' that they may bring back to the treasury of Christ, multiplied a thousandfold, the gifts that they have received."—*Rev. J. H. Bernard, D.D.*

"Consecration is an intelligent and not a blind act. It carries with it the conception of the rational devotion of our offerings to definite ends. We commit ourselves and our goods to God just in proportion as we discern His high purposes concerning us and enter into them."—*Rev. E. E. Hoss, D.D.*

CHAPTER XIII.

THE NOSU COUNTRY.*

"Obedience to Christ begins by giving Him supreme leadership over personal life; it ends only in sharing His plan to redeem the world."—*Bishop W. F. McDowell.*

IN pursuance of instructions from Council, during the past summer we made a trip to the borders of the country of the Lolos (more respectfully called Nosus). 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 nearest point of the Nosu border is four days from Kiating. The first day and a half is ^{Nearest point of Nosu country.} over a splendid plain, after which the road, a good one for the most part, winds in and out along 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

* Report of Revs. C. W. Service, M.D., and E. W. Morgan to the West China Mission Council, 1909.

Our Share in China

6,000 feet. It is a delightful and most exhilarating journey "in the mountains."

Our destination was O Bien Tin, 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 is important as a military centre. Here is resident a high military official and also a civil official. The Nosus come here regularly to market, as they have no markets of their own.

The location of the country will be best seen by reference to the map. Its northern limit is south of the Tong River and somewhat southwest of Kiating. Its greatest length is about 200 miles, and runs from north to south. Its greatest width cannot be more than 100 miles. The country is said to be uniformly mountainous.

**Character
of people.**

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 River Tong on the morning of the last day's journey one realizes that he is

The Nosu Country

approaching the country of the aborigines. In every direction are seen "diao fangs." These Diao fangs. are high, two-storey structures, the lower half of which is built of stone for ten or more feet above the ground, while on top of this stone wall is a second storey, 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 a defence against the raids of the Nosus. 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 positions 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 Bien Tin, Ma Bien Tin, Lui Bo, 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.

Let us now come to the people themselves. Dwellings scattered. Unlike the trade-loving Chinese, they do not collect in market-towns nor live in cities; but their

Our Share in China

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 one hundred thousand. These Nokus 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-dz (children) as they are called, greatly outnumber their masters.

Fine 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 decimates the male population.

Manner and customs.

Their mode of living 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

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REV. W. J. MORTIMORE AND REV. C. W. SERVICE, M.D.,
AMONG THE NOSU TRIBESMEN.



The Nosu Country

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.

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. They have a written language, but it is almost entirely monopolized by the sorcerers in their books of incantation. 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, 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

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disease to the animal. The latter is then killed and eaten.

The 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 and 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.

**Need of
missionaries.**

No one will dispute the need of this people. As yet but little has been done for them by any Missionary Society. Still there exist what are termed "spheres of influence," which may be seen by reference to the map. The A. B. M. U. are on east and west, and have foreigners living in Ning Yuen Fu, while they have out-station work in several other cities. On the south-east is the English United Methodist Mission, which, under the direction of Mr. Pollard, who is stationed at Chao Tong Fu, in Yunnan province, has, during the last three or four years, done such a remarkable work among the Hua Miao tribes, and incidentally among the Lolos tribes. The only neutral territory, therefore, is the northern border, the centre of which is O Bien Tin, and in order to reach this one has to pass through C. I. M. territory.

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THE PROVINCE OF YUNNAN.

"The more we do for others the larger the outlay of our talents in the various spheres of thought, the greater the amount of comfort and of strength we receive in return."—*Dr. W. E. Edwards.*

"May we not in this presence re-learn the old and oft-repeated lesson that the one world-wide and ever-recurring opportunity of the Church of Christ is found in the proclamation of her Head, 'All power in heaven and in earth is given into my hands; as my Father hath sent me even so send I you'; that her one supreme responsibility, unlimited, and unredeemed while one soul waits for the message, is found in the command, 'Go preach my Gospel to every creature.'"—*Rev. J. H. Pritchett, D.D.*

"We open the Book of Truth, we proclaim liberty to the captive, the opening of the doors to them that are bound, the acceptable year of the Lord. We move forward to our work as they who are appointed to build up old wastes, to repair the desolations of many generations."—*Rev. D. W. Carter, D.D.*

"Has not God promised the world to His Son? Is not the Christian Church like the children of Israel entering the land of Canaan, not to pass rapidly through it, but to take possession in the name of the Lord?"—*Rev. J. W. Tarbour, D.D.*

CHAPTER XIV.

THE PROVINCE OF YUNNAN.*

"The missionary should be a statesman, a man able to know, select, train and guide men; he should be a churchman, able to found and develop, not one church alone, but whole groups of churches."—*E. A. Lawrence.*

ACTING ON the instructions of the Mission Council, I left Chengtu on September the 22nd last for the purpose of making a tour in 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. A long
journey.

After my appointment to this work we were gratified to learn that one of our Mission Secretaries—Rev. T. E. Egerton Shore—was planning to visit our field, and that he proposed to come to us by way of Yunnan. Hence we had the additional opportunity presented to us of acting as his escort on the return journey.

Taking a boat, we reached Suifu in three days. Here we began our long overland journey, which

* Report of Rev. James Endicott, B.A., to the West China Mission Council, 1909.

Our Share in China

was to occupy in all nearly four months. We received kind assistance from Dr. C. E. Tompkins in securing chairmen and carrying coolies for the journey; and after a delay of only one day we started on the journey of twenty-five stages to Yunnanfu, the capital of the province. The route for the greater part of the way is mountainous, and the travelling difficult and slow. There are few towns of importance along the way, although it is the main highway of commerce between Yunnan and Szechwan, and large quantities of minerals are annually exported from the former province to the latter; and, until the past year, immense quantities of opium also have been exported.

Our first stopping place was at Chaotong, which is half-way between Suifu and Yunnanfu. It is twelve stages from Suifu, and there are no mission stations between these two cities. In all the territory lying between Suifu and Yunnanfu there is only one Mission at work, viz., the United Methodist Mission.

**Chaotong
United
Methodist
Mission.**

The city of Chaotong is the best-manned and best-equipped mission station in the whole province of Yunnan. In addition to their evangelistic work they have a general and theological training school, a hospital and dispensary, and a girls' school. The magnitude of the equipment may be illustrated by reference to the medical work. Dr. Savin, an experienced physician, was granted by the Home Board the sum of £120

The Province of Yunnan

sterling (600 gold dollars) with which to purchase a site and build and equip a modern hospital. This fact in itself is sufficient to indicate the way in which the workers in that province are hampered for lack of adequate equipment. Our own Mission has invested more money in the city of Chengtu alone than has been expended to date in Protestant mission work in the whole of the province of Yunnan. It would be hard to find in the whole of China a Mission more richly endowed in regard to the personnel of its workers, or one so poorly sustained in regard to material equipment.

The United Methodist Mission, in addition to its Chinese work, has a very flourishing work among the Hua Miao, who dwell in large numbers in the mountains to the east of Chaotong. The boundary of the Mission extends over into that part of the province of Kweichow which at this point juts into the province of Yunnan. The China Inland Mission is working among these same tribes from the Kweichow side, so that all the Miao dwelling in that section of the country are being brought under the influence of the Gospel through the efforts of these two missions. Many thousands of these people, who are perhaps the most despised, impoverished and degraded of all the tribesmen in West China, have already accepted the Gospel, and the transformation of their lives in the past few years constitutes one of the most encouraging and inspiring triumphs

**Work among
the Miao.**

Our Share in China

of the Gospel in modern times. A new era has dawned for these poor people which is full of the richest promise, and we believe that we have here but the first fruits of a much greater harvest which shall yet be reaped among the millions of hardy tribesmen who inhabit the mountains of West China.

I had been looking forward with much interest to paying a visit to the headquarters of this work in the mountains, and had received a cordial invitation to be present with them on a Sacrament Sunday. To my disappointment, however, I found on my arrival that my time of coming was not very opportune, as Messrs. Dymond and Parsons were leaving the central station and were about to start out on a tour among the villages in the mountains holding harvest festivals, and it did not seem feasible for me to accompany them at this time. The United Methodist Mission, both in its Chinese and Miao work, makes a specialty of the Harvest Thanksgiving services, making them occasions of special evangelistic effort.

Five stages from Chaotong brought us to Tungchuan, the second station of the same Mission. The only work carried on here in addition to the evangelistic is that of a small school. From this point it is five stages to Yunnanfu.

The Capital.

As soon as I came to the capital I was given a cordial invitation by the resident missionaries to conduct an English service. I took advantage of

The Province of Yunnan

this opportunity to lay frankly before them the reasons which led our Mission Council to send me as a deputation to the province and to indicate our desire to learn from them their own views in regard to our coming to the province to assist them in their work. The response was most cordial in favor of our coming, and deep regret was expressed that we were not coming at once. This was the attitude of the missionaries of the province as a whole in regard to our proposed going there to take up work. The city of Yunnanfu is beautifully situated on a lofty plateau over 6,000 feet above the sea. It is surrounded in the distance by high mountains, and there is a very lovely lake at a short distance to the south of the city. It has a population of about one hundred thousand people, and the Viceroy of the province, who resides here, is also responsible to the Throne for the good government of the province of Kweichow.

Since the coming of the Viceroy Hsi Liang to the province great efforts have been made by the Government to establish schools of various kinds, and the noblest site in the city has been selected for the great Provincial University now in process of erection upon it. Accommodation will be provided in these buildings for several thousand students. The building already erected may be seen for miles outside the city, and is an index of the new time dawning for this long-neglected and opium-cursed province.

**An enlight-
ened Viceroy.**

Our Share in China

The city is the terminus of the French Tongking-Yunnan railway, now nearing completion, and it is destined also to be, before many years, linked by other railways to Burmah on the west and with the Yangtse valley on the east.

Christian college professors.

While I was in the city I had the privilege of meeting five of the Chinese professors who are teaching in the Government college. All of these men had received their instruction in Christian institutions in North China. Four of them are Christian men, and they occupy very important chairs in the University. They invited us to a feast, and we had very delightful intercourse with these gentlemen. When I saw the institution and heard of the prospects of thousands of students being there, and saw those Christian professors, I could not but feel deeply what a splendid opportunity was presented in this city of carrying on educational work of a more positively Christian kind under missionary auspices.

B. and F. Bible Society Work.

At the present time the only missionary work carried on in the city, beside that of the British and Foreign Bible Society, is that of the China Inland Mission. The staff of workers is very small, and the only work done is of an evangelistic character, and this of such dimensions as to make little impression. They have one small chapel, which is sufficient to accommodate at the most about three hundred people. The workers of this mission have labored here in a most devoted fashion for about twenty years, with very

The Province of Yunnan

little fruit for their labors. There is no medical or educational work being carried on by them. The Roman Catholics are well represented in the city, and they, as usual, occupy excellent sites for their buildings.

A quite unusual feature of the situation in the city is that the French Government keep a physician there at their own charges. He is a very able man, and does medical work free of cost to all classes of Chinese. He carries on his work in a way similar to that which obtains in missionary institutions in China. By means of this work the French, while in other regards they are quite unpopular in Yunnan, have gained great prestige and have done much good. It is obvious that there is an excellent opportunity for a Mission such as ours to take up medical work in this city.

The British Acting Consul-General, Mr. Wilton, did all in his power to make our stay in the city profitable and pleasant. He is a man of exceptional experience in the service, and has travelled widely in all parts of West China. He gave it as his judgment that if our Mission came to the province we should lay special emphasis upon educational work, and look to extend in the direction of Bhamo, on the Burmah frontier, rather than toward the south of the province. His reasons for this suggestion are obviously not based upon purely missionary considerations. None of the missionaries with whom I consulted held this view of the situation. Mr. Wilton

Visit to
Viceroy.

Our Share in China

kindly requested the Viceroy to give us an interview, although he was not sanguine that the request would be granted. He was agreeably surprised when His Excellency gave a most cordial consent. The interview was arranged to take place when Mr. Shore arrived in the city, and it was a most informal and pleasing experience. It was a distinct pleasure to be able to utter to His Excellency direct words of praise without any consciousness of offering flattery. He has done a noble work in the province; and his encouragement of education and moral reforms is worthy of our highest appreciation. His suppression of the growth of opium alone in this province, which until he came was almost entirely given over to this traffic, entitles him to be ranked among the great benefactors of his kind. We did not see a single blade of opium growing in any part of Yunnan through which we travelled. The gates of the city were hung with many thousands of opium pipes, trophies more noble than spoils taken in war.

During our stay in the city, as also that of the whole party on our return, we were entertained most hospitably by Mr. and Mrs. Amundsen, of the B. and F. B. Society. We had the advantage of Mr. Amundsen's very wide experience in all parts of West China in all our enquiries.

**A Visit to the
Hua Miao at
Shapushan.**

After spending a few days in the capital, and having received a telegram from Mr. Shore indicating that his party would not be able to reach

The Province of Yunnan

Yunnan quite as early as they had at first anticipated, I availed myself of the opportunity of going almost due north for three days to visit the new work taken up in this section among the Hua Miao by the C. I. M.

Leaving Yunnanfu and travelling 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 to Shapushan from a distant station. The balance of the journey to the top of the mountain was made amid a heavy downpour of rain. The mountain was shrouded in mist, and our experience in climbing up the narrow, slippery paths was weird in the extreme.

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.

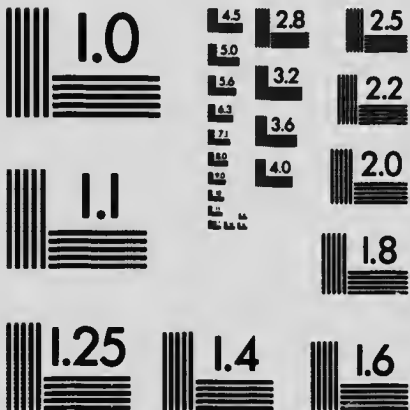
It was dark when we got to the top of the mountain, but we were accorded a warm welcome by Mr. Nicholls and Mr. and Mrs. Porteous, who are in charge of the work here.

This station was opened only two years ago by



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Mr. Nicholls. Up to that time the Miao in this 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 might be sent to tell them also the glad tidings.

The China Inland Mission was asked to take up the work, and they sent Mr. Nichols to Chaotong to learn the language and become familiar with the people and the work. After spending part of a year at Chaotong, he went to his present station, and has been assisted from the beginning by a few of the best Miao Christian workers, who have been sent there by the native brethren at Chaotong.

The conditions of life on the mountain are very primitive, but there is unquestionably a great and notable work of God in progress. Mr. Nicholls has worked with great devotion and self-sacrifice during the past two years, living for most of the time in a Miao hut. He has completely won the confidence and affection of the Miao people, and he and his fellow-workers have seen a complete break on the part of the tribesmen with their old and evil life.

The services were carried on in a large barn-like structure which had been erected by the labors or gifts of the Miao themselves.

The services began on the night that we arrived. with a special service of prayer and praise,

The Province of Yunnan

in which men, women and children took part with great heartiness and reverence.

The next day, being the Sabbath, was a great day. Although the rain continued throughout the day, the big building was filled almost 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 catechizing of the whole congregation, prayers from many of the people, and several addresses.

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.

Moreover, it is but a beginning. Individuals were present at these services from other and more important tribes; and in some instances in-

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vitations 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 Hua 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 much addicted to opium, but they love wine; and sexual immorality was open and 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.

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.

I would fain have stayed longer and visited the people in their homes on the mountains, but I had left myself barely sufficient time in which to meet Mr. Shore's party by the time they reached the end of the railway into the province. The rain still continued and the plains below us were flooded as they had not been in fifty years. We started down the mountain on Monday evening, and just as we were leaving the Miao gath-

The Province of Yunnan

ered around my chair, disregarding the rain, and made the mountains ring as they sang the grand old hymn, "Guide Me, O Thou Great Jehovah." When we came to the foot of the mountain we found that the rough bridge over the river had been washed away by the flood and it seemed dangerous to attempt crossing, but my brave men lifted me to their shoulders and plunged into the stream, carrying me across in safety. The next few days of travelling were such as I have never experienced before. The whole country was flooded; much of the road was under several feet of water, and in some places completely carried away. The houses of the Chinese on every side were falling down, and the people were rushing here and there seeking shelter, while their officials had closed the north gate in each city and were crying to their gods for help. We succeeded at length, by God's good help, in reaching Yunnanfu in safety, and the day after we started south for the railway.

We left the capital on November 14th and travelled almost due south to the city of Mengtze—To the
Tongking
border. a journey of nine days. In order to avoid going twice over the same road, we went south by what is known as the small road.

This gave a good opportunity to visit a larger number of places. I passed through several small cities, such as I-liang-hsien, Lunnan, Milai and Chuyuan, in none of which is there a single resident missionary. The cities of the province do

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not compare in density of population with those in Szechwan. The population is much more sparse, the cultivated lands are far less in dimension, while the mountains are on every side, on which still reside various branches of the ancient aboriginal tribes.

Mengtze.

From Mengtze I went two days south to Shaba, the point to which the French railway had at that time been extended. Boarding a construction train, I proceeded to Laokai, on the Tongking-Yunnan border, in order to meet Mr. Shore and party, but before I had gone very far I met them on a train coming toward us. We waited in Shaba a few days to make the necessary arrangements for overland transport, and then proceeded from Shaba back to Mengtze, and thence direct to Yunnan by way of the main road. On this road also there is not a single mission station in any city or town through which we passed.

To Szechwan.

On leaving Shaba the members of our party were the Rev. T. E. Egerton Shore, Mrs. Shore, Rev. M. M. Bennett and myself. It required a considerable number of chairs and carrying coolies, as well as pack horses, to transport our party over the long journey of more than forty travelling days to Yachow, in Szechwan.

We reached Yunnanfu on December the 9th, and left again on the 11th. Instead of taking the east road, and returning to Szechwan by way of Chaotong and Suifu, we travelled almost directly

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WAYSIDE SCENES.

- 1 Tea Carriers from Szechwan to Tibet resting at an Inn.
- 2 A Group of Wasi Tribesmen.



The Province of Yunnan

north from Yunnanfu, crossed the Yangtse on the 18th, and entered Szechwan on the 19th. We journeyed through the famous Chienchang valley, passing through the cities of Hailichow and Ningyuanfu. The latter is a station of the American Baptists, and is the only one in all that immense district. Before reaching Yachow we were for three days upon the main road leading from Szechwan to Thibet, and we saw a number of Thibetans, and long strings of coolies carrying tea into that land. We obtained truly magnificent views of the mountains on the borders of Thibet, clothed with eternal snow. Altogether it was a most memorable experience for all of us.

We had a great deal of difficult travelling over roads that were nothing more than ill-kept trails. We passed over many high mountain passes, the highest of which was over ten thousand feet. We were for days at a time isolated completely from the rest of the world, and in the midst of the rude but sturdy tribesmen, who on occasion are exceedingly hostile; but we are able to record with deep gratitude that we had no untoward experience on the whole journey. Our Chinese servants were patient and faithful, and we were shown nothing but goodwill from the people throughout our whole journey. The good hand of our God was upon us from the beginning to the end. If we were writing as a traveller, we might attempt to describe some of the strange experiences we had or the grandeur of much of the scenery

Our Share in China

through which we passed; but above every other impression made upon us, and sobering us in our joy in beholding the works of God was that of the vastness of the area in this part of the world which is still unevangelized. Our hearts cried out, How long, O Lord! From Tongking to Yachow we passed through only two places in which there was a resident foreign missionary. The situation is appalling in its need, and should make an appeal of the utmost urgency to our Church.

S mmary of
the present
situation in
Yunnan.

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., Chao-tong, Tongchuan, Yunnanfu, Talifu and Bhamo. The average distance between these stations is about ten travelling days. The other two stations are on the main road leading from Yunnanfu to the province of Kweichow, viz., Kuthsing and Pingi.

The Province of Yunnan

Again taking a line running north from Tongking through Yunnanfu, Ningyuan and Yachow, then all the territory to the west of this line will be found to include within it only the one station of Talifu. 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 white man. It is full of the habitations of cruelty and superstition.

Medical work is carried on at only two stations in the province, viz., at Chaotong and at Talifu, 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 from each other. Educational work is carried on at only one station, viz., at 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 among the Chinese has not increased appreciably in the last ten years. Although there have been such remarkably encouraging results among the Hua Miao, yet there are still but two stations in which work is carried on among 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 limit of its power of expansion, and

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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 conviction that at least another strong Mission is urgently needed in the province.

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, under its charge. This district ought to have many times its 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 is no greater in workers than it was ten years ago.

All the old and strong missionary societies have long-established work in various parts of the world, and in different parts of China. None of them are seriously adding to their staff of workers in any part of West China, although they all recognize the immense importance of the work here. Their work in the older stations is making increased demands on their supplies of men and means.

The increase in the staff of our own Mission in West China during the past ten years has been

The Province of Yunnan

greater than that of any other Mission at work here, while during the past five years our increase has been greater than the aggregate increase of all the other Missions combined. All the other Missions are pressing upon their respective Boards the claims of West China; all realize keenly how opportune is the present time for an advance "all along the line"; yet, in view of the pressing claims from so many other places, there are grave reasons to fear that a very small proportion of the needed increase of men will be forthcoming from the other missionary societies.

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

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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.

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 into 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.

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 importance 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.

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APPENDICES.

APPENDIX No. 1.

SPELLING AND PRONUNCIATION OF NAMES.

How to spell and how to pronounce the names of the missionaries' stations is often a perplexity to those at home. The following list of spellings adopted by the Chinese Imperial Post Office, with the approximate pronunciation of the names will be interesting and valuable:

Post Office Name.	Pronunciation.
Szechwan.....	S'-chwan
Yunnan.....	Yu-nan
Kweichow.....	Gway-jo
Chengt'u.....	Chen-doo
Kiatingfu.....	Jah-din-foo
Jenshow.....	Ren-show
Junghsien.....	Yuin-shan
Tzeliutsing.....	Zil-yu-jin
Penghsien.....	Pen-shan
Luchow.....	Loo-jo
Chungking.....	Chung-king
Tsingyuanhsien.....	Jan-yan-shan
Pihsien.....	Pee-shan
Tsungninghsien.....	Tsung-lin-shan
Sjinfan.....	Shin-fan
Wenkiang.....	Wen-jong
Weiyuanhsien.....	Way-yuan-shan
Wenchwan.....	Wen-chwan
Omeihsien.....	O-may-shan
Kwanhsien.....	Gwan-shan

People at home addressing missionaries on the field must be sure to put the above spelling. Then they need not be afraid of their letters going astray. Put not only the name of the station, but the name of the province—Szechwan. "Via Chungking" is no longer needed.

APPENDIX No. 2.

MISSIONARIES AND THEIR STATIONS, 1909-1910.

CHENG TU—

Church and Outstations (to include Wenkiang and Pishien and villages in these counties)—G. E. Hartwell.

Hospital—R. B. Ewan.

Schools—C. R. Carscallen, E. J. Carson, H. D. Robertson from Sept. 1.

Press—J. Endicott (portion of time to be given to teaching in the language school)—J. Neave, S. P. Westaway (from Jan. 1, 1910).

Dental Work—A. W. Lindsay (part time).

Students of the Language—S. P. Westaway (until Jan. 1, 1910), A. W. Lindsay (part time).

Language School—Teacher in charge, J. Endicott.

Students at Language School—H. H. Irish, A. Hockin, W. Small, D. M. Perley, W. B. Albertson, E. R. Brecken, P. M. Bayne, A. J. Barter, M. A. Brillinger, A. T. Crutcher, T. E. Plewman, M. E. Switzer, L. A. Ker.

School for Missionaries' Children—Teacher, L. A. Ker (part time for study until July 1st).

Treasurer's Bookkeeping—A. T. Crutcher

KIATING—

Church and Tsingyuanhsien and Outstations—A. P. Quirnbach.

School and Remaining Outstations—N. E. Bowles.

Student of the Language—W. Crawford (to have charge of hospital building and supplies therein, but not to open either hospital or dispensary work).

Appendix No. 2.

JUNGHSIEN—

Church, Medical Work, 16 Outstations—W. E. Smith.

Eight Appointments South-west of Junghsien—R. B. McAmmond.

Schools—E. W. Wallace.

Student of the Language—R. S. Longley.

JENSHOW—

Church, Schools and Outstations—A. C. Hoffman.

Medical Work—F. F. Allan.

Student of the Language—J. R. Earle.

TZELIUTSING—

Church, Schools and Outstations—R. O. Jolliffe.

Students of the Language—G. W. Sparling, W. J. Sheridan.

PENHSIEN—

Penhsien Church and Outstations in that County—
W. E. Sibley.

Outstations of Tsungninghsien and Sinfan—H. D. Robertson (until Sept. 1, 1909).

Outstations of Tsungninghsien and Sinfan—E. W. Morgan (after Sept. 1, 1909).

Student of the Language—E. W. Morgan (until Sept. 1, 1909).

LUCHOW—

Church and Outstations—C. J. P. Jolliffe.

Student of the Language—W. D. Ferguson.

ABSENT ON FURLOUGH—

W. J. Mortimore, C. W. Service, O. L. Kilborn, J. L. Stewart and J. R. Cox.

APPENDIX No. 3.

MISSIONARIES UNDER APPOINTMENT TO WEST CHINA, TO SAIL OCTOBER 27th, 1909.

Rev. A. J. Elson, B.A., B.D., and wife.

Rev. R. E. S. Taylor, B.A., B.D., and wife.

Rev. J. W. A. Henderson, B.A., and wife.

E. C. Wilford, M.D., and wife.

J. E. Thompson, D.D.S.

Rev. G. G. Harris, B.A., and wife.

Rev. D. S. Kern, B.A., and wife.

Miss B. G. McNaughton.

Miss Muriel B. Wood.

APPENDIX No. 4.

GOOD INVESTMENTS.

\$2 sends a boy or girl to Day School for one year.

\$20 pays for an annual scholarship in Boarding School.

\$20-\$30 pays for an annual scholarship in College.

\$20 pays for an annual scholarship in Biblical School.

\$20 pays for an annual scholarship in Theological School.

\$40 will support an evangelistic teacher for one year.

\$250 with native gifts will secure a church worth \$500 to \$1,500.

APPENDIX No. 5.

BIBLIOGRAPHY.

The Middle Kingdom. S. Wells Williams. 2 Vols. (Second Edition '83.) Charles Scribner's Sons, New York. Illustrated. \$9.00.

The standard reference work in English. The chapters on government, literature, religions, and history are especially valuable.

The Lore of Cathay; or, The Intellect of China. W. A. P. Martin. Fleming H. Revell Co., New York. Illustrated. \$2.50.

Dealing with the commerce, sciences, literature, religion, education, and history. Written after fifty years of diligent study.

A Cycle of Cathay: China, North and South. W. A. P. Martin. Fleming H. Revell Co., New York. Illustrated. \$2.00.

Reminiscences covering nearly fifty years by one of the oldest living foreigners in China, ex-president of the Imperial University.

Chinese Characteristics. Arthur H. Smith. Fleming H. Revell Co., New York. Illustrated. \$2.00.

The best work on the characteristics of the Chinese by a judicial and truthful observer and illuminating writer. A most entertaining and readable book.

Village Life in China. Arthur H. Smith. Fleming H. Revell Co., New York. Illustrated. \$2.00.

A description of village life in North China, its institutions, public characters, and family life. The best account of Chinese social life that has ever been written.

Rex Christus; An Outline Study of China. Arthur H. Smith. Central Committee on the United Study of Missions. Paper, 35 cents; Cloth, 50 cents.

A very valuable brief survey of China and Chinese Missions.

Dawn on the Hills of T'ang. Harlan P. Beach. Student Volunteer Movement. Paper, 35 cents; Cloth, 50 cents.

This is the best brief summary of things Chinese to be found. Every student of China and every missionary library should have a copy for reference.

Appendix No. 5.

The Uplift of China. Arthur H. Smith. Young People's Missionary Movement. Illustrated. Paper, 35 cents; Cloth, 50 cents.

A study of China, specially prepared for study classes.

Intimate China. Mrs. Archibald Little. C. L. Bowman & Co., New York. Illustrated. \$5.00.

An attractively written description of life in various parts of China, by the wife of a British merchant, who had a special opportunity for observation.

Western China. Virgil C. Hart. Houghton, Mifflin & Co., Boston. Illustrated. \$2.00.

Describes a journey from Hankow to the great Buddhist centre, Mount Omei. Although written twenty years ago, it is one of the standard works on Western China.

The Heart of Sz-Chuan. Edward Wilson Wallace. Young People's Forward Movement for Missions, Toronto. Illustrated. Cloth, 50 cents; Paper, 35 cents.

The story of the founding and development of the missions of the Canadian Methodist Church in West China. It is well illustrated with photogravures of the missionaries, mission buildings, and interesting pictures of the country. As a story, the book is full of interest.

New Forces in Old China. Arthur J. Brown. Illustrated. \$1.50 net.

An analysis of the commercial, economic, political and religious forces that are working to produce the new China. The Boston Transcript calls it "eminently practical," and The Outlook says that "the information conveyed is as precise and exact as possible, but conveyed in so entertaining a way that even the casual observer will be attracted, appealing at once to the student and the man in the street."

The Awakening of China. W. A. P. Martin. Doubleday, Page, New York. \$3.80.

Through the Yangtse Gorges. A. Little. Charles Scribner's Sons, New York. \$2.50.

The River of Golden Sand. W. Gill (1883). Murray, London, England. \$2.50.

Report on Szechwan by Consul-General Hosie. (Parliamentary Blue Book.)

All books of reference may be ordered from F. C. Stephenson. Methodist Mission Rooms, Toronto, Ont.

APPENDIX No. 6.

REFERENCE LIBRARY ON CHINA.

10 Volumes for \$5.50. Carriage Extra.

(Publisher's Price, \$12.50.)

These books are not sold separately.

Chinese Characteristics. Arthur H. Smith, DD. Illustrated, 8vo, Cloth, \$2.00.

"Not only one of the ablest analyses and portrayals of the Chinese character, but, on the whole, one of the most truthful and judicial."—The Nation. "Highly entertaining, showing uncommon shrewdness, with keen analysis of character."—New York Times. Under existing conditions in China it becomes indispensable.

China's Only Hope. Viceroy Chang Chih Tung. Illustrated, Cloth, 75c.

When written this was an appeal. It has become recognized as a prophecy. It laid the foundation for present reform.

Village Life in China. Arthur H. Smith, D.D. Illustrated, 8vo, Cloth, \$2.00.

As a Study in Sociology this book, as The Sunday School Times says, is "a unique contribution to literature." As a study in Chinese life, it is "an incomparable magazine of information."—New York Sun. As a book on missions, it gives the "fruits of twenty-five years of ripe experience."—Outlook.

Dawn on the Hills of T'ang; or, Missions in China. Harlan P. Beach, M.A., F.R.G.S. (New and enlarged edition of 1905.) Bibliography, analytical index, missionary map, statistics, illustrations. 50c.

In this volume the main points are given in as brief form as possible. In the eight chapters the most interesting factors relating to the Empire are discussed from the missionary standpoint. The author vividly describes the land, people and religions of China, and gives an interesting account of missionary operations in this Empire, with special references to changes following the Boxer uprising of 1900.

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A Typical Mission in China. W. E. Soothill. Illustrated, 12mo, Cloth, \$1.50 net.

Mission problems and methods discussed by one who has had wide experience, and who has a keen sense of the needs of China. He writes with an insight and humor that maintains constant interest. It is a perfect mine of information regarding the Chinese, their customs and habits.

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Interesting and instructive biographical sketches of Robert Morrison, John Kenneth Mackenzie, James Gilmour, John Livingston Nevius, George Leslie Mackay, and Princely Martyrs of China's Spiritual Renaissance.

The Women of the Middle Kingdom. R. L. McNabb. Illustrated, 12mo, Cloth, 75c. net.

A brief statement of the needs and present opportunities for mission work among the women of China.

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