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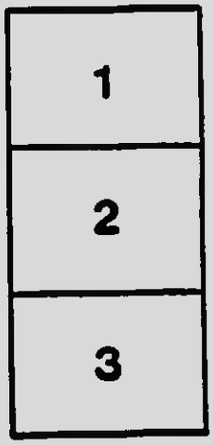
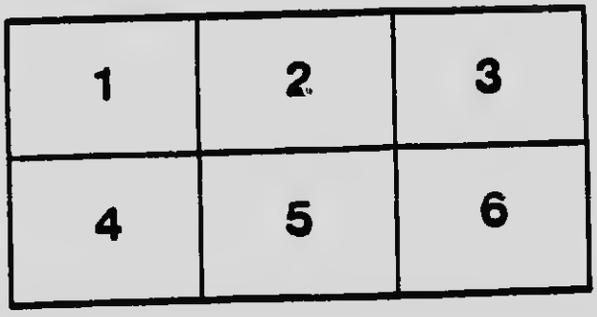




Dr. Hart and his Friend, a Buddhist Priest.

The Heart of Sz-Chuan

BY

EDWARD WILSON WALLACE

THE METHODIST YOUNG PEOPLE'S FORWARD MOVEMENT
FOR MISSIONS

Text-Book No. 2

THE METHODIST YOUNG PEOPLE'S FORWARD MOVEMENT
FOR MISSIONS

F. C. STEPHENSON, - - - - - - - *Secretary*
METHODIST MISSION ROOMS, TORONTO

ACKNOWLEDGMENT.

THE author wishes to acknowledge his indebtedness in the preparation of this text-book to the missionaries on the field, from whose letters extensive quotations have been made; to the Secretaries of the various missions at work in Sz-Chuan for information regarding the field; to members of our West China Mission on furlough in Canada, and especially to Dr. Hart, the founder of the mission, for his kindness in reading proofs and for many hints and suggestions.

A list of books consulted has been appended. The small number of these is due to the fact that most of the information contained in this book has been gathered from the letters of missionaries, and has never before appeared in book form. Wherever possible, extracts from letters have been credited to their author.

TO THE

Rev. V. C. Hart, D.D.

FOR THIRTY-FOUR YEARS A MISSIONARY IN CHINA

AND

THE FOUNDER OF THE WEST CHINA

MISSION OF THE METHODIST

CHURCH IN CANADA

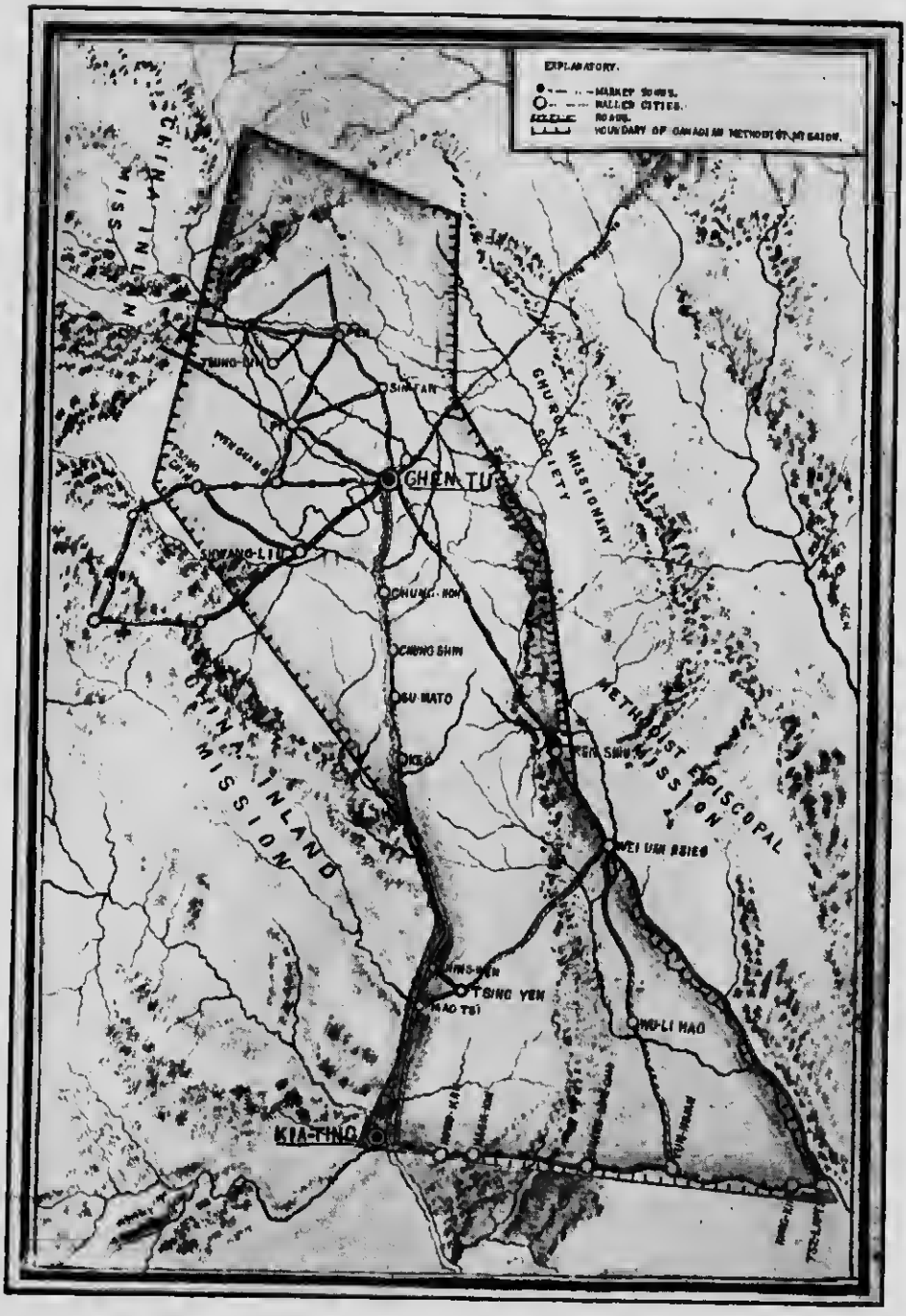
TABLE OF CONTENTS

Chapter		Page
I.	The Field	9
II.	The Field Entered	20
III.	Occupation of the Field	47
IV.	Development of the Field	66
V.	Evangelistic Work	90
VI.	Medical Work	114
VII.	Educational and Literary Work	132
VIII.	Work for Women	153
IX.	What of the Night?	169
Bibliography		181
Helps for Study Classes:		
	The Study Class	183
	Study Helps	190
Analytical Index		203

ILLUSTRATIONS.

	PAGE
Dr. Hart and his Friend - - - - *Frontispiece*	
Map of the Field - - - - - - - - -	9
A Street in Chentu - - - - - - - -	16
Parade Ground and Barracks - - - - - -	16
Hills below Ichang - - - - - - - -	24
West Entrance to Feng-hsien Gorge - - - -	24
Cottage on the Bank of the Yang-tse - - - -	32
Junk being hauled up a Rapid - - - - - -	32
Trackers on a Rock - - - - - - - -	40
Exterior of the Mission Premises, Chentu - - -	56
Ruins of Mr. Hartwell's House - - - - -	64
Waiting for the Ferry - - - - - - -	64
Mr. Hartwell's House, rebuilt - - - - - -	72
Dr. Hart and his Staff of Printers - - - - -	80
Canadian Methodist Missionaries in Sz-Chuan - - -	96
Canadian Methodist Missionaries in Sz-Chuan - - -	112
Canadian Methodist Missionaries in Sz-Chuan - - :	120
Mr. Hartwell and his Class in English - - - -	136
The First Printing Press - - - - - - -	144
Missionaries of the W. M. S. - - - - - -	153
Home of the Missionaries of the W. M. S. - - -	160
The Jennie Ford Orphanage - - - - - -	160
Missionaries of the W. M. S. - - - - - -	168
School in Chentu, 1896 - - - - - - -	176

PAGE
ece
- 9
- 16
- 16
- 24
- 24
- 32
- 32
- 40
- 56
- 64
- 64
- 72
- 80
- 96
- 112
: 120
- 136
- 144
- 153
- 160
- 160
- 168
- 176



SECTION OF SZ-CHUAN, CHINA,

Occupied by the Canadian Methodist Missionary Society.

N.B.—The distance from Kiating to Chentu is 120 miles.

THE HEART OF SZ-CHUAN.

I.

THE FIELD.

Sz-Chuan, the Banner Province of China

Of all the sections of the great Chinese Empire none is less familiar to the average European or American, and none is more important as a trade centre and a civilizing force, than the great province of Sz-Chuan. Cut off from the eastern half of the Empire by high mountain ranges, West China, of which Sz-Chuan is by far the most important part, has not attracted to any great extent the attention of Western commerce. Until the year 1890, only the occasional traveller, and the intrepid missionary, had visited the banner province of the "Flowery Kingdom," but already its enormous natural resources are coming to the knowledge of the world outside, and it will not be long before its commercial importance is universally recognized. A brief survey of the position, resources, and prospects of Sz-Chuan will be of value, as show-

ing the great importance of the missionary work that is being carried on there.

Its Position

The province of Sz-Chuan receives its name (meaning "Four Streams") from the four rivers within its borders which flow into the Yang-tse-Kiang, namely, the Yaling, the Fuh (or the Min, as it is called by foreigners), the T'ung and the Kialing. The most westerly of all the provinces of Central China—its eastern border being eleven hundred miles from the coast—it is further isolated, not only from contact with European trade, but also from the rest of China, by rugged, almost impassable, mountain ranges on the north, east, and south. On the west it is bounded by Thibet, which forms another barrier between Sz-Chuan and the rest of the world. So complete is their isolation, that the three provinces of Sz-Chuan, Yunnan, and Kwei Chou might easily form a separate state, as they are said to have done in the third century of the Christian era, when they were called the Kingdom of Shuh.

Area and Population

The size of Sz-Chuan is variously estimated at from 154,000 to 220,000 square miles. It may be safely put at 200,000 square miles. It is thus slightly smaller than the Province of Ontario. The population, at a conservative estimate, is about 50,000,000, making it in population, as in area, the largest province in the Empire, containing one-eighth of all China's millions. Hence we find a country, smaller than Ontario,

supporting a population two-thirds that of the United States. When we consider, further, that the larger part of this tract of land is mountainous, and capable of maintaining only a small number of people, we can easily realize the density of population in the rest of the province.

Physical Features

Sz-Chuan is primarily a country of hills and valleys, the hills becoming mountains in many parts, particularly in the west, and the valleys often widening into fertile plains of considerable extent. The hills are composed of red sandstone, which easily crumbles into dust and forms a rich soil which, though generally scanty, is capable of producing frequent and abundant crops. Where not too steep, the slopes of the hills are terraced for agricultural purposes from top to bottom, and they are one mass of vegetation. The rich bottom lands of the plains, each with its river or stream winding through it, contain as rich a soil as can be found anywhere in the world, and regularly yield double crops. No other section of the Empire is blessed with such abundant facilities for irrigation. The mighty Yang-tse is the main artery, with tributaries stretching out in every direction, which serve the double purpose of irrigating the land, and acting as highways and by-ways to conduct produce from one point to another. The roads, owing to the hilly nature of the country, are very poor and rough, and wherever possible, communication by junk is preferable.

The Beauties of Sz-Chuan

We cannot wonder that travellers should be delighted with the beauties of the province, and that descriptions such as the following should appear frequently in the pages of their books:

"On the slope of a red-soiled hill is a clump of bamboos, bending their feathery heads before the breeze. Creeping down the bank is the melon, with its mottled leaves and large yellow star-shaped flower; and on the edge is a framework supporting ripe cucumbers. Beneath is a plot of taros, with their graceful heart-shaped leaves lowering their tips to the water, which half covers their stems, while underneath, terrace after terrace of flooded plots of young paddy, divided by fringes of beans, stretches into the valley, and miniature foamy cascades dash from terrace to terrace to join the gurgling brook below. Frame the picture with tall firs, straight young water-oaks, low umbrageous wood-oil trees, and the palm with fan-shaped leaves, and if the peasantry of Sz-Chuan are not content with all this beauty, we will add a rich and fertile soil and an abundant water supply."*

The Climate

The remarkable fertility of the soil is due, in a large measure, to the climate, which is moist and cloudy. Rains are frequent, and a heavy, dull canopy of cloud covers the sky three-fourths of the time. Even when these clouds are absent a smoky mist often takes its place. In spite of

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*Alexander Hosie, in "Three Years in Western China," p. 167.

this humidity, the climate is temperate and fairly healthful for foreigners. The heat of summer is modified by the frequent rains, and the winters are not severe.

Agricultural Products

With such a soil, climate, and natural system of irrigation, it is not remarkable that Sz-Chuan excels every other province of China in the variety and extent of its products. There is scarcely an article found in China which is not produced here. As elsewhere, rice is the principal crop, while Indian corn is grown to a large extent, and wheat of the best quality, millet, maize, barley, corn, peas, beans, and vegetables of every kind are found in abundance. The cultivation of these products is carried to a state bordering on perfection. Every available spot is utilized, and even the low dykes separating the fields are covered with mulberry trees and beans. Hemp is grown in large quantities, as also sugar-cane and tea, and the latter, while not of the best quality, is largely exported to Thibet and the East. The fruits grown include oranges, lemons, apricots, cherries, peaches, pears, apples, plums, grapes, melons, and persimmons. Trees of every description are abundant, some of them being valuable for their fruit and nuts, such as the orange, the mulberry, the date, and the palm, others for their wood, including pines and firs, and, most important of all, the bamboo. The best quality of tobacco is raised and exported in large quantities. More silk is grown here than

in any other section of the Empire. It is of a slightly inferior quality, but superior in strength and durability. Sz-Chuan provides medicines for half the Empire. One-third of the cultivated land is devoted to the production of opium. The rivers teem with fish, which is a staple article of food, while every farm has its pig, and flocks of goats and cows are often seen, as well as wild sheep and pigs in the hills.

Salt and Petroleum

This province is noted for its salt wells, which are the oldest and the largest in China. The centre for this industry is Tzu-liu-ching, and the district east of Kiating. "The brine is raised from the wells with long bamboo tubes and bamboo ropes, and is then led to large pans for evaporation. In some districts petroleum is struck at a depth of from 1,800 to 2,000 feet, and is used for evaporating the brine."* One salt well visited by Dr. Hart was over 3,000 feet in depth. The salt is pressed into cakes of a dirty greyish appearance, and is thus carried by coolies to the centres for distribution and export.

Mineral Wealth

The mountainous districts, which are unfit for agriculture, may yet prove the richest part of the province. So far, the mineral wealth is practically untouched, owing partly to the lack of proper facilities for mining, and partly to the lack of paying markets. The salt wells have already been spoken of. Coal of an inferior

* Encyclopedia Britannica.

quality is very abundant. At present it is crushed to a powder, mixed with water and dirt, and moulded into bricks, which are shipped to distant points. Iron is also abundant, and so are copper, silver, and gold. The latter, it is said, can be found almost anywhere. With western capital and machinery, Sz-Chuan may well become one of the richest mining districts in Asia.

The Sz-Chuanese.

What is the character of the people who have such a heritage? They are industrious and peace-loving traders, comparatively well-to-do, and livelier and quicker-witted than most Chinese. They are fond of pleasure, but are nervous and excitable. Hence they are an easy prey to any rumor that may arise regarding the foreigner, and are often worked upon by the officials, who, from selfish motives, dread the advent of Western progress. The people at present in Sz-Chuan are not the original inhabitants. At the beginning of the present dynasty, in the seventeenth century, the population was fearfully decimated by a rebellion; afterwards myriads of people poured in from the other provinces.

"Here they met from the north and south, and the union of these provincials has resulted in a race possessing a cosmopolitan spirit. While they have preserved the skill peculiar to their different homes, they have left behind them the deep racial reserve, and the reverence for antiquity, that have their root in the soil rather than in the hearts. . . . The evidences are seen in the

progressive spirit manifested by the people, the heartiness with which they consider new innovations, the readiness of the literary classes to throw aside their old systems and ideas and supplant them with Western methods, and their anxiety to introduce machinery for irrigation, mining, and railway communications."*

A Prosperous People

They make splendid business men, and in the towns and cities the higher classes have a comfortable, well-to-do appearance. Throughout the country, also, the farms are well kept, and the half-timbered and whitewashed homes are embowered in trees and shrubs. While poverty is not absent, and beggars in all stages of emaciation crowd the roads near the towns, there is not the general air of destitution so common in other parts of China. The people, to quote one writer, are "apple-cheeked, snub-nosed, and round-faced," characteristics that go with a happy temperament, and a fairly prosperous life.

Slaves to the Opium Habit

Were it not for the terrible opium habit, Sz-Chuan would be the paradise of China. But the people are ruining themselves body and soul with the baleful drug. If the naturally healthy appearance of the people struck one traveller, another was equally impressed by the awful results of this scourge of China:

"The sallow complexion of the people, their emaciated forms, and languid movements,

* "Our Work in West China," by C. E. Hartwell, 1900.

A Street in Chentu.

Parade Ground and Barracks, Chentu.

attract our attention everywhere along the river. I do not see a beautiful face or figure, nor a rosy cheek; a dead, leaden color is on all faces, old and young, male and female. I look at the broad, swift river, I feel the cool, clear breeze, I gaze at the high, green hills, the flowing rivulets, and the wide-spreading trees overhanging the hamlets. Upon the mountain sides are houses and hundreds of workmen; approach these busy laborers, and you will see this death-like pallor on all faces. . . . I enter a large field near a hamlet, by the side of a luxuriant growth of ripening wheat. The field is clean, not a weed visible; but, close together and four feet high, stand stalks with large dry heads, brown and decaying now, for their bright flowers faded a month ago. These decaying stalks speak; they tell me why the death-pallor is upon all faces, from the shrivelled form of age to the bow-legged child sitting in the cottage door. O seductive viper, curse of millions! Who shall dare to stand up in the presence of this fast-fading, degenerating people, and say the evil is not widespread and fatal?" *

A Dark Outlook

Two crops of opium are grown in the year. So much of the land formerly used for the cultivation of rice is now given up to the poppy, that the price of rice has increased one-third in twenty-five years. In country districts it is

* Dr. V. C. Hart, in "Western China," p. 64.

estimated that 40 per cent. of the men, and 25 per cent. of the women, are addicted to opium, and in the cities the percentage is greater. Unless a stop is put to the rapid growth of the habit, the outlook for Sz-Chuan is dark indeed. There is little hope for those who are already smokers. The one source of salvation is the education of the children to hate it, and this work must be done to a large extent in the mission schools scattered throughout the province.

Native Tribes

Besides the Sz-Chuanese proper, there are in the province a number of native tribes, living mainly in the mountains of the south and west. They are practically independent, and very little is known of them. The most important of these people are the Lolos, who are of a warlike nature, and make frequent raids on their quiet neighbors, the Sz-Chuanese. They pounce down on a Chinese village and carry off everything in it, including the inhabitants, whom they use in their own mountain fastnesses as slaves. Owing to the rugged nature of the country in which they live, such raids are rarely punished.

Chentu, the Provincial Capital

The cities of Sz-Chuan are large and important. The provincial capital, Chentu, naturally excels the others in every way. As far back as the thirteenth century, Marco Polo visited it, and found it "very great, and exceeding rich," and a modern traveller declares it to be the finest city he has seen in China. The present population is about 500,000. The wall of the city

proper is twelve miles in length, paved with bricks, and wide enough on top for three cariages to drive abreast. Politically and religiously, it has always been a centre of great influence. Commercially, it has few rivals in China, and, judging by present indications, it is destined to become one of the great commercial citics of Eastern Asia. It is especially noted for its silks, and its steel, copper, and bronze manufactures. Here, too, come every three years, fifteen thousand students to attend the examination for the second degree. The markets and shops are much superior to those in other large Chinese cities, and the houses and public buildings are finer in their architecture.

A Street Scene in Chentu

Mr. J. G. Birch, who visited Chentu in 1900, has given, in his "Travels in North and Central China," a vivid account of the busy streets of the metropolis: "The streets are from eight to twelve feet broad, devoid of sidewalks, not convenient for traffic, still less for wandering and loitering in, although very interesting with their life and bustle. Blue-robed, cotton-clad, wadded-garmented pedestrians crowd the stone causeway, which rises to its centre and is usually very unequally laid, with many a projecting stone edge, deep crack, and noisome puddle. Every now and again one encounters small groups of red-coated and gowned Thibetan lamas, tall and dark-complexioned, with woollen wraps round their legs and ankles, who come down to Sz-

Chuan on pilgrimage to the temples and monasteries. To them the capital, with its population of 500,000, is a marvel of greatness and beauty, and they loof about with staring eyes.

"Jostling the pedestrians are numerous coolies with baskets and jars slung over their shoulders, shambling along, taking up much room, and uttering uncouth cries to warn the passers-by to make way. Many of them are water-carriers, whose brimful buckets, notwithstanding the floating piece of wood on the top, slop over on the pavement, or on other pedestrians' legs.

"Rickshas, clumsy and dirty, add to the throng, and the sound of bells frequently announces the passage of gaily caparisoned little ponies, with rather pretty heads and rough coats. If the riders are on a journey, they wear fur coats, huge horn spectacles, and a gay hood of red cloth, blue lined, which hangs over neck and ears, and is tied under the chin. Now and then loud shouts announce a passing mandarin, berobed and betasselled, with his cap and button, sitting in his state chair, generally a handsome and heavy structure, carried on poles at a very rapid pace by a number of bearers. His soldier-guard, with red jackets, march in front, clearing the way, and carrying state umbrellas, halberds, tridents, spears, and other uncouth weapons.

"The pedestrian has carefully to avoid the sedan chairs, which, carried by two or three

coolies, pass along at a quick pace, the men uttering loud cries of warning, after which it is no affair of theirs if he gets hit or is shouldered reeling to one side. Add to all this that the Chinese voice is neither musical nor soft, that a man speaks to you a yard off as if he were talking to you across a river, that the air is full of the cries of itinerant pedlars, vending their wares, or using the curious wooden and metal rattles, which indicate particular trades, and occasionally of street singers and story-tellers, or beggars asking alms, and you have some idea of the unregulated noise, bustle, and traffic of a street in a Chinese town."

The Plain of Chentu

The plain in which Chentu is situated is one of the most fertile spots in China. It is about one hundred miles long by fifty wide, and is dotted with cities and large towns. On market days, which occur every third day, the stream of traffic in the roads is immense.

Chung-King

Next to Chentu in size and importance is Chung-King, on the Yang-tse, fifteen hundred miles from Shanghai. Through it flows the commerce of sixty millions of people, and since 1890, when it was made a treaty port, the imports and exports have increased greatly. Only the difficulties and dangers of travel on the Yang-tse, prevent it from becoming a great port. As yet regular steamship communication with the lower river has been impossible, and the

whole trade is carried on with a fleet of some seven thousand native junks.

Kiating

Another city worthy of attention is Kiating,* at the junction of the Min and Tung rivers. It is the centre for white wax, which is grown in the district to the west. A few miles west of the city is Mount Omei, sacred to Buddha. On it are many scores of large monasteries. It is annually visited by thousands of pilgrims from China and Thibet.

Other Cities and Towns

There are in the province one hundred and forty walled cities,† each of considerable size, and the centre of a large number of market towns. These towns again, which are often not more than five or six miles apart, are the centre for the villages and farms about them. Markets are held every third day, when the farmers crowd in with their produce.

The Trade of Sz-Chuan

What wonder that this richly-endowed province is attracting the attention of Europeans and Americans, and that they are prophesying a great future for it! In 1888, before Chung-King became a treaty port, its exports reached twenty-five million dollars, and its imports of foreign goods, four millions. This was in addition to the trade of other small ports on the Yang-tse. These exports, in order of value, were opium,

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* Pronounced *Jah-ding*.

† In one hundred and eighteen of these cities there is no resident missionary.

silk, salt, sugar, medicines, and tobacco. The chief imports were raw cotton (which does not grow to any extent in Sz-Chuan), cotton goods, and foreign manufactures. When once the difficulties of the navigation of the rapids of the Yang-tse above Ichang are overcome, this trade will increase very largely.

Prospects for the Future

Sz-Chuan is bound to be the distributing centre for West China and Thibet. Already merchants are planning to open depots in Chung-King and other cities. Three railways have been proposed, one from British Burmah on the south-west, one from Tong-King, which belongs to France, on the south-east, and the third from the east to join the proposed Peking-Hankow railway in Hu-pei. Chentu is the goal in each case. When once easy communication is opened up, the mineral wealth of the province can be exploited, and Sz-Chuan will take its place as one of the wealthiest districts in Asia. On the direct highway between India and Peking, its political and commercial supremacy is but a question of time.

Sz-Chuan the Key to Central Asia

In view of these marvellous prospects, which may so soon be realized, we cannot wonder at the words of Dr. Ashmore, a veteran missionary of Southern China, written some years ago:

"Missionary success in Western China means the exaltation of a pure Christian influence in Central Asia, and the erection of a barrier against Moslem fanaticism and intolerance and

Russian Greek Church superstition. An advance there is an attaek on the Russian and Moslem rear. The great province of Sz-Chuan, with its thirty or forty millions of people, is the real heart of Central Asia. Humanly speaking, as goes Sz-Chuan, so will go Kansu on the north, Yunnan on the south, and Thibet on the west, and as they go, so along with them will go scores of outlying elans and tribes and kindreds. We hesitate not to say it—The key to great Central Asia is Sz-Chuan, and Sz-Chuan only. . . . It is, therefore, of inestimable importanee that Christian missions should hold Sz-Chuan in force, and should do it speedily. The battle for religious aseendeney in Central Asia will not be fought and won among any of the hills and spurs of the Himalayas, but in rieh and fertile Sz-Chuan; not among wild and wandering tribes, disintegrated and diseonneeted, but among that well-organized and well-governed forty millions of one eivilization and one speeeh, who are established in the valleys of Sz-Chuan, up toward the head-waters, and along the tributaries of the Upper Yang tze."

Jesuit Missions

It is scareely strange that such a country as this should have early attracted the attention of the missionary. Here, as elsewhere, the Jesuits were first on the field. In 1687, they landed in China, and began work. In 1704, they commeneed operations in Sz-Chuan under Appiani. Eighteen years later, however, the propagation

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Hills below Ichang.

West Entrance to Feng-hsien Gorge.

of Christianity was proscribed by an imperial edict, and it was not until 1822, exactly one hundred years later, that the Roman Catholic societies once more engaged in active work in China. In 1839, there were 12,483 Catholics in Sz-Chuan, while the present number is about 500,000. A large number of these, however, are infants or young children. According to the Catholic system, all who are baptized are enrolled in the church, and many children of non-Christian parents are secretly baptized, and thus swell the numbers of the church. Unfortunately, the work of the Catholics is, in its nature, antagonistic to Chinese law and custom. The priests take official standing and claim complete civil as well as religious authority over their people. The result is misunderstanding, disorder, and often violence on the part of the Chinese. Catholicism is "too sectarian to control public sentiment beyond its immediate followers." *

Protestant Missions

Although Protestant missions in China had their beginning nearly a century ago, in 1807, when Robert Morrison landed at Canton, and began his ministry of twenty-seven years, it is only recently that the missionary has been able to work in the inland provinces. It was not until 1860 that permission was given to travel in any and all of the eighteen provinces, and some

* "Western China," p. 288.

years later before the right of residence was gained. Indeed, it is only within the last ten years that all difficulty has been removed and the missionary has received power to purchase land without first receiving permission from an official.

For this reason we do not find missionaries penetrating so far west as Sz-Chuan until 1877, when Mr. Judd, of the China Inland Mission, made a short tour of the province. The same year the first Protestant mission was opened at Chung-King, which was made the centre for extensive evangelistic tours. Other societies followed in due time, the Methodist Episcopal Missionary Society in 1881; the London Missionary Society in 1888; the American Baptist Missionary Society in 1890; the Friends' Foreign Missionary Society in 1890; the Canadian Methodist Missionary Society in 1892; and the Church Missionary Society in 1892. Three Bible societies have agents there, the British and Foreign Bible Society, the National Bible Society of Scotland, and the American Bible Society.

Anti-Foreign Riots

Unfortunately the work has been much hindered by riots at different points. In 1886 the Chung-King riots put an effectual stop to the work for about a year. Small riots occurred in 1892, and in 1895 a general movement against the missionaries broke out all over the province, and the foreigners had to flee for their lives. Next year work was begun again, and with the

exception of a rising in 1898-9, which passed off without serious difficulty, all went well until the Boxer trouble of 1900, when the missionaries again retired for a year from the province. During their absence the officials carefully guarded their property, and on their return they were able at once to take up their work. Since then, nothing more serious than small Boxer disturbances have occurred, and it is hoped that the viceroy recently appointed will rule with a firm hand, and prevent further trouble. These frequent riots are mainly due to the excitable temper of the Sz-Chuanese, which can easily be roused by malevolent officials. A pro-foreign official, on the contrary, can keep absolute order among his people.

Division of Territory

In 1899, seven missionary societies were at work in Sz-Chuan. It was felt by all that a division of the territory among these bodies would greatly aid in the work. Accordingly, a conference was held at Chung-King, in January, 1899, at which each society was represented. The chief work of this conference was the division of the province, leaving each mission in possession of the section it then occupied, and adding other sections so as to include most of the province. This, of course, applied only to the country districts. In the large centres like Chentu, Kiating, and Chung-King, where several societies were working, no change was made.

Our Section

The section given to the Canadian Methodist

Mission is in the very heart of the province. It includes not only two large cities, Chentu and Kiating, but also a part of the famous Chentu plain, as well as rich and populous districts on both sides of the Min. The population of this district is about eight or ten millions. In every way, it is the heart of Sz-Chuan, being one of the most densely settled, influential sections, containing, in addition, the provincial capital, which as we have seen, is bound to play such an important part in the history of West China.

Other Societies

North of our section the Church Missionary Society works, as well as the China Inland Mission. The American Baptists are west of the Min. The eastern section is held by the M. E. Church, with headquarters at Chung-King, and further east the Friends' and the London Missionary Societies. The motto of the conference, "In essentials, unity; in non-essentials, liberty; in all things, charity," admirably characterizes the attitude of these "seven churches of Asia" to one another. The best feeling exists among the members of the various societies, and all work harmoniously together for the uplifting and salvation of this great province.

II.

THE FIELD ENTERED.

Methodist Missionary Society

The Missionary Society of the Canadian Methodist Church was organized in 1824 for work among the Indians, and for home mission work in the outlying and sparsely-settled districts of Ontario. Not until 1873 was foreign work undertaken. In this year a mission was begun in Japan, and for eighteen years this was the only foreign field occupied by the Society. In addition to this work, however, there were missions at home, not only among the Indians, but also to the Freneh in Quebee, and the Japanese and Chinese of British Columhia.

A Forward Movement

For some years previous to 1890 there had been a general feeling in the Chureh that the time had come to extend its missionary endeavor to some new field, and India, the West Indies, China, and Palestine, were spoken of as affording a suitable opening. In December, 1889, when the Executive of the Mission Board met, they were called upon to consider two letters which had just been received. One of these was from Mr. David W. Stevenson, who offered himself for medieal missionary work wherever

the need was greatest. He was a student at Rush Medical College, Chicago, who, while at college in Toronto, had volunteered for the foreign field. He expected to be ready the next spring, and wished then to go out at once.

Letter from Dr. O. L. Kilborn

The other letter was from Dr. O. L. Kilborn, at that time tutor in chemistry at Queen's University. He said:

"Another young man and myself, Canadian Methodists, are anxious to go as foreign missionaries. I would like to state our cases to see what our own Church can do for us.

"Geo. E. Hartwell is a graduate in Arts of Queen's University, Kingston, obtained his B.A. in 1888. He is now in Drew Theological Seminary, Madison, New Jersey, putting in his second year in theology. . . . Mr. Hartwell will graduate in theology in April, 1891.

"Now, as to my own case. I have taken the regular courses in Arts and Medicine in Queen's University, holding the degrees of M.A., M.D., obtained the latter in April, 1889. . . Intentions are to spend twelve months in Edinburgh, Scotland, at post-graduate work, April, 1890, to April, 1891, when Mr. Hartwell and myself will be ready.

"Will the Society send us together to China in 1891? We would work together—Mr. Hartwell as preacher, and myself as doctor—in pushing forward the cause of Christ in some of the as yet untouched provinces of China.

"I am well aware that I need not now urge upon you the importance of medical mission work, and most especially as a pioneer agency in a land like China. And I trust that the recent agitation in favor of planting a new mission in China will be decided in the affirmative. If no one goes before, I believe we two would gladly lead the way—if our Church will accept of us."

Providential Indications

Although the finances of the Society did not warrant any immediate action, these offers were most favorably received, and the hope was expressed that by the time the young men had finished their course of study, the way would be opened. In September, 1890, at the General Conference held at Montreal, the General Board of Missions called attention, in their report, to the fact that prominent ministers and laymen had been considering the advisability of founding a new foreign mission, and referred to the offer of the three volunteers; and also to the fact that a lady in Kingston some years before, had sent a large donation to the Mission Rooms, to be kept until work was begun in China. After pointing out these providential indications, the whole question was left to the calm and unbiased consideration of the Conference.

The New Mission Authorized

All indications pointed to an opportunity and a consequent responsibility, and the Board, in October, 1890, after careful consideration, passed the following resolution:

"Whereas, during several years past,

evidences have been accumulating, showing that the Head of the Church is calling us to enter some new field of heathenism, and thus far the leadings seem to be in the direction of China;

"And whereas, several educated and devoted young men have offered themselves for this service, and will be ready to proceed to any designated field in the spring or autumn of 1891, therefore,

"*Resolved*,—That we respond to what seems to be a clear providential call, and appeal to the whole Church to sustain the Board in this forward movement; and that the Committee of Consultation and Finance be empowered to take definite action in regard to the selection of a field, and the appointment of the young men who have volunteered."

Shortly after the Woman's Missionary Society passed a similar resolution, and advertised for two candidates.

The New Mission Popular

At once the Church rallied to the support of the new mission, and by the time the missionaries were ready to sail, the Church was ready to send them. Special contributions were called for to meet the initial expenses of planting the mission, that is, the travelling expenses of the missionaries, and the cost of providing and fitting up the necessary buildings. From all quarters, letters containing money for the new work came in. Not the least interesting of these, was a contribution of $23 from a poor colored man in

Cottage on the Bank of the Yang-tse.

Junk being Hauled up a Rapid.

Nova Scotia, who was touched by China's needs, as told at a missionary meeting.

Dr. V. C. Hart

As yet, however, no definite field had been chosen, but once more the way was providentially made clear. At that time an M.E. missionary, Dr. V. C. Hart, was living at Burlington, Ont., on furlough from China. A short account of his previous work in China will prove interesting.

His Early Years

Virgil C. Hart was born in Jefferson County, New York, in 1840. Shortly after his conversion, in 1854, he was led to offer himself to the Lord for missionary work, largely through reading the lives of Livingstone and other missionaries. In 1857 he entered Gouverneur Wesleyan Seminary, which he attended for four years. The next four years were spent in the North-Western University, and the Theological Seminary at Evanston, Illinois. He graduated at the age of twenty-five, and a year later, after being married to "one of the best women living," he started for China under the M. E. Board. The voyage was by sailing vessel, and took five months from New York to Hong Kong *via* the Cape of Good Hope.

Work in Central China

His first year after reaching China was spent at Foo-Chow. In 1867, he was sent to establish a mission in Central China at Kiu-Kiang, on the Yang-tse-Kiang, about five hundred miles from the coast. Here he did noble pioneer work in spite of violent opposition. He was often mobbed and brutally ill-treated, but he patiently

kept at his work, "preaching, teaching, and itinerating," until he had overcome the prejudices of the people. Three other missions owe their origin to Dr. Hart, those at Wu-Hu, Ching-Kiang, and Nanking. At the latter place, Dr. Hart had the honor of erecting the first hospital in that part of the country, at a cost of $11,000. He also aided in the erection of a Missionary College, and travelled up and down the country selling books, and preaching wherever opportunity presented itself. It was hard work, and in 1881, Dr. Hart was forced to spend a year in America. He returned in 1882, and for five years more bent all his energies to his work in Central China.

Visit to West China

In 1887, he was sent to Chung-King in the province of Sz-Chuan, to refound the M. E. Mission, which had been destroyed in the riots of the previous year. He also travelled through Sz-Chuan to Chentu, and visited the sacred mountain of Omei. The following year, on his return to America, he published his "Western China," which gives an entertaining and valuable account of his trip in a then almost unknown part of the world. At this time his health was so shattered that return to China seemed out of the question, and he was forced to sever his connection with the M. E. Board.

Field and Workers Chosen

Two years' rest on his little farm at Burlington, Ont., however, completely restored his strength. When it was decided to found the new

mission in China, Rev. Dr. Wakefield approached Dr. Hart, and suggested that he might assist. Eager to return to his beloved work, the veteran missionary gladly acquiesced, and tendered his services to the Board. This offer was at once accepted, and Dr. Hart was consulted as to the choice of a field. He suggested the teeming province of Sz-Chuan, whose needs he had so clearly seen a few years before, and on his advice, this field was chosen, with the provincial capital, Chentu, as the centre of operations. Four men were accepted for the work: two evangelists, Dr. Hart and Mr. Hartwell, and two medical men, Dr. Kilborn and Dr. Stevenson. Dr. Hart, on account of his twenty-six years' experience in China, was put in charge of the mission.

During the time that elapsed between their appointment and their departure, the missionaries-elect did much to stir up enthusiasm for the work by giving addresses throughout the country. In August, 1891, Dr. Kilborn was married to Miss Jennie Fowler, B.A., of Kingston, and shortly after, Mr. Hartwell was also married. At this time a fifth candidate was accepted by the Board. This was Dr. W. J. Hall, who, however, did not go to China. He resigned before he left the country, and went to the foreign field with his wife, a medical missionary under appointment to Corea. Here he did good work up to the time of his death, in 1895.

Farewell Service

An impressive farewell service was held in Elm Street Church, Toronto, for the outgoing missionaries. After each had spoken briefly, Dr. Sutherland addressed them, reminding them that the honor of the Master would be in their keeping in that distant land, and bidding them a hearty God-speed in the name of the Church. Shortly afterwards they left for Vancouver, where they were joined by Miss Amelia Brown, the representative of the Woman's Missionary Society.

Arrival in China

On the 4th of October they bade farewell to Canada, and started on their long journey. After spending ten pleasant days at the Japanese Mission, they reached Shanghai on November 3rd. At this time, the outlook in China was dark. Riots had occurred in a number of places in Central China, and some missionaries had been murdered. For this reason it was decided to remain at Shanghai for a short time.

At Shanghai

As soon as possible, a good-sized English house was rented, and the missionaries settled down for a winter's work at the language. Teachers were secured, and for three months and a half they spent from three to five hours a day with them. In addition, they spent much time studying missionary methods at Shanghai, and receiving inspiration from those who had already spent many years upon the field. During this time, Dr. Stevenson and Miss Brown were married.

At length it was deemed safe to proceed, and on February 16th, 1892, they left Shanghai by steamer for Hankow, 650 miles up the river. This portion of the Yang-tse is from one to three miles broad; the banks are low and wooded, while all along are picturesque towns and tall pagodas. The dirty yellow-brown river is crowded with craft of every description; ocean-going vessels are able to ascend as far as Hankow, and thousands of junks, of every conceivable size and shape, swarm up and down this highway of Central China. At Hankow, the party were kindly received by the English Wesleyans. This city is the centre of the black tea trade, and is by far the most important inland commercial centre in China, having with its suburbs a population of about eight hundred thousand.

On the Lower Yang-tse

Dr. Hart at once proceeded alone to Ichang, four hundred miles further west, to hire native boats for the remainder of the journey. The rest of the party left a few days later, expecting to reach Ichang in four or five days. Owing to the low water in the river, however, they were delayed nearly a week at one spot, trying to get over a sandbar. Already they were learning the lesson of patience, so needed in China.

On their arrival at Ichang, they found that Dr. Hart had procured the house-boats that for the next two months were to be their only home. An interesting account of a house-boat has been given by one of our missionaries:

A Chinese House-boat

"The boat we have is above the average size, but is built similarly to all others. Picture then a long, flat-bottomed boat, eighty-five feet long, with a square bow, and a high projecting stern. Its hull has an average depth of about three feet from the floor to the deck. The deck is composed of hatches about eighteen inches long, and reaching across the boat. The hull is divided into compartments of varying width, in which we stow away some five tons of baggage, etc.

"From the bow, going aft about two-fifths of the length of the boat, the deck is open. Near the centre of this part is the cook's galley, where he works from early morn till late at night, in a manner somewhat startling to our minds.

"At the end of this open space stands the mast, rising about forty feet from the deck (the peculiarity of which is that it has no rigging), on which is spread their sail. Immediately behind the mast the house part begins and runs for another two-fifths of the boat. It occupies the entire width of the boat (about eleven feet). The ceiling is about eight feet high in the centre, and six feet and a half at the sides.

"Behind the house is another open space of about ten feet, in which stands the steersman. Back of this open space is a very tiny room, occupied by the captain, his wife, and four children. Above the door leading into this room is a little niche, in which is placed a small, gold-covered idol.

"On each side of the boat is an immense oar, or yaolu, each requiring from five to eight men to work it. Then, projecting over the bow about twenty-five feet, is a round piece of timber, which is used as a sweep to direct the bow of the boat in different directions. This sweep is of great value, especially in the rapids. As you know, the boats are pulled up the river for the most part by men; the winds, of course, sometimes assisting them. These men are called trackers, and are usually considered the "hardest" class in China. They run along the banks of the river, now clambering over boulders, and again along the sides of steep cliffs, where the footing is often very difficult. For hundreds of miles the rocks are worn smooth by the constant tread of their bare feet or straw sandals.

"The ropes used to pull the boat are made of bamboo, and are of remarkable strength. It has been a revelation to us to see the strain they stand in the rapids. Sometimes the men are over two hundred yards away, and at others but forty or fifty. All along the rocks are marked by ruts, cut by the constant passage of ropes over them. The men pull the ropes by means of long sashes worn around the waist.

"When Dr. Kilborn and I went down to the boat with the first lot of baggage following us, the captain went to the open space at the stern, and took his big gong; at the bow stood another man with a package of Chinese fire-crackers, and,

as the first box was lowered into the hold, the captain pounded his gong, and the other man let off his crackers. When we had crossed the river, a more elaborate ceremony took place. First, a lot of fire-crackers were let off; then the captain pounded his gong. At the bow were placed three or four lighted incense sticks; a man then came along with a living hen, and after bowing with it, and waving it a few times, he hacked at its neck, and killed it, spilling the blood all over the bow of the boat; he then plucked several handfuls of feathers, and stuck them in the spilt blood; then the hen was thrown to the cook."*

Beauty of the Scenery on the Upper Yang-tse

In such a boat our little party made their way up the beautiful but treacherous river, in constant danger from the rapids and hidden rocks. After leaving Ichang, the river no longer runs between low, fertile plains, but makes its tortuous way through narrow gorges, or broad openings between high hills. The scenery is very beautiful. The hills, many of them very steep, are covered with trees, and grass, and flowers. Wherever possible they are terraced for agricultural purposes. Nestlings in the valleys are pretty little villages, set in clumps of feathery bamboo, while on every hill, a temple or pagoda rears its stately head. The traveller, weary of the confinement of his dirty junk, often spends

* Letter from Mr. Endicott.

TRACKERS ON A ROCK, WUSHAN GORGE.

the day following along the bank of the river, making his way over rocky paths lined with orange and bamboo trees and brilliant flowers, or escaping for a time the violence of the sun in some secluded ravine, where a noisy brook rushes madly down among the mossy, fern-clad rocks. Such retreats are common on the Upper Yang-tse, and are a pleasing relief to the dull monotony of the lower part of the river.

The Chinese and the Foreigner

Nor is the beauty of the landscape the only interesting feature of this part of the journey. The people here rarely see a foreigner, and when one does appear, he speedily attracts attention. Dr. Hart describes one such experience:

"While I stood looking at them, quite a crowd of men and boys gathered about me, and looked in amazement at my face, hat, and clothes, without saying a word until I addressed them in their own language. Then came volleys of the queerest questions you ever heard. A middle-aged man inspected me pretty thoroughly, except my teeth, and said, 'Are you a hundred years old?' He quite wilted when I gave my age, and he found himself five years my senior. 'Well,' he said; 'your beard is white.' The people take me for a genuine patriarch, and would not be much surprised if I were to tell them I was two hundred years old. . . . It would please you to see how quickly a foreign-dressed lady will take a crowd away from even me. Mrs. Kilborn, within five minutes' walk of our boat,

had near a hundred admiring boys, women, and men, mostly boys, following her. I came upon the crowd, and tried to draw it after me, but not one solitary being was left for me. If you want good following out here, you must have a lady with you. . . The little boys are better behaved in this province than in other parts of China. They know how to throw stones, and scream 'foreign-devil' in the East. We never get any stones, or hear 'foreign-devil' in this province, or, if so, very rarely."*

Difficulties of Navigation

During the trip on the house-boats much time was spent in the study of the language, and this, with reading and the novelty of the scenes about them, helped to pass the time. The progress was exasperatingly slow. With a spanking breeze, thirty miles was considered a big day's run, while at the rapids a few miles was all they could accomplish. These rapids are the bane of navigation on the Yang-tse. Besides causing delay to up-bound craft, they are the cause of frequent wrecks and considerable loss of life. Often a boat must wait several days for its turn to be hauled up the few miles of rapids. The rapids themselves are exciting to passengers and "trackers" alike. Eighteen or twenty men at the end of three hundred feet or more of bamboo rope provide the motive power for the clumsy junk, which rocks and sways in the swirling

* "China and its People," pp. 198-200.

waters. Should the boat strike a rock, or the rope part, the results would be disastrous. Many a wreck is strewn along the shore, a witness to the dangers of the river. The sudden gusts of wind that rush down the narrow gorges are also sources of danger, boats often being swung out of their course, or even upset by the force of the wind.

Through all these perils our party arrived in safety at Chung-King, where they rested for a few days, inspecting the premises of the M. E. Mission, which Dr. Hart had refounded five years before. From here, they had still five hundred miles to go by water. The journey overland is much shorter, but was impracticable owing to the difficulty of transferring the baggage from the boats to the backs of coolies, and the added cost of such a transaction. At length, on the 21st of May, three months after they left Shanghai, they reached Chentu, and had their first glimpse of the city in which their lot was cast for the future.

Arrival at Sz-Chuan

It was about six o'clock in the evening. The two house-boats were moored to the mudbank just outside the city, and soon attracted a large and inquisitive crowd. It was a big event in the history of the city, for it was the first time that a foreign-dressed lady had entered it. They proceeded in sedan-chairs ("boxes slung between two bamboo poles, and carried on the shoulders of two men," Dr. Kilborn called them)

First Glimpses of Chentu

to the M. E. Mission, where they were cordially welcomed by Rev. H. O. Cady, who gave them a hearty invitation to stay with him until they found suitable quarters for themselves. Within two weeks, Dr. Hart had secured a house, and after giving it a thorough cleaning and making the necessary repairs, all the party, with the exception of Dr. and Mrs. Stevenson, were able to move in by the end of June. This house contained not only accommodation for the five missionaries, but also room for dispensary, wards for eight or ten patients, a reading-room and chapel combined, and rooms for servants.

The little band soon adjusted themselves to their strange surroundings. Dr. Stevenson visited his first patient, an opium suicide, three days after his arrival; and all were busily engaged in the study of the language. Dr. Hart was able to write in June: "This leaves us in good health, and all the young folks struggling with the language. The Lord has thus far greatly blessed our every undertaking, and we can safely trust Him for the future."

The First Shadow

But the first shadow was soon to fall on the devoted little band. They were nearly settled in their new home, and all were feeling well and happy. On Saturaday, the 9th of July, the finishing touches were being given, and all day Mrs. Kilborn was here and there arranging everything to suit her taste. "Nothing grates upon

my eye; everything harmonizes," she said finally, as she gazed with pride on the cosy little sitting-room. The next morning it was learned that Mrs. Kilborn was seriously ill. Not until sunset, however, was the gravity of her condition realized. Then it was learned that cholera was raging in the city, and it was evident that it was this terrible disease that had seized Mrs. Kilborn.

Death of Mrs Kilborn

"At nine o'clock she rallied—hope—alas! it was only for a few moments, unconsciousness soon stole the light from her eyes, and two hours later her soul passed over the river. To understand the emotions of our beloved doctor, we must stand where he stood, to see the dearest individual on earth quietly depart to another realm. Monday she was carefully placed in a Chinese coffin, and carried to a temporary resting-place. Six o'clock Monday evening, a very solemn service was conducted by the Rev. Spencer Lewis, of the M. E. Mission. God's afflicting hand drew us very close to Him, as we reverently murmured: 'The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.' We, however, 'sorrow not even as others which have no hope.' A bright testimony was given in the afternoon. While speaking of her mother, who died over a year ago, she said that 'next to living with her dear hus-

band, she would prefer to be with her God, as she knew her sins were all forgiven.' "*

So early in the history of the mission did the angel of death visit the brave young missionaries, and take from them, to a higher sphere, one of the brightest and sweetest. Her life and triumphant death, however, proved an added stimulus to those left behind, to work while it is day. The little plot of ground, purchased later for a God's acre, became a hallowed spot to the heroic band, reminding them that here we have no abiding city, and turning their thoughts to that—

"Sweet and blessed country,
The home of God's elect;
The sweet and blessed country,
That eager hearts expect."

* Letter from Mr. Hartwell.

III.

OCCUPATION OF THE FIELD.

The Missionaries Retire to the Mountains

As the cholera continued to rage with great fury in Chentu, the missionaries decided to leave the city for the time being. Accordingly, within two weeks of Mrs. Kilborn's death, they all reached the mountains fifty-five miles north-west of the city. There they lived for a month at Yang-Tsz-Ling, a large Taoist temple, on the direct route between Chentu and Sung-Pan, four hundred miles further north. It was a busy highway. A continuous stream of burden-bearers passed over it, bringing down medicinal herbs, wool, and sheepskins, and even deer horns and bones of bears and leopards, which, by the Chinese, are considered valuable for medicine.

A Chinese Temple

The temple was large and substantial. In it were forty-six idols, ranging in size from eight inches to eight feet in height. They were in all kinds of postures, sitting, standing, or flying, and all were hideously ugly. Some had horse-hair beards stuck on their faces. Three priests conducted the worship of the gods every morning at dawn, and again at dusk. This service consisted of a great deal of bowing, the placing

of incense sticks before each idol, and the pounding of drums and gongs.

"There is also a big worship the evening before the first and fifteenth of each month. About nine p.m. the temple is lit by candles placed before all the idols. Each priest passes around in turn. Before each group of idols he bows and prostrates himself three times, knocking his forehead against the ground. Paper with mystic characters upon it is burnt; and sometimes wine is brought and spilled as an offering. Lastly, one of the priests takes his stand by the largest bell in the temple. This bell is about five feet high and four feet across the mouth. It is suspended only two or three feet above the ground. The priest holds a heavy rounded stick of wood in his hands. He chants from memory portions of his holy book, emphasizing each sentence by a thump on the big bell. The dimly-lighted temple, with its huge pillars, the shrill sing-song of the priest, and the occasional deep boom of the great bell, together produce a weird effect.

Christian Work in a Heathen Temple

"No objection whatever has been made to our daily worship. We sing Christian hymns, read our bibles, exhort men not to worship idols, and pray to God, all in the large room containing nearly twenty idols. Sick people begin to come for medicine. Each one treated seems to send two or three more. We have treated over one hundred patients in a little over a month. We

are of course not yet able to say much to them about the Gospel, but we have presented them with books and tracts, and we know for a certainty that we have won the goodwill of a great many in this vicinity. They will listen readily sometime in the future to us or someone else who may go to preach to them."*

A strange picture this, of the grim idols staring down on the little company of devout men and women as they lift their hearts and voices to the one true God.

Return to Chentu

After a rest of a month and a half in the bracing air of the mountains, it was deemed safe to return to Chentu, and early in September the missionaries once more began their work. The first months were a busy time. The mission premises had to be prepared for the different uses to which it was to be put.

The Dispensary

Early in November the dispensary was opened, and on the first day eighteen patients were treated in the forenoon. So great, indeed, was the work thrust upon the two doctors that they soon found that no time was left them for the study of the language. Twice a week they worked from morning till night in the dispensary, while on other days they were kept busy with paying patients and outside work. At length they were reluctantly forced to close the dispensary until they had a better knowledge of Chinese.

* Letter from Dr. Kilborn.

The Book-room

About this time a reading-room was opened in the front of the house, and immediately it became the centre of interest to the Chinese. All day the room was thronged with well-dressed, intelligent people, who were interested in the tracts and books for sale, and also in the pictures and maps on the walls. During the first year over two thousand small books and calendars were sold, while the number of those who read but did not buy, was very great. An intelligent man was put in charge of this work, to sell books and answer the thousand and one questions asked him.

The School

A day school was opened at the beginning of the Chinese New Year, and by the end of the first month over forty pupils were registered. They were taught for a couple of hours each day by a native teacher, assisted by the missionaries, who explained the text book (a summary of Christian truths) which the children were required to memorize. They were also taught to sing hymns, and their assistance in the public services was very great. All felt that the most satisfactory work was that for children, as the prejudices of the parents were in this way overcome, and the children trained up in the knowledge of our faith.

Evangelistic Work

Preaching was done on Sunday, and also on week-days in the dispensary, while it was open. The people were friendly and interested, and the

prospects very bright. Mr. Hartwell writes an interesting account of the Sunday services:

"At eight o'clock the morning prayers were conducted by Dr. Kilborn. Ten o'clock the day school was visited, and the children taught hymns. Half-past ten the regular Sunday service was held. Dr. Hart preached. The congregation listened attentively. The old-fashioned system of men sitting on one side, and women sitting on the other, prevails here. The congregation was about equally divided. Miss Stella Hart presided at the organ. After the service, the people came around us in such a friendly way that some of that joy which a pastor feels when his congregation is gathered around him fell to our lot. One o'clock the children gathered for Sunday School. An hour was spent in singing and teaching. Half-past three all who are connected with the mission premises were taught the catechism. . . Every Sunday evening our little band assembles to study the Holy Word, and pray for the spread of Christ's kingdom over the whole world. In these meetings we have sweet communion with God. With the Father of Methodism we can say, 'The best of all is, God is with us.'"

Need for More Buildings

The work, however, was greatly hindered by lack of room. All the missionaries lived in one house, which was also used for a chapel and dispensary. Dr. Hart had gone down the river to Shanghai, to bring up Mrs. Hart, who had been

left behind, owing to ill-health. On his return he immediately looked about for a suitable property.

Mission Property Bought

A lot was first secured for a mission cemetery. This was a beautiful piece of ground, about an acre in extent, five miles out of the city. Situated on the crest of a hill, crowned with waving bamboo groves, and overlooking the quiet flow of a small river, lies the God's acre of the Canadian Methodist Mission. Here were laid, in their final resting-place, the remains of Mrs. Kilborn.

Soon after, a splendid piece of property was secured for the mission. The location was very good, by the city wall near the parade ground in the Eastern quarter, where, daily, hundreds of people congregate. The property was three acres in size, and large enough for three houses, hospital buildings, a chapel, and school buildings. Work was at once begun upon the first house. This attracted great attention from the inquisitive Chinese; but, although the land was quite open to the public, and it was estimated that three thousand visitors came in every day, there was no disturbance, nor was any insulting language heard.

The Work of Building

Dr. Hart says of this work: " I have been able to make a good many acquaintances and friends among the curious and happy crowds. Old men with long white beards, leading grandsons, come and stand near me, waiting re-

cognition, and just a word with the foreign gentleman from *Wai Kwch* ("kingdom without"). Ladies, dressed in satins and silks, sparkling as June butterflies, come trooping in, leading little girls, and arrange themselves in quiet places, and have long and absorbing looks at me, and the wonderful house that is to be. . . The priest has allowed the carpenters to use his best temple—which has sixty idols seated in different parts of the hall—for a common workshop, and the timbers of the house have been hewed and mortised with these sixty huge and uncouth images looking down from their thrones."

The First Convert

As yet, although there were many earnest inquirers, no one had openly confessed Christ; but on April the 16th, 1893, the hearts of the missionaries were gladdened by the first convert, a woman. She had already impressed them with her straightforward manner—a rare trait in a Chinese—and by her remarkable progress in learning to read. This morning, after the service, she came to Mr. Hartwell, and expressed her desire to be a disciple of Jesus. We can imagine the joy in the missionary's heart as he knelt with this earnest woman, while she confessed her sins, and prayed God for strength and guidance. It was a day to be remembered in the history of the mission, and a cause of great thankfulness that their efforts had so soon been thus blessed.

Re-inforcements

The need was still for more workers and more buildings. Native houses were prepared for the missionaries, and Dr. Hart received, from a friend in Halifax, the promise of $1,000 for a chapel. In the fall of 1892 an appeal had been sent to Canada for twenty-five more men by 1900. In response to this appeal the Board at home appointed the Rev. Jas. Endicott, and Dr. H. M. Hare for the work in West China. On September 16th, 1893, they reached Shanghai, where they were met by Dr. Kilborn, who had come down to the coast to take them up the river. They also found there, Dr. Retta Gifford, and Miss Sara Brackbill, of the W. M. S., who had been waiting to go up the river since March.

An Exciting Trip up the River

Some time was spent in purchasing supplies, as nothing manufactured could be procured in Chentu. In October, they started on their long journey inland. They had more than their share of accidents. Several times they ran on rocks, or the ropes broke, when the awkward craft swung out into mid-stream, and drifted helplessly down the river. One of the boats was completely wrecked. Dr. Kilborn describes the accident:

Shipwreck on the Yang-tse

"Friday, January 5th, at four p.m., the larger of the two houseboats—the one we are all living in—struck a rock, filled in about fifteen minutes, and sank; not, however, before we were able to get near a sloping sandy bank, and get ashore ourselves, along with all easily movable articles

and furniture from our rooms. Darkness closed in, and we realized that we were shipwrecked. Providentially, our small houseboat was right at hand, so we were able to have a sheltered sleeping-place. Next day, our cargo of boxes was slowly fished out of the sunken boat, and, in forty-eight hours after the accident, the old craft again stood upright on the water, looking not much the worse for the dip, though inside she was the picture of desolation. In the meantime, we had purchased a quantity of coal, built fires on the sand, set up drying-poles, and commenced drying bedding, clothing, and books." Everything in the boxes was soaked with water, and much of the stores, including meal and sugar, was a total loss, while nearly the whole stock of books was ruined.

Busy Days

At length, early in March, the party arrived at Chentu, where they were heartily welcomed by those already on the field. During these months their hands had been full. Dr. Stevenson had, single-handed, looked after the medical work, busy night and day in the dispensary and the homes of the people. Dr. Hart was engaged in itinerating work, and in superintending the building operations in the mission compound. By the time the new missionaries arrived, the chapel was finished. It was built of brick in semi-native style, and seated three hundred persons. In connection with it was a class-room and a book-room.

At this time Mr. Endicott wrote concerning the mission premises:

Description of the Mission Property

"The property consists of two lots. On one the houses that were there when the property was purchased have been fixed over to a large extent, and made suitable for residences. Dr. Hart and family occupy one house. Dr. Stevenson and family occupy one-half of a double house, while we occupy the other half. Dr. Hare has had rooms fixed up for him also. The whole appearance of the place on the exterior is thoroughly Chinese. We have our big and imposing gate, also the open courts, surrounded by buildings, so common in the East. In addition to the residences, some of the other buildings have been converted into school-rooms. At present, we have both a boys' and girls' day-school on the place. Last, though not least, we have the fine new chapel that has only recently been completed. I can assure you that it is a credit to our mission. I said last, but I forgot one other very important institution on our premises, the Book-room. It is situated just beside the big gate, and here stands from morning till night a man selling Gospels and tracts, at very low prices, to the many hundreds of people who daily pass along the street. It serves also as a good place to do some informal preaching to the little groups that are constantly to be found there, curiously examining or asking questions concerning the books.

1. Reading Room and Entrance to Chapel. 2. End of Chapel. 3. Gateway to Parsonages. 4. Wall of New Lot.

"The other lot is for our big hospital, that we are going to have here, and at which there is a large number of men at present employed. When this is built, we shall have a splendid mission station, although Dr. Hart wants to have, in addition, a printing press and a High School established here."

About half a mile from the compound, the ladies of the W.M.S. lived in rented houses, on Pearly Sand Street, where at this time, Mr. Hartwell and his family were also living, but later, a lot was purchased across the street from the mission compound, and here Mr. Hartwell was living at the time of the riots in May, 1895.

Mission at Kiating Founded

Now that the number of workers was increased, it was decided, in 1894, to open a station at Kiating, a large city, 120 miles south of Chentu, and a centre second only to the provincial capital itself. Dr. Kilborn was put in charge of the new mission in March. He returned in May, and on the 24th of that month was married to Dr. Retta Gifford, of the W. M. S. Immediately after, they left on their honeymoon for Kiating, "not in a Pullman car, but by the only express known in that region, a clumsy Chinese junk."

The work in Kiating progressed very favorably. A house was rented, and an adjacent compound secured for a hospital and dispensary, which were opened in December. The dispensary was open four days in the week, and

preaching service was held every Sunday. After the service, many remained to look at the tracts that were displayed in the courtyard. Every morning prayers were held in the hospital guest-room, at which all the servants and all the patients able to do so attended. During the winter the number of patients increased to between two and three hundred a week.

Encouraging Progress

In every department of the work, both here and at Chentu, there was much to encourage the workers. At Chentu, the chapel and day schools were well attended. The dispensary and two hospital wards, which were opened at the close of 1894, were crowded with patients. While but few additions to the church could be reported, the people seemed more friendly, and everything promised great advances in the new year.

An Undercurrent of Hostility

Beneath all this seeming prosperity, however, was a dark undercurrent of hostility in the minds of the people, which was roused and fanned by the officials. The governor of the province at that time was Liu Ping-Chang, who the year before had been degraded for gigantic frauds on the central government. By the aid of heavy bribes, he whitewashed his character, and, though a new governor, Lu Ch'wan-lin, was appointed to Sz-Chuan, the old viceroy still retained his position. He was a bitter foe to the foreigner, and it was mainly owing to him that the riots occurred. They have been described,

and it is believed correctly, as Liu's final kick at the hated "barbarian."

That trouble might occur at any time was well known to the missionaries, and the winter of 1894-95 was an anxious time. War was going on between China and Japan, and the Chinese were getting the worst of it. This gave the officials a chance to rouse the passions of the people against all foreigners. It was rumored in the city that the missionaries boiled children, and gouged out their eyes to make medicine. The people were wrought up to a high pitch of excitement, and it needed only a spark to cause an explosion.

The Riots of 1895

No serious trouble, however, was expected by the missionaries, nor was any experienced until early in the summer. On the evening of the 27th of May, Dr. Hart and Dr. Hare, and Mr. and Mrs. Endicott, left for Kiating, leaving the rest of the missionaries at Chentu. The next day, the 28th, was a feast, and all day long the parade-ground near the mission was crowded with people. In the morning a placard was posted saying that a girl had been boiled by the foreigners for her oil. About five o'clock in the afternoon, Mr. Hartwell crossed the street to the Stevensons' house, to bring home his little daughter. On his way back he met a crowd of about twenty men evidently bent on mischief. They did him no harm, however, and he reached his gate in safety. No sooner had he barred the

gate, than someone gave it a kick, and a few stones were thrown over the wall.

Destruction of Property in Chentu

Then the rapidly-growing mob turned their attention to the house across the street, occupied by the Kilborns and the Stevensons. The inmates at once sent to the officials for help, and in the meantime the ladies and children were sent into the hospital for protection. When the gates of the compound fell in with a crash, Dr. Stevenson, Dr. Kilborn, and Mr. Jackson (of the C. M. S.) rushed out into the street with loaded guns, which they fired into the air. At once the crowd scattered, nor did they gather again while the missionaries remained at the gate. On the arrival of a small guard, the missionaries retired, but no sooner were they out of sight than the mob once more rushed forward. Again they were driven back by the sound of guns, but, as it was growing dark, they ventured near enough to rain stones on the defenders of the mission, who were forced to retreat, through the gates connecting the two compounds, into the hospital compound. From here they heard the mob destroying everything they could lay their hands on. For a few minutes the work of destruction ceased, when the magistrate came and advised the people to withdraw, but as soon as he left the mob fell to work again.

The Missionaries Flee for their Lives

Fortunately, the street in which the hospital stood was comparatively empty, and by it those imprisoned there escaped to the parade-ground.

They were driven away by the soldiers with yells and curses, and one of the ladies was brutally kicked. From here they crossed the parade-ground to the city wall, where they remained until chairs were sent from the M. E. Mission, when they went to the China Inland Mission.

Mr. Hartwell's House Destroyed

Fearing that their house also would be destroyed, the Hartwells had taken refuge for the night with a neighbor. In the morning they returned home, hoping that all trouble was over. Soon the mob returned, nor was there any sign of a guard to protect the house. Mrs. Hartwell and the children at once set off for the W. M. S. Mission, while Mr. Hartwell remained until the rioters forced the gate of his compound. By the aid of a small tree he escaped over the wall at the back of the house, and once more took refuge with his friends. Here he remained until the evening.

Hid in a Chinese Bed

Early the same morning, the M. E. Mission was destroyed, and the inmates forced to hide for ten hours in a small dirty loft. Shortly after this, the mob went off to the W. M. S. Mission. The ladies here escaped over the back wall, and went to the C. I. M. Here were gathered eleven persons, three C. I. M. workers, Dr. and Mrs. Kilborn, Dr. and Mrs. Stevenson, Mrs. Hartwell, Miss Braekbill, and Miss Ford, of the W.M.S. (the latter had arrived in Chentu two weeks before), and Mr. Jackson. About eleven o'clock, Dr. and Mrs. Stevenson, Mr. Jackson, Mrs. Hartwell,

and Mr. and Mrs. Cormick, went in sedan chairs to the yamen. Before the others could leave, the crowd rushed in. The remaining five adults and three children hurried over the back wall, and down a narrow passage until they came to a locked door, which they tore from its hinges. At the extreme end of the house they found a bed with thick curtains. Here they hid for three hours, not daring to look out, or even speak. The people in the house put the rioters off the track, and by evening the exhausted missionaries were able to escape to the magistrate's yamen, where they found the others.

Imprisoned in the Yamen

Here eighteen persons lived in six small rooms for ten days, not knowing what the officials intended to do with them. The magistrate pretended that if the people knew of their whereabouts, he would be unable to protect them. They were daily visited by the native Christians, however, who stood staunchly by them. During their imprisonment, Dr. Stevenson and Dr. Kilborn were given the privilege of a "trial" before the prefect. They were charged with having drugged or murdered children to get medicine from them, and a boy was shown who was said to have been found in a tin-lined box under the chapel floor. He had been drugged by the foreigners, he claimed. Bones of men and animals were brought forward as a proof of the assertion that the foreigners killed children. The mission-

aries boldly affirmed their innocence, and demanded safe passage down the river.

The Midnight Escape

On the tenth day, the magistrate visited them and told them in a whisper, "Be prepared to go to the boats at twelve o'clock to-night. Don't tell even your servants." At midnight, the worn-out little party of twenty-seven were crowded into sedan chairs, and hurried out of the yamen. Through the deserted streets they passed, until they reached the gate, where they were stopped for a time by the gatekeeper. Then, on for a mile until they reached the spot where the boats were waiting. Into two small boats the foreigners and their boatmen crowded, and for ten days they lived thus, packed like sardines in the filthy house-boats. Arrived at Chung-King, they were kindly received by the missionaries, and, in a short time, procured boats to take them to Ichang, where they found steamers, and on July 4th, five weeks after the riot, reached Shanghai.

Other Riots

Not alone at Chentu had the missionaries felt the force of the mobs. At Kiating all was quiet until June 5th, when the people attacked the missions, and destroyed them. Dr. Hart and Dr. Hare escaped outside the city, where they secured boats. Here, as at Chentu, the officials promised everything and did nothing, and on them must be laid the blame of all that occurred. Altogether, riots took place in fifteen places, and in some sections missionaries were killed.

The riots in Sz-Chuan profoundly stirred the

Demands for Compensation

foreign community at Shanghai, and they joined the missionaries in demanding vigorous measures on the part of the central government. They asked not only for a full money indemnity for all losses, and the travelling expenses of the missionaries, but also for the degradation and punishment of all officials implicated in the trouble, and a clear statement of their treaty rights, so that in the future the officials could not, as in the past, plead ignorance of the foreigners' status. Most essential of all was the necessity of bringing the officials to time, as the only sure preventive of trouble in the future.

Final Settlement

Dr. Hart went at once to Peking to press his claims. The French Government was especially firm, and, as a result, the notorious Liu Ping-Chang was still further degraded, other guilty officials were degraded and dismissed, the status of missionaries in Sz-Chuan was fully recognized, a money indemnity was paid by the government, and the ex-governor out of his own pocket had to pay a large sum as compensation for injuries. An imperial edict, issued in September, laid the whole blame for the riots on "the neglect of the local authorities in ordinary times to give the proper advice and direction to the people, who, consequently, committed these disorders. Nor after the occurrence of the outbreaks, did the authorities make any haste to enforce punitory measures."

Ruins of Mr. Hartwell's House, after the Riots of 1895.

Waiting for the Ferry, East Gate, Chentu.

The officials had hoped to drive the foreigners from the province, but the outbreak served only to injure the officials themselves, and in no way hindered the spread of the Gospel. The missionaries returned to find the people more than ever ready to hear them, and out of this confusion came a mighty onward impulse which led to yet greater victories.

Results of the Riots

IV.

DEVELOPMENT OF THE FIELD.

Missionaries Remain at the Coast

For the time being, return to Chentu was out of the question, and the missionaries were forced to remain at the coast for the rest of the year. The majority settled at Shanghai; Dr. and Mrs. Stevenson and Mrs. Hartwell returned to Canada, and Miss Braekbill visited the Japanese work. On account of his wife's ill-health, Dr. Stevenson was forced to sever his connection with the Board, and to withdraw from the work so dear to him.

Dr. Hart and Mr. Hartwell Return to Chentu

It was not until late in November that it was considered safe to proceed west again. Dr. Hart and Mr. Hartwell were the first of our missionaries to return to their work. They were preceded by the American Commission, sent to demand the punishment of the guilty officials, and to settle the question of indemnity to be paid to American citizens for their losses. On their arrival at the city, Dr. Hart and Mr. Hartwell found that the temper of the people was completely changed. There was no sign of hostility to the foreigners, who were able to walk freely about the city without any danger of insult,

much less of violence. The officials, also, seemed to vie with each other in showing their friendliness. They had already rented a commodious residence back of Mr. Hartwell's old compound, for the use of the missionaries until they could rebuild their own homes.

Better Feeling Among the People

Mr. Hartwell was able to write at this time: "God not only preserved the goodwill that formerly existed, but added to it a deeper sympathy, and raised up friends who before were indifferent spectators. Judging from appearances, the work, instead of being hindered, is in many ways years in advance of what it was ever before in this district. Aforetimes we were ever looked upon with suspicion, as spies or as gold-seekers, come to search out precious stones; or as sorcerers, saying by charms we could control the weather, bring on calamity, cause epidemics, etc. I do not say there is no suspicion now, but the fact that we are back, that money has been refunded sufficient to put our mission premises in good shape again, that nearly every official in the city has been degraded, that we are able to use the words 'buy' and 'sell' in our deeds of property purchased, especially as this latter was strictly forbidden last winter in a big proclamation posted all over the province, that the present officials received us back in an honorable way, providing us with proper *kung kwans* (residences); putting all these facts together, the people—at least, a large proportion of them—

have concluded that they were deceived; that the foreigner is not such a cannibal as he was represented, and hence is worthy of consideration and respect."

The Mission Scholars Help to Draw the People closer to the Missionaries

One other cause had helped largely to bring about this result. The scholars of the day-schools were living witnesses to the falsity of the current rumors that the missionaries boiled children and ate them. They had been questioned by their parents and friends, and had all been loyal to their teachers. On the return of the missionaries, they met them with happy, pleased faces, and the parents also had a smile of welcome. Shortly after his arrival, Mr. Hartwell gave a dinner to thirty of his boys and girls, and later one to their parents. When we consider the hesitancy a Chinese has to eating with a foreigner, the fact that so many men and women were willing to accept this invitation is another indication of the better feeling abroad.

The Work of Re-Building

As soon as he saw that no further trouble was to be expected, Dr. Hart left Chentu for the coast. This move was necessary owing to the state of his health. A complete rest was imperative, and the next year he spent at home regaining his strength. Mr. Hartwell was left in charge of the building operations. This was no light task. All the mission buildings had been completely destroyed, and these must be rebuilt at once. Work was pushed on rapidly on the first house and the chapel. The former was a beauti-

ful building, in which the native and foreign styles of architecture were happily blended. All day the compound, which a month before was a scene of utter desolation, was filled with busy workmen, while here and there hurried the indefatigable missionary, whose business it was to count every brick and stick of timber that came in, and to see that every man was kept at work. At times he had one hundred and fifty men at work. On Sunday the preaching services were crowded.

Mr. Hartwell's Teacher

One fact greatly gladdened his heart. During the time the missionaries were imprisoned in the magistrate's yamen, one of their warmest friends was the teacher in the day school. Now, while the work of refounding the mission was going on, he moved his family into some vacant rooms in Mr. Hartwell's house. By so doing, he definitely and finally announced his intention to break with his old life and attach himself to the foreigner and his religion. He was an intelligent man, a *Hsiu Tsai* (B.A.), and as such, his accession to the mission was a ground of great hope for the future. Mr. Hartwell already had his eye on him as a probable native pastor, and we shall meet him again as an evangelist.

Dedication of the Chapel and Baptism of First Convert

The remainder of the force reached Chentu in March, 1896, and work was pushed forward more rapidly in all directions. On August 2nd, the new chapel, a handsome brick building, with a seating capacity of four hundred, was dedi-

cated. This service was doubly interesting, as it not only marked the formal recommencement of active evangelistic work, but was also the occasion of the baptism of the first convert. At the close of the service, in response to an invitation, six others rose and expressed their desire to become Christ's disciples. From this time interest deepened, and many remained for the after-meetings, when they could talk personally with the workers regarding this new faith.

A Period of Progress

By the end of the year, seven buildings were completed, including the dwelling and the chapel already mentioned; a reading and book-room and street chapel combined; a school and dormitory, used also as a native parsonage; a building for servants and teachers; a Sunday School attached to the chapel; and, as important as any, a building for guest-rooms, where the missionary received visitors, gave them a cup of tea, and discussed with them any subject they introduced. The next year saw the addition of several parsonages and two hospital wards. During this year, the work was greatly strengthened by an addition to the force of workers. These were Dr. and Mrs. W. E. Smith, and a few months later, three ladies of the W.M.S., Miss Foster, Miss Brooks, and Miss Killam, M.D. With the second party came Dr. and Mrs. Hart, to the great joy of all on the field.

Kiating Mission Re-Opened

The work at Kiating was not begun until June, 1896, when Dr. Hare and Mr. Endicott

purchased ground for a compound, and began the erection of a house, a chapel, and other buildings. Here, as in Chentu, the people were quiet and in no way interfered with the work of restoration. So busy did the building keep them that the missionaries were not able to do any active work throughout the city and the neighboring towns, as they would have desired. Sunday services, however, were kept up, and during all the rush of other work, Dr. Hare was able to attend to his patients. On the arrival of Dr. Hart in June, 1897, the new chapel was dedicated, and at this service, the first convert of the Kiating mission was baptized.

The Mission Press Established

Dr. Hart at once made preparations to start the press which he had brought with him. The founding of a printing establishment in West China had long been one of his ambitions, and, during his furlough in 1896, he had vigorously appealed for funds for this important work. So ready was the response that on his return to China, he was able to take up the river two presses, which were stationed at Kiating, and were soon printing tracts, calendars, and texts, for sale and distribution. The Chinese were so eager for these tracts that by January, 1898, this work was almost self-supporting. From this small beginning has grown the large and important printing establishment now in connection with the mission.

An Era of Prosperity

This had been an "era of building." An era of uninterrupted work and of widening influence followed. Practically the whole field was open, and the extent of work possible was limited only by the number of men available. Early in 1896, the little handful of members and probationers inaugurated the first Home Mission work. From the beginning it had been the aim of those in charge to have this a "working church," a centre of light throughout the city and the province. At this time a chapel was rented in a suburb, and the members of the church volunteered to preach there. Nor was this all. A year later one of the most earnest of the Chinese Christians opened up the first mission in a country town near Chentu, where he and his assistants carried on a noble work.

Death of Miss Ford

One shadow only fell upon the Mission during this period. This was the death, on May 17th, 1897, of Miss Jennie Ford, of the W. M. S. She had been but two years on the field, having arrived at Chentu just before the riot of 1895. She never completely recovered from the shock to her nervous system received at this time, though during these years she did noble work among the women and children of the city. The W. M. S. later erected the Jennie Ford Home, an orphanage in memory of her who had so loved the little children.

Interest in Christianity

In 1898, Mr. Hartwell wrote home:

"Marvellous has been the attendance this

MR. HARTWELL'S HOME, REBUILT IN 1896.

year. Possibly in all China have no larger congregations listened Sabbath after Sabbath to the Gospel message. Formerly people greeted us in the usual manner, 'Have you eaten your rice?' Now it is, 'When is worship day?' At the evening service women of the better class take advantage of the darkness to hear the Gospel. One remarked to Mrs. Hartwell that the more she heard, the more she felt the power of the Gospel."

In the fall of 1898, trouble once more appeared in Sz-Chuan. A dispensary at Kiang-peh, across the Yang-tse River from Chung-King, was destroyed, and the dispenser, a native Christian, was killed. Not far from Chentu a French priest was kidnapped and kept a prisoner among the mountains. The trouble seems to have been originally caused by friction with the Catholics, as their missions suffered most. **Fresh Riots**

Rumors of another general uprising, however, were current, and riots did occur in several places. These disturbances were caused by the thousands of evil-disposed characters that swarm in any city, who enjoy the prospect of the destruction of property, and the loot they may obtain. The mass of the people were indifferent. They would not join in destroying the missions, neither would they help to defend them; that was the business of the officials. All, then, rested with the officials. This time they took a firm stand. The men who were detected stirring up

the crowds were seized. Anti-foreign placards were torn down, and the people warned against molesting the foreigners. One woman who had stolen a child, and then claimed that she did it for the mission, was forced to confess her plot. The stations outside Chentu and Kiating were abandoned for the time being, and the government gave a strong guard to each of the compounds in the city.

The Riots Put Down

Towards the close of the year a new viceroy was sent to Chentu, and immediately more vigorous measures were instituted to put down the rebellion. The rebel chief was captured, a large number of his followers beheaded, and the rest dispersed. The uprising died away as rapidly as it had arisen, and for two years work progressed peaceably.

Division of Territory

The year 1899 marked a new epoch in the history of Protestant missions in Sz-Chuan. In January of this year a conference of workers from each of the seven societies in the province was held at Chung-King. It was an enthusiastic and helpful gathering. The most important and far-reaching work done was the appointment of a standing committee to divide the territory among the societies, so as to prevent, as far as possible, overlapping and duplication of work. New stations were to be opened only on the consent of this committee. At the same time a monthly periodical, the *West China News,* was

started as an organ of communication among the various workers.

Encouraging Progress

For another year the prospects of the mission grew increasingly bright. Every department was taxed to the utmost to meet the eager demands of those anxious to hear more of the foreigner's religion, or to be healed of their diseases. Throughout the country districts were many inquirers, and wherever they went the missionaries were listened to attentively, and in many cases eagerly. The work of the hospital and of the school began to tell in the increased confidence of the people. By 1900, the number of church members had increased to twenty-five.

The Boxers

But while in Sz-Chuan the work of the missionary was proceeding so favorably, in the north the Boxers were actively preparing for their work of blood. As early as 1898 they had begun that terrible series of murders which, reaching a climax in 1900, marks that as a year of blood in China for all time to come. The Boxers were no new sect. Over a century ago they attracted the attention of the government, and from that time have been more or less prominent throughout the Empire. The name of the organization translated literally, means "The fists of righteous harmony." It was composed of thousands of men and boys banded together in a semi-secret society, to protect their country against the encroachments of the foreigner.

Reasons for Their Hatred of Foreigners

That they had good reason to hate and fear the foreigner cannot be denied. Without being asked, without being desired, Western nations have entered China and forced her to open her doors to the commerce and religion of other lands. Nor is this all. On slight pretexts, often for no reason at all, European powers have appropriated sections of the Empire, and have openly discussed the advisability of partitioning the whole country among themselves. Foreigners have come to China, and treated its scholars and officials as if they were naked savages, rather than polished gentlemen, who, though conservative and ignorant in many matters, are, in some respects, quite the equal of the more restless and progressive Westerners. Chinese customs and traditions have been rudely violated, and the people feel all the rage natural to a huge unwieldy giant attacked in his most sensitive parts by a band of pigmies—as many Chinese consider the European powers to be.

The Emperor's Reforms

Such was the general feeling among the people when the action of the Empress Dowager applied the match that fired the mine. The young Emperor, Kwang-Su, had come under the influence of members of the Reform Party, who, taking Japan as their model, were desirous of entirely changing the government of China, and bringing it into harmony with Western methods. Under their guidance, the Emperor, in 1897 and 1898, issued a series of edicts that

shook the Empire. A modern school system was to take the place of the old system. Temples were to be cleared of their idols, and turned into schools. High Schools, where science and practical arts were to be taught, were ordered to be established, and to crown all, the Imperial University of Pekin, with an American missionary as its president, was founded. The old examinations for official position were set aside, and in their place were put tests in science and general knowledge. Many useless civil offices were done away with, and the government machinery greatly simplified. Translations of Western books were ordered, young men were sent abroad to study in foreign countries, and the Emperor surrounded himself with a band of Reform leaders. It was even rumored that he intended to abolish the *queue*, and make Protestant Christianity the state religion.

The Empress Employs the Boxers to Drive out the Foreigners

It is impossible to say how far he might have gone had the Empress Dowager not put a stop to all this. By a *coup d'état* in August, 1898, she gained possession of the Emperor's person, degraded or banished the Reform leaders, and at once set to work to undo all that had been done. But she intended to go further. Her aim was nothing less than the complete extermination of all foreigners. She was merely waiting for a weapon, and such a weapon the Boxers proved to be. They were secretly instigated by the central government, and their following in-

creased rapidly. Their cry was, "Drive out the barbarian, and exalt the dynasty," and by their claims to supernatural aid, as evidenced by their pretended invulnerability to all weapons, and by their ability to go off into trances, they easily roused the common people. Wherever they had official aid, they swept like a devastating fire, pillaging, burning, massacring.

The Massacres of 1900

It was not the missionary they hated, but the foreigner, and all connected with him. But as in the inland districts few foreigners were to be found but the missionary, it was he who fared worst during this time of persecution. In the four provinces where the movement was at its worst, one hundred and eighty-eight missionaries and their children were murdered, and tens of thousands of native Christians were put to death because of their close connection with the foreigner.

The Boxers in Sz-Chuan

In Sz-Chuan, because of its isolation, there was not the same ground for trouble as in other provinces more open to European influence. Hence, while Chih-li and Shan-si were red with the blood of the martyrs, our missionaries in Chentu and Kiating were still peacefully pursuing their work. It was uncertain, however, how long this state of affairs would continue. While the officials were most active in doing all in their power to maintain order, the people were growing restless, and riots occurred in some country districts. The presence of for-

eigners seemed to invite a repetition of the horrors of the north. Mission work was interrupted. Patients left the hospital, and scholars the school, and threats were made to burn out the mission.

The Missionaries Leave for the Coast

At length, on July 15th, 1900, the order came from the British consul at the coast for the missionaries to leave Sz-Chuan and "proceed with all possible speed to places where they might have British military or naval protection." A few days later another message arrived, and on the 19th it was decided to go.

"Then there was much hurried selecting and packing of clothing, bedding, canned food, and all sorts of necessaries for the journey. Everything small that could be packed away, was so packed to be left—a precaution against petty thieves. Much business had to be wound up in connection with church, schools, hospital, and our own homes. Visits were exchanged with the magistrate, and finally our property all turned over to his care. He placed men in charge, and we also left men, as far as possible trustworthy Christians, to help look after the compounds. At three a.m. of Tuesday, July 24th, we were upon the street, a long procession of Chinese sedan chairs, each with its dim lantern burning, winding our way to the East Gate. Long before daylight the gates were opened, by the direct orders of the Viceroy, that the foreigners might pass out. Shortly after daylight, thirty-seven

foreigners, men, women, and children, left Chentu by the ten small boats provided. Everything was perfectly quiet; scarcely a man said a word to us, either there or all the way down the river."*

The farewell between the missionaries and the native Christians was most affectionate. "One old lady, a member, fell on her knees, seized hold of my clothes, and said I must not go without her. She was seventy years old. The schoolboys could scarcely keep back the tears as they bade us farewell at the landing-place. They said they would come down to meet us when he returned." †

An official guard of eighty men escorted the party to Chung-King, whence they proceeded in safety to the coast. As there was no immediate prospect of return, some of the missionaries visited Japan, while Dr. Hart and Mr. and Mrs. Hartwell returned to Canada.

Outcome of the Movement

The outcome of the Boxer movement is well-known; the siege and final relief of the legations at Peking, the flight of the Empress, and the re-establishment of Western influence. Unfortunately, the jealousies of the different powers have prevented a proper settlement. The Empress is once more back in Peking, and in some quarters a repetition of the horrors of 1900 is predicted.

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* Letter from Dr. Kilborn.

† Letter from Mr. Hartwell.

DR. HART AND HIS STAFF OF PRINTERS.

The question of the future of China cannot, however, be discussed here.

Return to Sz-Chuan

During all these months news came from far-off Chentu to the coast from native Christians. They reported that all the property was intact, and asked when the missionaries would return. It was not till March that this step was considered safe. Even then all ladies were detained at Chung-King for some time. Dr. Kilborn and a C.I.M. worker reached Chentu in May. They travelled overland from Chung-King, and found the people "indifferent or agreeable." In Chentu all was quiet, and they found the property in excellent condition, not even visited by thieves. The only damage done was caused by white ants, who had destroyed much of the furniture and walls. By the end of October, 1901, all the missionaries, except those on furlough, were back at their stations, and work was once more proceeding as before their departure.

Increased Friendliness Toward the Foreigner

Never before had the opportunities for work been so great. The preaching services were crowded, while large numbers of young men came to learn English. Visitors from outside points crowded the guest-rooms, and invitations were received asking for evangelists to open work in outlying towns. The officials also showed their friendliness by entertaining the missionaries at dinner at the new Foreign Office.

At Kiating similar results appeared. The missionaries found it impossible to meet all the

calls upon their time. Mr. Endicott was kept busy with the press, and Dr. Smith looked after the church and the medical work. In three months, Dr. Smith had one hundred applications for baptism. Most of these, however, were anxious to "get in" with the missionary for personal ends, and they were put off until the purity of their motives could be tested.

Account of the Work at Chentu

Dr. Kilborn, writing from Chentu in May, 1902, gives a vivid account of the work at that time:

"This has been a good winter for our mission in West China. We have had everything to encourage us, except adequate reinforcements from Canada. The people of this province have been quiet, except from a little disquiet from would-be "Boxers." Church services have been well attended all winter long, and now every Sunday the two sides of the church are well filled with women and men. As a result of necessary pruning, suspending, and expelling, we have thirteen members left here. But, I believe, they are all trustworthy and good. I meet my members in a regular Sunday morning class. We have prayer and Bible study, and conversation on spiritual things. Since China New Year, in February, I have had a class for probationers. Our Sunday School is partly that, and partly an after-meeting for men and women. We shall probably have ten or a dozen probationers ready for baptism in a very few weeks' time.

"Day school had to have a change of teachers a few weeks ago, and now we have nearly thirty pupils coming every day. They learn to read and write their own language, and a good many of them would never have done that, only for our free school. They are also taught the outlines of Scripture doctrine. Part of their duty is to attend the church services, which they do every Sunday, led by their teacher. Classes in English and mathematics are just as encouraging as they have been all winter. We have now about sixty young men coming daily All pay a very fair monthly fee for tuition None live on the premises.

"Our bookstore is now very encouraging. 'Books of the Times' are very great in demand. I am now circulating more than four hundred copies monthly of good Christian magazines. They all pay for themselves, and now that the business has increased so, there is a margin of profit. On Scriptures and tracts there is no profit, but even a little loss. On scientific books, histories, geographies, books on philosophy and literature, there is a decided profit. And if the demand should increase, or even keep up at its present level, we ought to be able to make several hundred dollars gold per annum out of the bookstore.

"You can form little idea of the greatness and ripeness of the harvest; but it weighs on us here like an awful load. The temptation is to

overwork, to work early and late, as some of us have been doing this winter—work, work, till there is no time left for thought hardly."

The Need for More Workers

We can realize to some extent the need for workers when we consider the field open. At the annual Mission Council held in May, 1902, the following work had to be planned for: two hospitals, two churches, a printing press, a book-room, classes of young men asking for instruction in English, two day schools, two street chapels, and the work in the country districts surrounding Chentu and Kiating—all comprising a population of six or seven millions, and only five men available. This included only the work already undertaken, in addition to which was the need of putting at least one man in each of eight walled cities near Chentu.

Re-inforcements

This need for more workers has not yet been fully met. In January, 1902, Rev. W. J. Mortimore, accompanied Mr. Hartwell on his return to China, and later in the year three more men were sent out. These were Rev. C. W. Service, B.A., M.D., Rev. W. F. Adams, M.D., D.D.S., and Rev. J. L. Stewart, B.A. At the time of writing, one other young man, Rev. A. C. Hoffman, is under appointment to West China. Owing to his continued ill-health, Dr. Hart has been unable to return to the work so dear to him, and those on the field have greatly missed his sound common-sense, his long experience, and his cheering optimism. Should

he yet be able to go out again, the joy on the field would be great.

Not yet has all danger of trouhle ceased. In February, 1902, the Boxers got a foothold in Sz-Chuan, and during the year they burned mission stations and murdered native Christians in diffcrent parts of the provincc. Soldiers were hurried to meet them, and in May a battle was fought not far from Chentu. Trouble still continued. An M. E. chapel was destroyed, and its aged native pastor and nine members massacred. Despite an outward show of activity, the vieeroy was dilatory and indifferent. The soldiers were overawed by the reported magical powers of the Boxers, who it was said eould render themselves invisible, eross rivers without boats, live without food, and were quite invulnerable. Mission work in the country was for a time stopped, but in the city great progress was made, five converts being baptized in Junc. All were soundly converted, having been regular attendants at church services for several years. Amid these anxious days, sueh results helped to keep up the missionary's courage, and led him to trust implieitly in the Master in whose name all was being done. "Though Chentu and the surrounding districts have been much disturbed, the silent work of the Spirit has been going on. The doors of superstition have been given another wrench outward upon their rusty hinges. Many, we trust, who have suffered the spoiling of their goods, will

Fresh Boxer Riots

emerge better and purer for suffering for Christ's sake."*

A Young Man Persecuted

One young man passed through the fires of persecution during this time. He was the son of an official, and became interested in the Gospel. His father, enraged at his absence from the rites connected with the worship of his ancestors, threatened to kill him. The young man, trying to worship the one true God, felt it necessary to stay away from these services, which occurred often several times during a month. By so doing, he practically cut himself off from all his friends and relatives. We can only faintly comprehend what this would mean to a Chinese, to whom filial piety is the supreme religion, and who is bound by many close ties to the members of his family. Such converts need the sympathetic prayers of all God's children, that they may stand firm and be strengthened.

The Boxers Enter Chentu

All through the summer, the Boxers kept the province in a state of panic. Over two thousand Catholics and many Protestants were killed. At length a day was set for the destruction of the Christians in Chentu. On the 15th of September, over fifty Boxers rushed into the city when the gates were opened. They were met by a body of soldiers, and, after a brief fight, were dispersed. Many were captured and beheaded, and

* Letter from Mr. Hartwell

their heads placed in conspicuous places as a warning.

Ten days later a new viceroy arrived, a man famous for his just dealings with, and friendliness to, missionaries. He immediately had the city patrolled by a sort of police force with "batons nearly five feet long." Anti-foreign and incapable officials were removed, and strongly-worded proclamations were issued ordering the people not to molest the foreigner, or have any dealings with the rioters. For his energetic measures, he earned the title "loves-to-kill men" viceroy. **A New Viceroy**

"It is wonderful what he has done since coming here, and it shows plainly what an official can do if so inclined. The trades-people and all the common people are very sorry to see him go, but the officials are all glad, as he kept a strict hand over them, and there was not much chance to 'squeeze,' and they were obliged to attend to their duties, or were punished like other people. Besides quelling the disturbance all over the province, in the city itself he has established a system of police; street-lamps are erected all over the city; the garbage is carried away from the streets, where previously it was left to decay, and numberless other improvements have been instituted." * **His Reforms**

Unfortunately Governor Ts'en was removed from Sz-Chuan early in 1903, and sent south to **His Departure**

* Letter from Miss Brackbill.

put down the rebellion in Kwang-Tung. On his departure the missionaries sent him a farewell letter, and a copy of the New Testament. He sent the following reply, which is worthy of careful attention, because of the attitude toward Christianity that the Governor takes:

Letter to the Missionaries

"Yesterday I received and read a translation of the joint letter from the missionaries of the English and American Missions. I am both ashamed and thankful. The contents of the letter were sincere and straightforward. I fear my virtue is but cool, and I am not worthy of your praise.

"It is now more than eight months since I came to Sz-Chuan, and yet I have but barely suppressed the dissatisfied, and have but roughly pacified the country. Besides this, I have scarcely made a beginning to all the reforms that are necessary, not to speak of completing any of them. This I regard as my own fault, but on receiving the praises of you good teachers from beyond the seas, I feel more than ever my unworthiness. Nevertheless, I steal pleasure from the thought that the people and the church at present are on very friendly terms.

"The officials of China are gradually acquiring a knowledge of the great principles of the religions of Europe and America, and the churches are also laboring day and night in order to readjust their methods and to make known to the public their aims in the propagation of relig-

ion, consequently Chinese and foreigners are coming more and more into cordial relations, and the country enjoys a lasting peace. This fills me with joy and hopefulness.

"But, after all, the province of Sz-Chuan is an outlandish place, and ignorant people are still numerous. My hope is that the teachers of both countries will widely spread the Gospel more than ever, that hatred may be banished, and disputes dispelled, and that the influences of the Gospel may create boundless happiness for my people of China. And shall I be the only one to thank you for taking the initiative in this good work?

"Although I am leaving Sz-Chuan, my thoughts will still be with you, and, moreover, it is not certain that we may not meet again.

"As I cannot reply to each individually, may I trouble you to convey these sentiments to your fellow-workers, and also my thanks for your kind present. May the Gospel prosper.

"I herewith present my card.

"(Signed) TS'EN CH'UEN SHUEN."

With such men as Governor Ts'en among China's officials, we may hope that brighter days are in store for missionary work, and that out of the turmoil and disappointments of the past may arise a strong Church, united and progressive, a centre of light to all the lands around, a stronghold of righteousness and liberty, where the precepts of our blessed Master control men's lives, and lead them to live for others, even as He did. The Outlook

V.

EVANGELISTIC WORK.

Peculiar Conditions of Our Field in West China

In considering in detail the work of the Canadian Methodist Church in West China, it is necessary to keep in view the peculiar conditions under which our missionaries labor. We have a district containing, approximately, ten million people, all of which, with the exception of two cities, is left entirely to our mission. To work this field, we have at present a force of nine men and nine women, six of whom are not yet sufficiently acquainted with the language to undertake work by themselves. With a force so inadequate, it is not to be wondered at that the work of the mission is as yet in a somewhat unsatisfactory state. Where one man must perform the duties of pastor of a city church, and at the same time practise medicine, teach school, and engage in evangelistic tours, it is inevitable that much work that might be done has to be left undone, and, even in the work that he does, the missionary feels that if he could but concentrate on some one branch the results would be far greater. A modern mission is a huge co-operative institution, in which the various branches must each be

fully equipped, before the work of the whole is satisfactory. If one department suffers, the whole suffers. Not until each department is sufficiently manned and fully developed, will we see results equal to our expectations.

Overlapping in the Work

On account of the overlapping of various branches of the work, it is impossible to avoid a certain amount of repetition in describing the methods employed. Evangelistic, medical, and educational work fit in together so closely that it is often difficult to say where one ends, and the other begins. What we wish is to gain some idea of the work as it is carried on, of the missionary's difficulties and encouragements, of his joys and sorrows, and thus to better understand the problem of the evangelization of China.

Evangelistic Work of Prime Importanc

All work in a non-Christian land has for its end the presentation of Christ to the hearts and lives of the people, and thus in a sense every branch is evangelistic in its nature. Medical and educational work are legitimate departments of missionary endeavor only as they aid this work of evangelization. In this chapter we are dealing with the direct appeal to the individual to accept Jesus Christ as his personal Saviour, leaving for later consideration the auxiliary methods of work.

Sz-Chuan an Encouraging Field

In China, as in Canada, the chief forms of evangelistic work are public preaching and work with individuals. The conditions in Sz-Chuan are similar to those in other parts of the Empire.

except that here the people are as a rule more friendly and more ready to listen than elsewhere. They crowd the preaching services, and there are usually some who remain afterwards for private conversation on spiritual matters.

Work in the Cities

So far the greatest stress has been laid upon the work in Chentu and Kiating, and we naturally consider, first, the methods employed in these cities. It must be remembered that the order and number of religious services held varies with the varying needs of the mission, and the time the pastor has for his church work. We can only indicate the usual services, not all of which may be held at any one period.

Chapels

The Chentu chapel is a beautiful building of brick, seating comfortably four hundred persons and capable of holding five hundred. Connected with this chapel is the Sunday School room. The chapel at Kiating is smaller than the one at Chentu, but quite similar in style. The entrances to these chapels are used as book-rooms, where are sold tracts and testaments.

Sunday and Week-day Services

On Sunday, the first service occurs at eight or nine o'clock, and takes the form of a class for prayer and Bible study. This same service is held every morning during the week as morning prayers. The regular church service is held at half-past ten or eleven o'clock. After an hour for tea-drinking and conversation in the mission guest-room, the people re-assemble for Sunday School at one o'clock. Often a class for inquirers

is also held on Sunday afternoon. Not so much stress is laid on the regular evening service. The missionary is tired out by this time, and usually hands over the service to a native preacher, unless on some special occasion. These evening meetings are purely evangelistic in their nature, and are designed not so much for church members and probationers as for strangers. Sunday closes with a short prayer-meeting in English for the missionaries. During the week, several evening meetings are held, one being the regular prayer-meeting, and another a class in the catechism. Whenever he is free, the missionary visits one of the street chapels, and holds services there.

Methods of Gathering a Congregation

In the early days of the mission, various methods were employed to gather the people to these services. During the week, the pastor and his assistants visited the people, and invited them to attend. On Sunday morning a large sign in big characters was hung out—"Preaching to-day." At the time for service a big gong was pounded, and a worker was stationed on the street to gather a crowd by singing or talking, and to induce them to enter the chapel. While these methods are still used in the newer districts, in the cities it is enough to have a sign announcing the service. On this sign, at Kiating, if not also at Chentu, are printed regulations for the conduct of worshippers in the chapel. They are told when to come and when to leave, and are com-

manded to keep silence. This, they are told, is the Christian custom to which they must conform. The Chinese idea of worship is a big noisy temple, where any and everyone can talk. The people have, first of all, to learn the lesson of keeping silence before the Lord. Fifteen minutes before the time to begin a huge gong is beaten—taking the place of the church-bell in a Canadian church. After the singing of the first hymn, the doors of the chapel are locked. This is absolutely necessary, otherwise the noise of those entering late, and perhaps of those leaving, would spoil the service. Often Chinese complain that after coming to the chapel, they found the door locked, but when they learn that this was because they were late, they see to it that they are on time next service.

The Morning Service

The service begins with singing, led by the children from the day school. The hymns and tunes chosen are simple and easily picked up by the congregation. Then a short address is given by the pastor, to which the people usually listen very attentively. This very attention shows their deep interest, for the Chinese are accustomed to talk and laugh, and move about freely at such gatherings. Then the pastor calls for personal testimonies from the members of the church, who are glad to be able thus to witness for Christ. This is, perhaps, the most important part of the service. To a Chinese every-

thing connected with the foreigner is odd, and a matter of suspicion. The testimony of a fellow-Chinese as to the truth and helpfulness of this new doctrine, goes a long way to put the distrustful in a receptive mood. "If my friend has accepted this belief, and found it good, why should not I?"

Personal Conversation

After the regular service, the people are invited to the guest-room, to drink tea and chat. This is done, not only to keep them in the mission for the Sunday School at one o'clock, but also to give an opportunity to any who desire further light on spiritual matters, to talk with one of the workers. The men meet in one room, and the women in another, and many a seeking soul has first found light in one of these personal talks.

Sunday School

The Sunday School is conducted much as in Canada. The lessons are the same as those used here, and are printed on the mission press. A prominent feature is the study of the catechism. A small catechism has been prepared giving a brief summary of Christian doctrine, and this is taught and explained. The Chinese have marvellous memories, and enjoy such work as this.

Attendance at the Sunday Services

The attendance on the Sunday services, as has been indicated, is very good. On special occasions, the chapel will not hold the large numbers desiring to enter. Mr. Hartwell compared the appearance of the street on one occasion to that of the street before [illegible] ge's church

in Brooklyn in his palmy days. The street was packed from side to side, and when the doors were opened, there was a rush for front seats. Many come from distant parts of the city. Women have been known to walk across the city—a distance of two and a half miles—when they found one chapel full, that they might attend another.

All classes of people attend, from the humblest coolie to the haughty silk-robed official. The occasional presence of scholars and officials makes a good impression on the minds of the common people, who blindly follow the direction of those above them. The Bible women in connection with the churches do splendid work in the way of inviting people to attend, and telling them the time of the services. This latter is very necessary, since the people have no clocks and often get quite astray as to the time. On one occasion a meeting was to be held in the afternoon. At twelve o'clock a crowd of women turned up, and the meeting was held then. At four o'clock another roomful appeared for the same meeting, which had to be repeated for their benefit.

Need for Native Workers

If it were possible for one man to devote all his energies as pastor to the work of the church, there is no doubt that a strong earnest missionary church could be built up. The people are interested, and only need the inspiration of a fully consecrated missionary *all the time,* instead of once or twice a week, to set them on fire.

Rev. V. C. Hart D.D.

Rev. O. F. Kilborn, M.D.

Rev. R. B. Ewan, M.D.

Rev. Jas. Endicott, B.A.

Then from this church will arise native evangelists, men burning with zeal, who will stir up the country districts. Already the people have entered upon active missionary work in the city and the adjoining districts. As early as 1897, the native church started a street chapel in another part of the city, and since then they have sent out evangelists to nearby cities. As the church grows stronger, this work will increase until a large native pastorate is secured.

Chinese Fear of the Foreigner

Such a native pastorate is absolutely essential to the work. The native Christian can influence his fellow Chinese where a foreigner has no hold on him. Even yet many of the people are fearful of the "barbarian," and his *cannibalistic* practices, and most of them are distrustful and suspicious of his motives and methods. One old man attended the services at Chentu regularly for nine months. He was evidently most interested, but steadily refused to put his name down as an inquirer. At length it was learned by the native Christians that the reason of this was that his wife had forbidden him to have anything to do with the dreadful foreigner. In spite of her prohibitions, however, he continued a steady attendant.

Cases of Conversion

If there are great difficulties, there are also cases of conversion that gladden the missionary's heart. Dr. Kilborn, in 1898, wrote of one such occasion:

"The first Sunday of the New Year, we were

rejoiced again over four more baptisms right here in our own work. One is an old woman who lives only about one street from us, and while she is very ignorant, and it is very hard for her to comprehend the deep truths of the Gospel, yet we believe she is really happy in Jesus. She prays regularly, and her face shines as she tells of Jesus' love. Another is an old man of seventy-eight. His name is Du; he lives two blocks from us. It would do you good to hear him tell his firm trust in Jesus. He is the one who the neighbors say has gone crazy, because he delights to sit in the big tea-shop, and tell everyone who will listen of the truths of the Gospel. Sometimes he gets quite a congregation of listeners. Yet he is feeble, and we cannot hope that he will bear a very long witness for the Master. Pray that in the time that may be left him on earth, he may win *some* to the Jesus whom he loves so well."

One old woman of seventy-three was baptized, with her son and grandson. She had been a devoted idol worshipper and an opponent of Christianity, but when she saw how it reformed her sons, she too believed, and removed all the idols from her home. She was evidently a sincere Christian, with a simple child-like faith in Jesus.

Morning Prayer

Just here it may be well to mention one gathering that has been of perhaps the greatest importance so far. This is the daily

morning prayer service, at which all the servants of the mission, and any others who desire, attend. It is led by either a foreigner or a native, and for forty minutes those assembled sing, pray, and study systematically some portion of the Bible. In Kiating, after 1900, the average daily attendance was nearly eighty, and when it is remembered that as yet most of the converts have been from the servants and assistants in the mission, the value of this little morning meeting can be realized.

The Guest-Room

It would not do to forget one method of work which is of the utmost importance. We have already spoken of the guest-rooms to be found in every mission compound, in which the missionary entertains any Chinese who cares to visit him, and after a cup of tea, talks with him on any subject he chooses to introduce. These rooms—of which there are customarily two, one for men and one for women—are ordinarily fitted up in Chinese fashion, as it has been found that if the visitors are received in rooms furnished in European fashion, their attention is distracted by the novelty of their surroundings, and instead of paying attention to the missionary and what he may be saying, their eyes are fastened on the strange foreign furnishings of the room. This natural curiosity, while it must be met, and can be used as an opening for influence, must not be allowed to turn the Chinese attention from the most important things.

Some Typical Guests

We can picture to ourselves some silken-robed self-important scholar, leisurely sipping his tea, and gravely discussing matters of business, or politics, or international relations, while the missionary loses no opportunity to turn his guest's attention to more personal matters. In the case of these scholars, it is an almost hopeless task to win them for Christ. If China's literary men are to be reached, it must be by influencing them as children, before their whole nature has been steeped in the literature and spirit of antiquity, to the utter exclusion of anything so new as this "Jesus religion." Perhaps the guest is a business man, who is glad to learn something of foreign ways, but who shrugs his shoulders at the idea that these ways are better than those of his ancestors. Or, again, it may be a poor working-man, whose heart has been touched by something he has heard in chapel, or a farmer from some outlying district, who long before heard a "barbarian" talking about this Jesus, and, may be, bought from him a little book about Him, and who wishes to learn more of this strange doctrine. Perhaps it is a visitor from farther away, a long-robed venerable priest from another province, or from Thibet. Chentu is on the direct route from Peking to India, and near the famous Buddhist shrine on Mount Omei, and is visited yearly by hundreds of these priests. Many of them are cultured, elegant men, with quiet, courteous manners, and are quite

glad to chat with men from distant America. Any, or all, of these men may visit the missionary in the course of a day, and he is glad to be able thus to come close to these people. At the same time his wife is entertaining women in her guest-room, and telling them something of the ways of their sisters far across the seas. In this way, the people come to know and respect the missionary, and the first great barrier, that of distrust, is torn down piece by piece.

Other Ways of Reaching Individuals

Not only in these guest-rooms, but also on the streets, in the shops and banks, and in the tea-houses—the clubs of China—this quiet but effective work goes on. The missionary tries to fit into the daily life of the people, to make it seem natural to them for him to be seen among them, and by his daily life to show them that he has something which they have not, which makes his life richer and fuller, and gives him that unselfish love for others so inexplicable to non-Christians.

Street Preaching

More definite attempts at explaining the truths of Christianity are also made throughout the cities. Street preaching has always been of great value. The worker, whether foreign or native, takes up his stand on a street corner, a bundle of tracts in his hands. He soon attracts a crowd. Then he gives a short talk on the subject of these tracts, explaining them in as simple a manner as possible, and afterwards he sells them to all who will buy. In this way many

who would never enter a chapel become interested.

Street Chapels

The work in street chapels is also of the utmost importance. In the two cities there are five or six of these chapels. Usually they are used also as bookstores. A native Chinese is put in charge, whose duty it is to explain the books and tracts as far as he can, and sell them to those interested. Every day, if possible, these chapels are visited by a preacher, who explains the way of salvation to those gathered in the room.

How a Service is Conducted in a Street Chapel

Such a service would greatly astonish one of us could we see it. The attraction of those outside is gained by singing, and soon the room is full. The speaker mounts the platform, if there is one; if not, he gets on a bench or some other elevation. Then he talks in a bright, entertaining way, telling of Christ and His death, and urging those present to accept Him as their Saviour. All the while the crowd is moving about, seemingly paying no attention to the speaker. Every now and then their notice is drawn to something outside, and they leave the speaker for the time being. Then they come crowding back to listen for a while longer. There is no attempt at keeping silence. Everyone talks, and the missionary must talk louder than the rest if he is to be heard. After the meeting he invites those interested into a little room behind, where he conducts a small cate-

chism class, and explains the truths of Christianity. Unsatisfactory and profitless work this seems to us, yet it is only by this constant repetition that the Chinese mind can be trained to grasp truths so foreign to it as those of Christianity. And in proportion as they are hard to win for Christ, so is their allegiance the firmer when once they do receive Him.

Other Methods in the Cities

There are many other minor methods, all of which help in the work. One of these is the daily text, printed in large letters, and posted on the compound gate where every passer-by reads it. In the hot weather a crock of tea is often placed under this text. The hot and weary pedestrian stops for a drink, and as he does so reads the text, which, perhaps, sticks in his mind as he trudges on to his day's work. Morning prayers in the compound have already been spoken of, at which all the servants are required to attend, and, as a result, many a servant has come to know Jesus as his Saviour.

Chinese Converts

When once a man has expressed a desire to be a disciple of Jesus, he puts his name down as an inquirer. For several months, the missionary watches him, and if he is really in earnest, he is received on probation. He is usually kept on probation about a year, when if he has truly tried to be a Christian, he is baptized and admitted to the membership of the church. Few reach this position, but they are mostly strong and

earnest Christians, able to stand firm against the many temptations to return to their old ways.

Work in Country Districts

As yet itineration and the opening up of country stations have been sadly neglected, owing to the lack of men. The chief energies of the missionaries have been directed to the work in Chentu and Kiating, in the hope of building up strong churches, which shall be centres for future work in the country. Much good work, however, has been done outside these centres, and more will be undertaken as soon as men are available.

Itinerating Tours

Work in a new district is usually begun by a tour, during which the worker visits as many towns and villages as possible, and interests the people by means of his books, and also by talking to them, singly or in groups, wherever he has the opportunity. Oftentimes at the end of a long day's tramp he rests by a well-side, as his Master did once, and tells the women and men he may find of the living water from on high. Or else in the close and crowded court of the inn, he may gather a group around him to listen to his good news. He leaves with them his books and the memory of his words, and passes on, perhaps, not to return again for years. And, yet, when next an evangelist visits there he will find someone who remembers what was said long before, and still keeps the little book he bought then, and possibly there is some heart in

which the good seed has taken root, and sprung up.

Opportunities in the Country Districts

Around Chentu, in the district assigned to our Board, there are eight walled cities, averaging in population about 200,000 each, and each the centre of a district corresponding in population to a county in Ontario. Under its jurisdiction are from ten to ninety market towns, situated five or six miles apart. There are, it is estimated, about two hundred of these towns in the Chentu district of our mission, and as each town has, on an average, one hundred markets during the year, this means over 20,000 opportunities every year to preach Christ to congregations already gathered together from every part of the surrounding country. The plan of work advocated, and already partially adopted, is to establish centres in the walled cities, from which bands of workers shall go out into the towns round about.

No better idea of this work can be given than by telling two incidents which show the difficulties and the vast opportunities that confront the missionary at the present time.

The Opening of Work at Pen Hsien

We have already met with Mr. Hartwell's teacher, Mr. Tsun, who openly threw in his lot with the Christians on their return after the riots of 1895. On April 4th, 1897, he was baptized, and became an enthusiastic worker. Just at this time, attention was drawn to a city thirty miles from Chentu, called Pen Hsien. A num-

ber of students had come from there to attend the provincial examinations, and they had inquired at the bookshop for scientific books. Their general friendliness suggested that an opening might be made in this city, and at once Mr. Hartwell began to look about for a suitable man for the extremely delicate task of starting the new mission. His ex-teacher offered for the work, and as he was a scholar, and a man of much tact and experience, his offer was accepted, and in July, 1897, he started for Pen Hsien.

He tells his own story:

Arrival in the City

"When I reached the suburbs of the city, I began to pray that my way might be opened up, when, to my dismay, I heard the people talking about a child that had been kidnapped. I knew the foreigners were accused of having agents through the country to kidnap children. Would I be suspected of being such an agent, and be beaten, as two men had been recently within twenty miles of Chentu? At first I felt inclined to wait a more convenient season. In the midst of these doubts, I came to a tea-shop, put down my bundle, and slowly let the books appear. The proprietor, as soon as he found they were foreign books, asked me to find another place to exhibit them. The books were tied up, and on I started.

The Evangelist Meets an Old Friend

"Presently I passed an old shop, with an empty table. For twenty-four cash (one and a half cents) I rented the table, and spread out

my books. The people gathered round, and I had an opportunity to explain the contents. While thus engaged, an elderly man came along, looked at the books and then at me. I recognized him as an old friend of my father, and wondered what he would think if he should recognize the son of his old friend selling foreign books. The prospect looked so dark, my heart went out in prayer for guidance. Presently my father's friend looked up, and said:

"'What is your honorable name?"

"'Tsun.'

"'Oh! Oh! Oh! I thought I knew your face. Your father was a warm friend of mine. I see you have books for sale. Why don't you rent a shop?'

"My heart nearly stood still. How did he know the thought uppermost in my mind was a shop, unless God had sent him in answer to prayer?

"'That is just what I am looking for,' I replied.

"'Where are you staying?'

"'Doubly Prosperous Inn.'

"'Yes, yes. I know it. Mr. Ki is also a friend of mine. I will meet you there this evening, and talk matters over.'

A Preaching-Place Secured

"He walked off, and my faith began to ascend. A few minutes later I was hastening back to the inn with my bundle of books. Towards evening he came. The proprietor, who

was also one of the leading street officials, was at home, and we three sat down to drink the landlord's tea. My friend made a good middleman, and before we arose, I had deposited a lump of silver, and the first arrangements for opening a Protestant preaching-place at Pen Hsien were effected."

The Work Begun

The building belonged to the landlord, who was much respected as a man of means. He had a son holding the B.A. degree. Mr. Tsun, filled with enthusiasm, returned to Chentu to report progress. Shortly after, in company with Mr. Liu, he returned to Pen Hsien to open up the work. The landlord handed over the keys of the room already procured, and supplied them with furniture. The official of the city issued a proclamation saying that Ho Sien Sung (Mr. Hartwell's Chinese name) had opened a shop, and that he must be respectfully treated. The cause of this great kindness on the official's part was that two or three years before, while he was visiting Kiating, Dr. Kilborn had pulled two teeth for his wife!

The Work Progresses

The work progressed rapidly. The little book-shop was crowded with interested men, and the chief topic of conversation at the tea-gardens was this new doctrine that was being taught. The students of the city, usually the most bitter opponents of Christianity, became, through the earnestness of the two evangelists, their warmest friends.

Four months later, Mr. Hartwell and three native Christians visited Pen Hsien. The account of one Sunday reads like a story out of the Acts of the Apostles:

A Busy Sunday

"Sunday morning arrived. It was market-day, and the city was crowded. At nine o'clock we met for prayer; at ten o'clock the front of the chapel was opened, and the preaching began. The chapel was crowded. The evangelists spoke in turn. A student, sixteen years of age, a bright young man, was present. He has been a boarding pupil in the school for four years, and has shown an earnestness in the Gospel that bespeaks another laborer in the vast vineyard. Two evangelists had already spoken, when up jumped this young man, and said that though he was the congregation's younger brother, yet he had a message for them. His young, passionate face soon attracted a full house, who listened most attentively to his testimony. From ten o'clock until dusk the doors remained open, and the crowds came and went, as turn about, we told the Gospel story.

Coming Like Nicodemus, By Night

"At dusk we sat down to rest. We had been, so to speak, fishing all day, and we asked the Lord Jesus to come along that way and bring the fish. An evening meeting had been announced for those who desired to obtain salvation through believing on the Lord Jesus Christ. Seven o'clock the lamps are lit. A tap is heard on the outside door. A voice inside inquires, 'Who's there?' If an interested per-

son, he gives his name; if not, there are departing footsteps. One by one they come. The available space in the inner-room is very limited, being only eight by twelve feet. Yet as they come, there is a little tighter squeezing until a seat is found. Thus they came, much, I imagine, as the early Christians did when they wished to have a quiet worship.

Sixteen Earnest Inquirers

"Sixteen individuals were present; sixteen souls seeking light and salvation. The Apostles needed divine help to keep their nets from breaking, otherwise their labor would have been in vain. To whom could these sixteen souls be trusted to be led into the kingdom of God? Just one, the Holy Spirit. Hence, a lesson in Acts—subject: The disciples waiting—the disciples receiving. A short exhortation followed, and then a testimony meeting. They knew nothing about a Methodist class-meeting, but the spirit of the class-meeting was present, if the form was absent. There were no set phrases, no eloquence, but simple testimonies of how they were led to believe in the Gospel.

A Testimony Meeting

"The first to speak was a doctor, who has a good practice, and is well-known. He was the first to take an out-and-out stand for the truth. In relating his experience he said: 'I was persecuted a little after I set my name down as an inquirer. Several of my father's family became sick, and they said it was a punishment upon them because I had left the paths of my ances-

tors. I then prayed that God would restore them, and He has, and now they have nothing to say.'

"One most striking feature of the testimonies was their implicit confidence in prayer, their simple faith in God. It was a delightful season, and it well repaid all the trouble, toil, and anxiety of the past few years in acquiring this difficult language, to hear these men testify for Christ.

Results at Pen Hsien

"Six months have passed. Forty names are now recorded in the church register as inquirers and probationers. One has been baptised, and the work continues to grow. Scholars, merchants, clerks, tailors, carpenters, workmen, are all represented. This is one instance of the change that is rapidly coming over China. The harvest truly is great, but the laborers are few."*

An Urgent Invitation from Ren Shou

Just a year ago an almost greater opportunity was thrust upon the missionaries, and here also we must go back to early Christian days for a parallel. Seventy miles south of Chentu is a large city, Ren Shou. In 1899-1900, on the invitation of delegations from this city, several evangelistic visits were made, and it was seen that here was an opening quite as favorable as any in the district. After the Boxer outbreak, however, nothing more was done until in June, 1902, when another delegation arrived at Chentu

* Letter from Mr. Hartwell.

to urge another visit. Mr. Hartwell undertook the work, and started by sedan chair for Ren Shou.

A Triumphal Entry

After a three days' journey through fertile plains, and over rolling hills, he reached the city. While still a few miles from the main gate, an imposing procession met him. Seven ragamuffins were carrying banners, four soldiers bore spears, one man carried an umbrella for the pastor, then came his chair, followed by twenty more chairs, and a man on horseback. In front of this motley gathering ran a man having a pole, from which hung fire-crackers, without which no Chinese celebration is complete. At the summit of a steep hill outside the city gate, an official welcome was given. Then down the winding path the procession went, and into the city. It being a market day, the city was crowded, and both sides of the street were lined with people, who stood motionless while the procession passed. This was their way of welcoming Protestant Christianity into their city.

An Offer to Build a Church

After going over a mile, they stopped before a building which was gay with bunting and lanterns. The missionary was received in the guest-room, and refreshments were served. After an inspection of the property, he was told that the people of the district had subscribed money to purchase the property, and would also build a church, if only a man was sent to take charge and teach them the true way.

Rev. W. E. Smith, M.D.

Rev. C. W. Service, M.D.

Rev. W. J. Mortimore, B.A.

Rev. J. L. Stewart, B.A.

Rev. Geo. E. Hartwell, B.A., B.D.

An Opening for Protestantism

"Five days were spent in preaching and receiving guests. It was really a convention, as many of the large market towns had representatives present. Twice a day they met to study the catechism and the Bible. The pastor dwelt strongly on the office and power of the Holy Spirit, realizing that this work must be largely developed by men living in the vicinity, and hence the necessity of their receiving the promised outpouring to guide them into truth. The final service of the series was held on Sabbath morning. A great crowd had assembled in the partly open, and partly closed, courtyard. The pulpit stand was arranged on the stone steps in the rear. The text was Luke xiv. 26, the subject, 'What was meant by a true disciple?' The whole assembly listened most attentively. In this district there was not manifested any opposition to Christianity. From conversations held with representative men from different sections, it was plain that the people are seeking a change from idol worship. What shall they get in exchange? The doctrines of the Roman Catholic Church, or the open Bible as taught by Methodism? The former are most active and well organized, the latter are praying for laborers."*

With the young people of Canada this rests. We hear the call. The door is open. Shall we answer?

* Letter from Mr. Hartwell. See *Missionary Bulletin*, June, 1903, for the sequel to this story

VI.

MEDICAL WORK.

Medical Work in China

From the first, medical missions have been of the utmost value in China. In the days when evangelists took their lives in their hands if they ventured in any of the interior provinces, the medical missionary could travel anywhere in comparative safety. As he went about from place to place healing the sick that came to him, he told of the Great Physician, who could heal the more terrible disease of sin. It was seed sown by the wayside. Most of his work perhaps was forgotten, but here and there, all over the country, he left grateful hearts ready in future to greet gladly his fellow-countrymen. And as time passed and missionaries settled in all parts of the country, they found their work greatly aided by the kindness of those who, at some previous time, had been healed by itinerating physicians.

Healing Disease

Were the medical man to deal with men's bodies only his would be a grand work in China, as well as in every other land. Nowhere else is there more disease and suffering, or more stolid, patient endurance of pain than in the "Flowery Kingdom." Chinese doctors rely more on spells

and incantations than on medicines; their surgery is crude and often brutally cruel. The foreign doctor, with his skilful treatment and kind manner, comes as a messenger of hope and blessing to millions of suffering people. Wherever he goes he leaves behind him scores of happy faces of those whom he has successfully helped.

Overcoming Suspicion

This pioneer medical work has, as has been already indicated, broken up the ground for the evangelist. The Chinese look upon the foreigner with suspicion and contempt; he is to them a spy and a barbarian. The medical man destroys both illusions. He proves by his skill that his is no mean knowledge of the art of healing, and he soon wins the respect, and sometimes the affection, of those he treats. By his kindness and patience, and his unselfishness, he shows the purity of his motives, and demonstrates what is almost beyond their comprehension, that he has come to China solely from a desire to help the Chinese. The difficulty is to make a Chinese comprehend an idea so totally foreign to him. When he understands the law of love as shown in a man, it is not so difficult to lead him on to the idea of a Supreme Being, who is all love.

As an Evangelistic Agency

But, besides breaking down barriers of distrust, and misunderstanding, and thus paving the way for the evangelist, the medical missionary is himself one of the most effective evangelistic agents. In his tours throughout the country, he ever keeps before him the prime need of the

people—Christianity—and as he heals, he talks, hoping to say some word that may touch the heart. Every well-appointed mission also has its hospital, which yields most encouraging spiritual results. We shall see later on what an atmosphere of Christianity is created in these havens of rest and hope.

The Place of the Doctor in Our Mission

The Canadian Methodist Church has from the first recognized the importance of this branch of missionary work. When the West China Mission was started, two of the four men sent out were medical men, and since that time others have gone. At present, out of a total force of nine men on the field, or on furlough, five are graduates in medicine, though they by no means confine themselves to medical work. The policy adopted has been that of having fifty per cent. of the force doctors, and though, in view of the present need for education, this proportion may not be maintained, still this work will always hold an important place.

His Work

It is essential that the men sent out should have the best possible training, for when once in the field, they are left to their own resources. A large proportion of the work done is surgical work. Incurable diseases, or those given up as such by Chinese doctors, form a large share of the cases that the doctor meets daily. Often the foreign physician is a last resort. After the patient has exhausted the remedies of his fellow-countryman, he turns for possible relief to the

much-lauded, but also much-feared, foreign doctor, who at the most cannot hurt, and may possibly cure him. Each cure helps to create a better feeling on the part of the people, but a failure is sometimes a dangerous thing. Should a patient die under treatment various ugly rumors are at once set in circulation. The missionary is once more accused of diabolical practices, and often even the fear of him and of the officials cannot prevent bloodshed. Fortunately such cases of violence are growing rarer as the people come to understand the physician and his unselfish aims.

The Diseases of China

That his work is needed is only too apparent. "The Chinese know nothing of surgery, anatomy, physiology, or a medical diploma. But they give pint doses of herbal, beetle, and tiger-claw mixtures. The skins of serpents, frogs caught at high noon on the fifth day of the fifth moon, are dried, powdered, and administered alone or in combination with other solutions. The superstitions, social sins, and diseases of China can be better treated, bodily and spiritually, by the medical missionary. Fevers, agues, leprosy, dyspepsia, and smallpox, are frightfully common, while half the population have skin, ear, and eye diseases. Some of the causes are uncleanness, shaving the ears, smoky rooms, and forced continual crying when mourning for the dead."* Abscesses, tumors,

* Dr. D. W. Stevenson.

cancers, are brought to the surgeon for relief. Oftentimes he is called away to save a man or woman who has attempted to commit suicide by an overdose of opium. Cases of hydrophobia are common, the dogs of China being miserably lean creatures, left to find for themselves.

Surgical Cases

A great many cases of diseases of the bones are dealt with. Often the doctor has difficulty in persuading the patient to submit to the amputation necessary to save his life. The Chinese have an aversion to losing any part of their body. They fear lest they shall go into the next world maimed. In one such case a young man came with his father, and after some time was persuaded that only amputation could save his life. He left the hospital some weeks later on crutches, a happy man. Best of all he professed his intention of henceforth living a Christian life.

Dr. Ewan, of Chentu, has written a vivid account of a doctor's "busy day." It will give us a general picture of the medical work.

A Doctor's Busy Day

"Breakfast at 7.30. Then the gong sounds promptly at eight o'clock for Chinese prayers, which are held in the main ward of the hospital, are attended by all the servants and employees on the place, and last for about forty minutes. 8.45 to 9, private family worship; 9 to 11, changing dressings and attending to patients in the wards; 11 to 1.30, two operations under chloroform, assisted by Dr. Smith and Mrs. Ewan. While busy in the operating room, two

Chinese gentlemen call for consultation, and request to be allowed to remain, which is granted. 1.30 to 2, hurried dinner with one or two interruptions, after which the outdoor clinic, with an attendance of between thirty and forty, keeps me very busy until after 5. When the last outdoor patient has been seen, there are medicines to be prepared, and further attentions to some patients in the ward, which occupies all spare time till 6.30. Then comes supper, followed by mid-week Chinese prayer-meeting, after which there are accounts and correspondence requiring attention; but while the spirit is still willing, an exhausted mind and body cry out for rest."

Hospital Work

In every respect, the hospital work is the most satisfactory in its results. The patients in the wards are brought into contact with the missionary for some time, and he is able to influence them as he cannot the transient patients that crowd the dispensary. Our mission has three hospitals, one at Kiating, and two at Chentu, one of which is under the W.M.S. In the Chentu hospital there are two wards, with room for thirty or forty men and women, and a few private rooms for well-to-do patients. In addition, there is a dispensary, an operating room, and an office.

The work in the hospitals is similar to that in Canada. The nurses are Chinese, except in the W.M.S. hospital, where there are two Canadian nurses. The patients come both from the

city and from the country districts. They are visited by the physician in charge at least once a day.

The Patients Receive Christian Instruction

Almost all receive a good idea of Christian truths before they leave the hospital. On the walls of the wards the Lord's Prayer and the Ten Commandments are hung, and also colored pictures of Scripture incidents with explanation in Chinese attached. Each hospital has an evangelist connected with it, whose duty it is to look after the spiritual side of the work. Every morning a service is held in the large ward, consisting of singing, prayer, and reading, and explanation of Scripture. In addition, each patient is required to memorize the Lord's Prayer, the Ten Commandments, and a few texts. The hospital is close to the chapel, and all who are able are expected to attend the service on Sunday. On Sunday afternoon a catechism class is held in the wards, and often the regular church class-meeting is held there, in order that the patients may hear the testimonies of t[illegible] Christians. On leaving, the patient is given a Gospel.

Results

That this work bears fruit is evidenced by the fact that in 1899 one-half of the patients who left the hospital expressed a desire to become Christians. We must not forget, however, that only a small proportion of those who express this desire ever do become full Christians. While in the atmosphere of the hospital it is

REV. A. C. HOLTMAN, S. T. D.

REV. W. F. ADAMS, M.D., D.D.S.

JAMES R. COX, M.D.

comparatively easy to express belief in Christ, but only those who are most in earnest can withstand the influences of their fellow-Chinese when they return home. Some of these patients, no doubt, do become sincere Christians. A few such cases have been reported by our missionaries.

"The Blind Receive Sight"

Dr. Kilborn relates the following case: "This incident is not an isolated one, but can easily be duplicated, often many times over, in every, or almost every hospital in China. Amongst the dispensary patients one day was an old man of sixty, whose complaint was total blindness in both eyes. The disease was cataract. He was received into the hospital, and operated upon. After a few days, when the bandages were removed, he began to gaze at his hands and then at the windows. Then he looked at his bed, and at the other patients' beds in the ward. One day as I came into the ward, and approached his bed, the old man exclaimed, 'Stand back, Doctor, I can see you there; back a little farther, there! I can see you plainly there!' Mr. Moody once said that the greatest joy one could have in this world was to have some one take you by the hand and say, 'By your means I was led from darkness into light.' Of course, he referred to spiritual darkness and spiritual light. I believe the next greatest joy is to realize that one has been the means of restoring sight to the physically blind. In the month he

spent in the hospital, the old man had the usual daily teaching in the Gospel truth, with remarkably good results. On dismissal from hospital, he immediately put his name down as an inquirer ; he attended church services regularly, and frequently brought a friend with him. Up and down the street he went, visiting the tea-shops, and the neighbors' houses, everywhere showing and telling to all who cared to listen, what the foreigner had done for him."

A Little Girl Believes

Another story is told by Dr. Smith of a little girl about thirteen years of age, who had been in the hospital many months. She was covered with running sores and was terribly emaciated, and it was evident that recovery was impossible. Usually, where such is the case, the patient is dismissed, since it is often a cause of trouble if he dies on the mission premises. In this case, the girl was without home or friends, and she was kept on at the hospital until she died. "She had previously declared her faith in Jesus, and said she was not afraid to die. Day after day, we talked to her of Jesus and his love for her, and though so very weak and ill, she seemed to understand at least a portion."

The Dispensary

Of almost equal importance with the hospital is the dispensary. This is usually open daily. The dispensary building consists of "consultation and private consultation rooms, drug rooms and store room, dark room

for examination of eye and throat, instrument room, operating room, and minor surgery room.

"The large majority of those who come are poor people, and never pay more than the first fee of one and a half cents even for several months of treatment; but we always have a sprinkling of well-to-do, or even the wealthy and official classes. When these latter come out of hours on dispensary days, or on other than dispensary days, we ask and receive a fee of 300 cash (about twenty cents Canadian money). And from these people, who are well able to pay, we always reserve the right to swell the income of the hospital by reasonable fees for our services. These fees range all the way from seven cents for one month's treatment, to a sum equivalent to about $6.50 Canadian money. This was paid for a severe operation under chloroform. I think this is the highest fee yet paid into the hospital, yet we 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 portion of the cost of their board."*

Religious Teaching in the Dispensary

The patients gather on the proper day in the dispensary waiting-room. At the regular hour, the physician enters and conducts a short service, at which he explains some Christian truth. Then he distributes tracts to all present, after which he retires to his consultation room and

* Dr. Kilborn.

receives the patients one at a time. In the waiting-room, as in the wards, texts are hung on the walls. This work is not without results. On one occasion, two men who had been treated, and had received tracts, returned later for more books and further teaching.

Almost Self-Supporting

The number of patients treated in a day often reaches one hundred and fifty, or even more. It is expected that in a few years this part of the work will be self-supporting, outside of the missionary's salary. In 1899-1900, one-half of the running expenses were met by the small fees charged.

Outside Visits

Outside his regular hours in the hospital and dispensary, the medical missionary is open to calls to visit patients in their homes. As here in Canada, so in China, the doctor is the servant of any who may need his services. Though they may be called to wealthy homes for other purposes, these calls are chiefly for opium cases. Opium is a greater curse in China than intemperance is in America. A large majority of the people are under the influence of the debasing black paste, which robs them of their strength and their manhood, and eventually brings them to the grave. An overdose of opium, whether intentional or not (and this is the most common method of committing suicide, which is frightfully common in China), stretches the victim in an unconscious state, and the frightened friends

send for the doctor with all speed, before it may be too late.

A Call to Visit an Opium Suicide

"An urgent call comes to go and see a patient. For reasons that will appear later, we make it a rule that a small fee shall be paid down before we go out to see such cases, so we ask, Have they brought the cash? No! but the case is very urgent. Will not the doctor go at once, and they will surely pay at the house? Reason and experience counsel, Don't go! but the heart cries out, How can you refuse? and it prevails. Chairmen are called, and after a hurried ride through winding and busy streets, we are set down before a small shop, where we are met by a woman who asks us to "please return, as we are not wanted." We reply that we have come at their invitation, and will not return without our fee. They try to compromise by paying the chairmen. No! nothing short of the full amount will be accepted; and to show that we mean what we say we take a seat. That settles the matter, and a boy is despatched to borrow (?) the amount.

The Doctor His Own Policeman

"In the meantime we are questioned and examined, and finally invited to see the patient, who is lying on a mat behind the counter. But the news that "a foreigner has come" has passed rapidly along the street, and a crowd has gathered, and in their eagerness to see what he will do, they rush in till the place is full of men, women, and children, some standing on benches,

others on the counter, making it quite impossible to examine the patient. We must be our own policemen, for while they pay not the slightest heed to the requests of the owner of the store, they flee like frightened children before the foreigner, and rush pell-mell into the street, but only to return again as soon as our backs are turned. What are we to do? Entreaties and commands are alike in vain. Just then we remember that the Chinese dislike being wet, so, after due warning, a cupful or two of water is sprinkled over them, with the desired effect.

Native Treatment

"We now turn again to the sick man, who has not benefited by the delay, and find him with one foot already in the grave. In a fit of anger he had evidently taken opium, and when found was in an unconscious condition. In their ignorance they had endeavored to pour a bowl of native medicine down his throat, but, instead of going into the stomach, it had passed into his lungs, and practically drowned him. He died a few minutes later, and, after being thanked by the mother for having "troubled our hearts," we depart, leaving her with her dead."*

A Real Cure

Fortunately, many cases are not so serious, and the physician is able to save the patient. Few, however, are ever cured of the taste for opium, though the missionaries do all they can to help them. One case was told of by Dr. Hare, in 1900 :

* Letter from Dr. Ewan.

"Mr. Wang, for more than twenty years was a heavy opium smoker, but when he was brought under the power of the Gospel, he determined to break it off, as he said a Christian must not be an opium-smoker. For months he tried and failed, and at last was induced to come to the hospital, where he stayed more than a month. God blessed the means used, and he returned home rejoicing in being free from his bondage, and also rejoicing in a knowledge of sins forgiven. His sufferings for a few days were severe, but he stood firm on the promises of God, and was determined to win the fight. He said, 'I will get the better of it, or die; I will never smoke again.' After he returned home, he unbound the feet of his two daughters. Pray for him that strength may be given him to stand firm amid the temptations of his home, and that his home may be a centre from which will radiate the Gospel of Christ. A case such as this goes a long way towards making one forget the disappointments and discouragements that we meet with daily."

Itinerating Medical Work

Work in the country has so far not been much undertaken. Whenever the physician can, however, he makes a tour, preaching, selling books and tracts, always getting his audience by his medical work, such as simple operations, pulling teeth, or giving medicine. In the temples he finds his best opportunity. The priests, who are often also doctors, are glad to hand over to

the foreigner the more serious cases, especially surgical cases. Dr. Smith once visited the great temple at Mount Omei, and gained a great reputation by sewing up a cut in the forehead of one of the priests. Three years later, on his return to the temple, before he had been there an hour patients began to come to him, begging him to help them. Whenever it is possible to develop this itinerating work, it will be found of great value.

Reports of the Medical Work for 1901-02

In conclusion, it may be interesting to quote from the last reports of the medical work for the year ending June 30th, 1902:

KIATING.

"The medical department of this station has not been properly manned during the year. But it was hard to say no to all who applied for help. Therefore, I saw those who, being able, were willing to pay a three hundred cash fee, and many more worthy poor free of charge, the latter being those whom we knew personally through their attendance at church. After the same manner I responded to calls in the homes, attending, amongst other cases, seven opium suicides."

W. E. SMITH, M.D."

CHENTU.

"On January 10th, the dispensary was opened,* and February 11th, I was able to take

* After the return of the missionaries, in October, 1901.

in my first ward-patient. The following is a brief *résumé* of the work done:

No. of Patients registered in Out-door Department	1,364
No. of Return Visits to Out-door Department	2,790
No. of Patients received in Wards	66
No. of Operations	90
No. of Outside Visits	135
No. of Attempted Opium Suicides	9

"I have endeavored to supply the long-felt need of a native evangelist for the wards by employing Len Shao Suen, our first convert, as evangelist and buyer for the hospital. Besides having a fairly good knowledge of the Scriptures, he has, so far as I can learn, passed through the recent troubles without a whisper against his character, and is respected by all. I hope to see good results from his labors.

"The evangelistic part of the work has been carried on as usual, viz., preaching and conversations with patients in the waiting-room each dispensary day, and each new patient is presented with a Scripture portion, *e.g.*, one of the Gospels; morning prayers with patients and employees in the wards; a talk in the afternoon by the native evangelist, in which the morning subject is frequently enlarged and explained; and a special Sunday service.

"The actual spiritual results are not easily tabulated. Were lip expressions received at full value, a large number leave the hospital believers

in Jesus Christ. I am, however, satisfied that at least one young man left us fairly well grounded in the Christian doctrine, and with an honest purpose to be a follower of Jesus. There is now another young man in the ward whose quiet, earnest manner and close attention during the services, leads me to hope that the Word is falling into good ground, and that it will eventually bear fruit.

"R. B. EWAN, M.D."

The Results of Medical Work

Meanwhile, the missionaries are working on, through discouragement and encouragement, trusting that their labor is not in vain, and that in due season they shall reap if they faint not. Nor is their work unrecognized, and unrewarded. The increasing confidence and affection which the Chinese are growing to feel towards the medical missionary must in itself be ample reward for any toil he may undergo. At home, too, the heroism and devotion of these men draw forth the admiration of their fellow-countrymen. It means much when a medical journal such as the *Lancet* publishes the following statement:

"We can imagine no career more lofty or honorable than that of a well-informed, capable, and courageous medical missionary. A few hundreds of such men in the next half century would powerfully affect the history of China, India, and Africa. If men of commerce could give as good an account of their work in these

lands as men of medicine, the evangelization of the world would be hastened."

The paths of pain are thine. Go forth
With patience, trust and hope;
The sufferings of a sin-sick earth
Shall give thee ample scope.

Beside the unveiled mysteries
Of life and death, go stand
With guarded lips and reverent eyes,
And pure of heart and hand.

So shalt thou be with power endued
From Him who went about
The Syrian hillsides doing good,
And casting demons out.

That Good Physician liveth yet,
Thy friend and guide to be;
The Healer by Gennesaret
Shall walk the round with thee.

—*J. G. Whittier.*

VII.

EDUCATIONAL AND LITERARY WORK.

China a Nation of Scholars

China is pre-eminently a nation of scholars. From the earliest times literature and learning have received the highest honor, and to this day the only avenue to official position is the thorny path of the three great examinations. No man who is not a graduate can occupy any government position. As a natural consequence everyone with any ambitions for success early turns to study, and buries himself in the literature of the past centuries, which alone is the course of study for each of the degrees. Everywhere education is held in the highest esteem, and all books, and even the smallest pieces of printed matter, are considered almost sacred.

China and Western Learning

This fact is one cause of the long existence of the Chinese Empire. These students are steeped in the spirit of the past, and are kept from radical and revolutionary movements by their love for ancient institutions. There is another side, however. So far was this love of all that is Chinese carried that the scholars, as a rule, could not be brought to see that there is anything good in any literature but their

own. It is only within the last few years, especially since the war with Japan, in 1894, that some of them have begun to realize that if China is to take her place among the nations of the world, she must adopt Western methods and Western science and literature. Accordingly, there has been recently a great demand for books and schools, and teachers of English, mathematics, and science have been at a premium.

Value of Mission Schools

The missionaries were quick to see the value of educational work in China, and as soon as possible commenced to found schools and colleges. In 1900, there were throughout the country, 1,819 day schools, with 35,412 scholars, and 170 higher institutions, having 5,150 students in attendance. As time passes this work is becoming increasingly valuable. In the first place, the mission school does much for the poor of the city or town in which it is situated. There are in China plenty of schools, but the poorer classes cannot afford to send their sons to them. The mission school is either free, or the fee is small, and many a clever young chap is thus able to realize his ambition by attending this school, where he receives better instruction in the Chinese classics than he would in his village school, and in addition, much useful knowledge of other lands. Further, these schools are a great means of creating a better feeling between the Chinese and the missionaries. The children spend all day,

perhaps live, at the mission. Their eyes are bright, and they soon discover that the foreigner is no baby-snatcher or cannibal, as their parents believe, and their testimony naturally has great weight. After the '95 riots in Chentu, the friendliness of the people was largely due to the influence of the mission scholars. Then they are a help in other ways. The younger scholars are all taught to sing, and are expected on Sunday to lead the singing in the mission chapel. Those who are older are often employed as teachers as soon as they know enough, and help the missionaries in many different ways. Last, but most important of all, is the influence of the school on the work of Christianizing China. It is generally conceded that the only hope for a strong, pure Christian Church rests in getting hold of the boys and girls, and from earliest childhood bringing them under the influence of the Gospel. The temptations to those who join the church as adults to fall away are so great that comparatively few are really strong Christians, and many lapse into their old life. But the children who grow up in the mission are able to withstand these evil forces, and oftentimes they become men and women of deep spiritual nature, and profound piety.

Mission Schools in Sz-Chuan

The Canadian missionaries in Sz-Chuan were no sooner fairly settled in Chentu, than they opened their first school. This was in January, 1893. In a short time they had forty-four

pupils, including two little girls. By the next year the number had increased to one hundred, which was the largest number ever enrolled at one time. Later, when the W.M.S. workers arrived, they took over the girls' school, and as the work of the mission broadened, less time was available for school work. Dr. Hart started a school at Kiating in 1897, which has been kept up ever since, and has been of great value to the mission. The number of scholars naturally decreased in 1902, during the time rumors of trouble were abroad, but now that all is quiet again, they will doubtless return.

A Chinese School

A Chinese school is not at all like one in America. In the grey of the morning, before the sun is up, you may see the little boys gathering in the school-room, and setting to work long before their brothers in America would think of getting up. Lessons continue until eight o'clock, when they go home for breakfast. Then they return for another session until dinner-time, two o'clock, after which they study until sunset. It is a long day's work, but the little Chinese boy never thinks of complaining, because it is the universal custom, and has been so from time immemorial.

What a Chinese Boy is Taught

The methods employed in a Chinese school would seem strange to us. A new boy comes to the school. He knows nothing of the written characters of the Chinese language. So the teacher gives him a book, and tells him the name

of the first character. The boy says this over and over again, until he is sure of the name and the appearance of the character, though he has no idea what the word means. Then he is told another character and another, and so on till he has memorized the whole book, but still without the slightest idea of what it is about, or what any of the characters mean. So he goes on for a number of years, simply memorizing book after book of the Chinese classics, and only gradually, by asking questions of his teacher, or the older pupils, learning what the meaning of the book is. This memorization is the sum and substance of all Chinese education, and the great examinations are merely tests of the candidate's knowledge of what is to be found in the classics, given word for word, without any explanation.

Methods Employed in a Mission School

While adopting the principle of memorization as the basis of their system, the missionaries see to it that their scholars understand what they are learning. The teacher, who is a native, and a Christian, if possible, is instructed to explain the meaning of what the boys are doing, though he often objects that they are too stupid to understand. The trouble is rather that the teacher is too wedded to the old method to see the necessity for this added labor on his part. Here the work of the missionary is of the utmost value. In the hour or two which he daily gives to the school, he explains the meaning of what is in the book,

MR. HARTWELL AND HIS CLASS IN ENGLISH.

and asks questions to find out if the boys really do understand it.

The subjects for study include the books customarily studied in a Chinese school, particularly the *Three Character Classic*, in which the great truths of Confucius are written in a sort of verse, having three characters to the line. As a companion to this, a Christian three-character classic has been written, in which, in about four thousand characters, the truths of Christianity are presented. These two books form the basis of the work for the younger scholars. The progress they make in them is marvellous. When the Chentu school was first opened, one smart boy learned six hundred characters in three months, in addition to much other work. Those who are old enough are given simple lessons in geography and arithmetic, of which most Chinese are wofully ignorant, and, in one at least of our schools, they are taught the extremely necessary subject of sanitary science. The religious side of their work includes the memorizing of the little catechism already mentioned, study of the Sunday School lessons, and memorization of the Ten Commandments, the Lord's Prayer, and, in the case of older scholars, of large portions of Scripture.

The Subjects Taught

All the scholars are taught to sing by the missionary's wife, and they are most fond of this part of their work. Although the Chinese are generally considered to have no idea of music,

Singing, a Favorite Subject

the boys take to singing as a duck does to water, and quickly pick up the hymns given them. At first, indeed, they have a painful tendency to get off the key, but that wears away with careful practice, and many of them learn to sing "quite as well," according to one of the ladies in Kia-ting, "as any boys that I ever heard in America." They greatly assist in the church services by leading the singing, which otherwise would be but a babel of sound with no rhyme, reason, or tune to it.

A Christmas Celebration

We cannot better close this brief account of the day school, than by quoting a description of the Christmas celebration, given by Dr. Smith at Kiating, for the school and as many outsiders as the chapel would accommodate. He desired to make it an occasion of rejoicing for his scholars and all their friends, and judging by his account, must have fully succeeded.

The church was most tastefully decorated with evergreens, pots of brilliant flowers, and Chinese lanterns, while over the pulpit was a large Chinese motto—*Yeasu Shondan*, "Jesus' holy birth"—worked in evergreen on a white background. As the building seated only two hundred, it was impossible to issue a general invitation, and tickets of admission were distributed.

"As soon as the lamps could be lighted on Christmas night, we opened the doors, and stationed two men there to admit those with

tickets. We had been somewhat afraid of a rough and noisy crowd gathering outside, but I never saw a more orderly company in China. The street was full of those anxious to be admitted, so I went to the door, explained to them the number invited, and our inability to accommodate more, and asked them to kindly separate, and they did so in a most orderly manner. Our guests remained very attentive all through the exercises. Each individual part bore definitely on the life and work of Jesus. We opened with the Sunday School singing, 'Jesus shall reign.'

"At the close of the programme, we distributed the presents from the tree. Each of our regular attendants who would, or could, read received a Testament, and each of the women a piece of soap. The older pupils each got a Testament, the younger an empty bottle, and each and all of them pen and ink. Great pleasure was given by the distribution of the prizes. When we arrived in Kiating, my wife promised the day school pupils that those who attended every day, Sunday included, up till Christmas, would receive one Berean cluster picture. There are forty names on the roll; twenty-seven captured prizes, and many others only missed one, two, or three, days. Mrs. Smith is delighted with her school, and takes great pains with it, She took almost the entire responsibility of preparing the programme, and hard work it was. Nearly half the school had never sung in their

lives, and it required patience in the superlative to train them, but they did well both in time and tune. The best of all is the amount of Gospel teaching given.

The Christmas Dinner

"The crowd dispersed in a most orderly manner, on invitation to come the next day to dinner. We had received a Christmas gift of ten dollars, which we used to prepare a meal for those people, and I don't believe ten Christmas dollars ever gave more pleasure to a greater number. Twenty-five tables, with eight persons to a table, and all the tots that could be crowded in! Each table was provided with a large bowl of meat, one of fish, and four bowls of vegetables and meat combined; then all the rice they wanted—and, oh! how the rice did suffer—four bushels disappeared, and still not enough. It was good to see them enjoy it. We ate with them, and helped to make them feel we are truly their friends. My wife thoroughly enjoys a real Chinese meal, and I manage to store away considerable; our children also enjoy eating with the Chinese.

"I must not forget a very important part. Before the dinner was ready, the guests all gathered in the church for service. One of the Christians preached on the birth of Christ, a most excellent talk for the place and people. We had no Christmas dinner at our own table, but I venture to think that none of you enjoyed your

feasts any better than we did our plain Chinese meal here with those we want to help."

A Boys' Boarding-School

For several years, Mr. Hartwell had a boarding-school in his home, and from ten to sixteen boys lived with him. This work is of the utmost importance, as it brings the boys into direct, continual contact with the missionary, and always results in many conversions. Such was the case in Chentu. Several of the boys became evangelists and prominent workers in the church. The school was dropped at the time of the Boxer riots, and so far as learned, has not been begun again. As the number of workers increases, however, it is hoped that a large boarding-school may be established.

Classes in English

Since the troubles of 1900, the demand for instruction in English and mathematics has increased all over China, and in Chentu, as elsewhere, the missionary is besieged with requests for tuition. In Kiating, in 1902, Dr. Smith had a class of eight young men every morning from six to seven. They, of course, paid a reasonable fee for their lessons. One of them, in return for this instruction, kept the book shop all day. At the same time, Dr. Smith was holding two or three evening classes a week. In Chentu, Dr. Kilborn reported that though he had a daily class in English and mathematics of fifty young men, yet he was even then forced to turn away others who came with money in their hands. He said: "For eight months, I taught classes of young

men English and mathematics for from three to four hours a day. Numbers increased so that Dr. Gifford Kilborn was pressed into the work, and taught a large class of young men English for an hour a day, and later two classes, each an hour. For several months we had coming to our school-room for daily instruction in these two subjects about eighty young men. Not a few attended our Sunday services, and acquaintances and friendships formed among some of these have contributed not a little to the opening up of the way for the Gospel in a large circle. I should mention also that every student paid a reasonable fee; and a total of some hundreds of dollars for the Missionary Society was one result."

This Work Dropped

Owing to the pressure of his work as pastor of the Chentu church, Dr. Kilborn was forced to give up this most important work, although the students pled with him to continue, and offered to come less often, and double their fees. He says: "Reasoning from our present experience it would be nearly, if not quite, possible for a man who could give himself to this work of teaching to support himself right here. It is impossible for me to do that, because I have so much other work on my hands—church, book-store, and day school."

A College the Missionaries' Dream

It is the dream of some of the missionaries in the various societies at work in Sz-Chuan that a college may some time be built in Chentu,

which shall serve the purposes of each society. There are four or five colleges already established in China, and they are doing grand work. There is no better centre anywhere in the empire than Chentu, serving as it does sixty millions of people, and visited every three years by twenty thousand students for their provincial examinations. Such a college, where science, history, economics, and modern languages were taught by capable Christian teachers, and the students were brought under the influence of the lives of these men, would be of inestimable value. The various societies could have their denominational schools in connection, where native preachers would receive their training. Let us hope that the time is not far distant when this college will be more than a dream.

Distribution of Literature to Students

Already an attempt has been made to influence the students who throng the city every third year for their examinations. In 1902, as the students were leaving the examination cells, eighteen thousand portions of Scripture were distributed among them, and only one refusal was reported. Mr. Hartwell gave, in *The Christian Guardian*, a vivid account of the distribution in 1899:

"At six o'clock on Saturday morning, seven missionaries and a large number of native helpers surrounded Mr. Murray, of the Scottish Bible Society, ready for the word of command. Two books were arranged for each student, a Gospel and a booklet. . . The first hour was quiet.

Suddenly there was a creaking of rusty hinges, followed by the cry, 'The gates are opening!' The quiet scene changes to one of confusion. A general rush is made for the point of exit. Above the din comes the command, 'Boys, arm yourselves with books, and away.'

"While we were waiting outside, a different scene was going on within the halls. Students who had finished their essays were quickly packing their clothes, quilts, and, alas! too many their opium pipes into a basket. Three days and two nights they had been cooped up in a brick stall about three by five feet. There was not space to lie down, without curling up the extremities. One by one they leave their prisons, and join their companions in the inner court, waiting for the opening of the doors. They also hear the welcome sound of creaking, rusty hinges, and every man grabs his basket. The doors are scarcely open before the ten thousand coolies without make a rush to relieve the students of their burdens.

"A thousand or two coolies having squeezed through, the tide turns, and out they come, coolie and student, an almost indistinguishable mass. 'To every student a set of books,' was the command. But who are students, and who coolies? A little experience enables us to spy the proper man. Nearly every basket had a string attached. The man who carried the basket was the coolie, and the man who held the string was the student.

THE FIRST PRINTED [illegible] SHOWING DR. HART AND MR. ENGLISH.

This string prevented the coolie running away. A basket without a string indicated that the student was too poor to hire a coolie. From seven o'clock to twelve they poured forth, with few interruptions, and long before the seventeen thousand students had passed out, the books were all gone.

Value of this Work

"Every nook in the province was, no doubt, represented. Seventeen thousand students holding B.A. degrees were assembled in these halls to write an essay, in expectation of receiving an M.A. degree. Say ten thousand of these received a set of books. Into ten thousand homes will go a portion of the "bread of life." These homes are homes of influence. A son, with a B.A., and privileged to write for an M.A. degree, greatly honors, not only his own family, but the town or city where he lives.

"Books received at such an important time and under such exciting circumstances, will doubtless be read. They will be passed around among their friends and neighbors. The story of the Cross will be heard for the first time. The seed will be sown, and who dare limit the number that shall, in their own unenlightened way, enter into the Kingdom of God?"

The Circulation of Periodicals

The demand among the Chinese for books and periodicals is astonishing. As early as 1895, a gentleman subscribed for a Shanghai magazine through our mission. Now they distribute between three and five hundred copies a month

of one magazine alone, *The Review of the Times,* published in Shanghai by an M. E. Church South missionary, Rev. Dr. Allen. It is a large monthly magazine dealing with current events, and written from the Christian standpoint. In addition, three hundred copies of other magazines are circulated every month, and seven or eight hundred copies of secular papers. All of these pay for themselves, and leave a little profit for the mission. Besides handling these periodicals, the book-store receives orders for reform and educational books, and on these also they make a little profit. Not long ago, a perfect stranger came to Dr. Kilborn, and asked him to order fifty dollars' worth of books for him—all reform books. He paid his money down with the order. "Perhaps this profit to the Society is one of the smallest results of this work. Every book and every magazine sent out from our shop is doubtless read by an average of five people, and these five certainly tell what they have read to other ten or twenty, and the good influence is going on and on indefinitely, always in favor of, never against, the great cause so dear to the hearts of all of us."*

The Chentu Book-stores

All this work is carried on under the book-store at Chentu, which has grown to such proportions that four men are now employed, in addition to the oversight of the missionary. At

* Letter from Dr. Kilborn.

the beginning of the mission in 1892, the first book-store was opened, and was crowded all day with those who were eager to see and read the foreigner's books. The walls of the store were covered with pictures and tracts, and a man was left in charge to explain as much as he could. Opposite this store was a Taoist temple, and the priest often locked the doors of the temple in the afternoon, and strolled over to read and chat. As soon as possible, an earnest Christian was put in charge of the store, and he explained the simple truths of our faith as he understood them.

A Great Opportunity

Other stores were started, until now there are four in the two cities, each being used as much for a reading-room as for anything else. The parent store in Chentu does the most business. We have seen the large demand for books and periodicals from the coast, and this work alone takes one man's time. No other work is more profitable than this, in return both of money and of definite Christian results. With our press turning out thousands of volumes yearly, and thousands more coming up from the coast, there is a big opportunity to influence the thought and actions of the prominent men of West China.

The Press.

Of all the different branches of the work in the mission, none has been so successful or so far-reaching in its influence as the press. It has grown in six years to large proportions, and is at present the most flourishing and successful department of our mission.

The Founding of the Press

To Dr. Hart is due the credit of its founding. He had long felt the need of a press, and had seen the great field open for a printing establishment at Chentu or Kiating. While on furlough in 1896, he himself collected the money to start the work, and was able to take with him two presses when he returned the next year to China. He was fortunately able to secure the services of a printer at Shanghai, and, after a long journey, arrived safely at Kiating with his precious cargo. Kiating was a centre of the paper trade, and the press was established there. A small building was erected, and in a short time, the first work was turned out, a small tract entitled, "Words Exhorting the World to Good Deeds," which sold for one cash, or one-eighteenth of a cent.

Growth of the Press.

Within less than a year, the work was almost entirely self-supporting, and 300,000 pages had been printed. These were calendars, tracts, Gospels, and Testaments, the Gospels selling for one-third of a cent, and the whole New Testament for one-and-a-half cents. At this time Dr. Hart wrote home: "It is too soon to forecast the great value of this branch of our work, but judging from our experience of the past few months, the field before us is unlimited, and our expansion into a great publishing house and depository is to be looked for in the immediate future."

The Press Supplies the Bible Societies

The work was, of course, interrupted in 1900 by the withdrawal of the missionaries to the coast. At this time, the influence of the press

had greatly increased. It was estimated that ten million pages had been printed, and scattered broadcast. An edition of 5,000 copies of a noted Chinese classic had been struck off, and they were under contract for 5,000 more for the American Bible Society. One press was kept busy printing for this Society alone, and work was also done on the other for the newly-formed West China Tract Society, while the great Shanghai Society for the Diffusion of Christian and General Knowledge among the Chinese asked them to do all their printing required for the West.

Removal from Kiating to Chentu

New presses have since been procured, and there are now seven in all. Even with this addition, the work is expanding. Dr. Kilborn says that when the printing establishment is moved to Chentu, it will "never be able to catch up to, or keep up with, the work demanded of it. It will pay its way from the first, and leave something of a profit over." The removal to Chentu has been made necessary by the fact that the various societies for whom the press works have their headquarters in the provincial capital, and also because the cost of shipping literature up the river, a distance of one hundred and twenty miles, is as great as to send it eleven hundred miles down the river to Hankow. As soon as possible the new establishment in Chentu will be opened, and there is no doubt that it will be kept working at its utmost capacity. One recent order from the British and Foreign Bible Society

was for one hundred thousand portions of Scripture.

Why the Press is so Important

Why is it that this work has been so successful? In the first place, we must not forget the Chinese love of literature, which causes a demand for printed matter in every part of the Empire. Then our press is in a peculiarly favorable position. It is the only printing establishment in China, west of Hankow, and south of Peking. Hankow is eleven hundred miles down the Yang-tse, and not only is it extremely costly to bring books up the river (it costs from twenty to thirty per cent. less to print in Chentu than to import), but a large proportion of the books thus sent up the river are lost in the rapids. Whole orders are often completely ruined by shipwreck, and our own mission has frequently lost in this way. For constituents the press has the people of the four populous provinces of Sz-Chuan, Shen-si, Kansuh, and Yun-nan, together with the Thibetans and border tribes, about one hundred millions in all.

The Press is Self-Supporting

In making an appeal for the press in 1900, at Victoria College, Dr. Hart said: "From the time when we collected our first money, and paid for our press, this enterprise has been self-supporting entirely! Not only so, but we have made some money. And we can make more! I fully expect that when we have five or six presses at work (we have three now, running from six in

the morning until eight o'clock at night), we shall not only pay the missionary, but establish a fund for the carrying on of mission work in China. . . . The price of paper is very reasonable. Labor is cheap. We have adopted the following scale of wages for our printers, and the allowance is a generous one for Chinese labor: First year, $1.25 per month; second year, $2.00 per month; third year, $2.50 per month. The highest amount they will ever get is $3.25, and they are happy men when they attain to this. And they all feed themselves out of the wages received." In Chentu, the scale of wages will have to be increased, but the saving in transportation will quite make up for this.

Need for a Newspaper in Chentu

In speaking of the press as self-supporting, Dr. Hart referred to the fact that it had not cost the Missionary Society anything. The original cost of the presses and all the cost of subsequent expansion has been met by private subscription.* The running expenses of the press have been met by the work done, and something more has been gained toward the work of enlarging and perfecting the plant.

In this district of West China there are as yet no newspapers. As early as 1901, however, a prominent and wealthy citizen of Chentu approached Dr. Kilborn on the possibility of starting a newspaper. "He, with a few friends, was planning to start a paper. His avowed object was nothing more nor less than the education of the

* Up to June 30th, 1902.

people—the masses! Therefore, the paper should be put into the simplest every-day language, language that one might understand on hearing it read. If the masses were ever to be enlightened the classical language must be put aside. He added further, that if our mission would both print and publish the proposed paper, so much the better; but, at any rate, they must print it. Similar remarks have been made by at least two other well-educated Chinese gentlemen."

That such a paper would be a financial success there is no doubt. Already Chentu has telegraphic communication with the coast. The most important news could be secured in this way, while most of the matter could be got from Shanghai newspapers. Even news two or three months old would be a boon to those who now get no news at all.

Dr. Hart on the Press

In concluding the address mentioned above, Dr. Hart used the following words, which may well cause us to thank God that we are able to carry on such a work: "Oh, I have great faith in this work of the press—more faith than I have in any other kind of work I ever undertook. By means of it, we can spread God's message everywhere. It is reaching far out now, and the time is coming when we shall be printing literature for Thibet, and sending the 'Word of Life' up into those dark provinces where, for so long, the Empress has been sowing the seeds of death."

MISS FORD.
(Died in 1897.)

MISS BRIMSTIN.

MISS BRACKBILL.

DR. HENRY.

MISS BROOKS.

MSTIN.

BROOKS.

VIII.

WORK FOR WOMEN.

The Woman's Missionary Society in China

When the work in West China was first undertaken, the Woman's Missionary Society also sent out their representative, Miss Amelia Brown. They had intended to send two ladies, one of them with a medical education, but at that time no one suitable was available. Miss Brown had not yet reached Sz-Chuan when she was married to Dr. Stevenson, of the General Board, and for some time the W.M.S. was without a representative in China. In 1892, however, two other ladies were appointed to China, Dr. Retta Gifford, and Miss Sara Brackbill. They spent some months in Shanghai, until an escort should come down from the interior, and improved their time by studying the language and visiting the schools and hospitals. Dr. Kilborn, who met them there, soon robbed the W.M.S. of Dr. Gifford, whom he married shortly after they arrived at Chentu. Dr. Gifford Kilborn, however, devoted her time for the next four years to the medical work of the W.M.S., when she severed her connection with the Society.

The Work and the Workers

Immediately on their arrival, the girls' school at Chentu was handed over to the ladies, and this work, as well as medical and evangelistic work, was undertaken as soon as they had a sufficient command of the language. In 1895, just two weeks before the riots, Miss Jennie Ford, a trained nurse, arrived at Chentu. Everything was dropped for the next six months, but on their return in 1896, they brought a new worker, Miss Mary A. Foster, and the next year Dr. Maud Killam and Miss Lottie Brooks joined the force on the field. That year, 1897, Miss Ford died of cerebro-spinal meningitis. As one branch of the work that appealed especially to her was work for outcast children, the Board decided to open a small orphanage, called the "Jennie Ford Orphange," in her memory. The next fall, a suitable property for the mission was purchased, and work was begun on buildings. This was no light task. Some of the buildings on the premises were torn down to make way for new ones, and others were "refitted," a term which in China signifies almost the same as building a new house. The hospital, in particular, required much alteration, and it was only in fair shape when the missionaries were again forced to leave for the coast in 1900. Just before this two other workers, Dr. Anna Henry and Miss Minnie Brimstin arrived, and the little band was still further enlarged by the appoint-

ment of Miss Fannie Forrest, in time to return to Chentu with the others in 1901.

As was the case with the work of the General Board, the ladies found much greater openings after the Boxer disturbance than before. So greatly did the work grow, that in 1902 two more workers were sent out, Miss Martha Swann and Dr. Florence O'Donnell. In May of the same year, it was decided to begin work at Kiating, and Miss Foster was appointed to the new station. As yet the W.M.S. has no property in this city, and Miss Foster has lived with one of the families of the General Board, taking up the school and evangelistic work among the women. Since her arrival, Miss Swann has assisted Miss Foster at Kiating. One more worker, Miss Belle Fox, has recently been appointed to West China, which makes a total force of ten on the field.

The Property

The property in Chentu, is situated in the north-east section of the city, about three-quarters of a mile from that of the General Board. It is completely surrounded by a brick wall twelve feet high. Within the compound are the hospital, the dispensary, the missionaries' home, the orphanage, and the boarding-school. All these buildings are comfortable and commodious, and constitute a mission plant that the W.M.S. has reason to be proud of.

The Chinese Women

While work for girls and women is of the utmost importance, it is, perhaps, as discouraging as any other department of work in

China. By the Chinese, girls are considered an expense and a nuisance, women in general a necessary evil. From centuries of such treatment, they have come to think of themselves in this light, and to be content to be the plaything or the drudge of men, incapable of independent thought and action. As a result, though they are attracted from curiosity to the foreign ladies, they do not readily respond to the efforts put forth to better their condition. While they have more physical freedom than women in India, mentally they are more dependent on their husbands. That there are many and notable exceptions to this state of affairs, shows that this condition is due not so much to the nature of Chinese women, as to the habits of thousands of years, and affords strong ground for the belief that Christianity will be able to raise them to a high place among the women of the world.

Girls' Schools

With the women, as with the men, the great hope is in the schools, where the young girls are trained in Christian methods, and made to realize their own powers. As education for girls is not common in China, it is difficult to get parents to send their daughters to school, and so far the schools maintained by the ladies of the W.M.S. have been attended by comparatively few. Everything in China works slowly, and it takes many years to accustom the people to do what they have never done before.

Day schools

The Chentu day school has been in existence

ever since the mission was opened in 1892. The number of pupils attending has averaged at different times from ten to twenty; on wet days the girls stay at home, having the Chinese dread of rain. They are taught to read and write, rare accomplishments for even the daughters of officials, and in addition, the elements of arithmetic and geography. Half the time is given to religious instruction in the catechism and the Sunday School lessons. In Kiating, Mrs. Smith had a very promising school of young boys and girls, and this has been handed over to Miss Foster, of the W.M.S. We have already described the work of this school in a previous chapter.

The Boarding-School

One great drawback to the work of the day school, is the fact that, even when the children attend regularly, as soon as they are grown they are taken from school and married. For this reason, more stress is laid on the boarding-school where this is prevented. The parents, when a girl enters the school, sign a written agreement that they will not take their daughter away by force when she grows up or arrange for her marriage against her will. Those of the parents who can, are expected to pay for the support of the girls, but many do not. In addition to the subjects already mentioned, the girls are taught sewing. In 1898, this work was begun, and that it proved popular, is seen by the following account written by one of the missionaries: "About the 1st of April, a woman was

engaged to come four afternoons a week, from 3.30 until dark, to teach them sewing. Under her supervision, all except the very small ones are learning to make their own dresses, stockings, and shoes. So far these afternoons, spent clustered together in the shade of some bamboo trees, the girls chattering like so many little magpies, seem to have been regarded by them in the light of a pleasure rather than a task."

Unbinding their Feet

On entering the school, the girls' feet must be unbound, and while this rule undoubtedly has prevented many girls from entering, it is already working a change in public sentiment regarding this cruel and senseless custom. Formerly they were called "slave girls," because of their big feet. Now the passers-by only say, "Oh! they are scholars; they study books!"

A Day in the School

Miss Brackbill, in one of her letters, gives an entertaining account of the daily life in the school: "In the morning the school girls assist with the breakfast, clean the rooms, and help the little ones. At eight o'clock they go down for singing; at half-past eight they have prayers. School duties last from nine until three p.m. The little ones are dismissed between one and two o'clock. They are not confined as closely in the school-room as children at home, but have much more liberty, and these hours are not long for them. Following the afternoon meal at three o'clock, they sew, embroider, etc., until nearly dark, when they have a play spell; the little ones

help to keep the yard clean, and prepare the vegetables for dinner. The younger children go to bed at dark, the middle-sized ones at half-past seven, and the older ones at half-past eight. When we are having tea, they hold their evening worship, and then study until bed-time. In their spare moments in the morning and evening, they knit woollen stockings, and six of the larger ones can knit without any help whatever. Last week they finished fifteen or sixteen pairs, and this means that this winter, for the first time, I have had scarcely any of this to do, only to help until they knew how. All the larger girls can cook their food, make most of their clothes, and are learning to embroider their shoes, bonnets, and under-sleeves. This with all their studies—and they are progressing finely—is, I think, doing very well."

On Sunday afternoon, Sunday School is held, attended by between fifty and eighty children. They are divided into classes, and are given little cards with texts, which they memorize for the next Sunday. Several of the older girls are studying English, and three of them take charge of junior classes, and are training for teachers.

Results

The results of this work are very satisfactory. There are, at present, twenty-five girls in the schools. They have received new conceptions of God and right, and most of them are trying to live Christian lives. The influence on the city of these earnest young women as they leave

the school, and go back among their people, must be most helpful. We can only guess at the far-reaching results of the school work for girls.

The Orphanage

The idea of an orphanage first came to Miss Ford when she found two little girls who had been left out on the street to die. She took them home, and until her death looked after them. Then the orphanage was started in her memory, and there are now twelve orphans in it, while the two Miss Ford found have been transferred to the boarding-school. One of the most terrible customs of the Chinese is that of casting out to die the girl-babies, whom the parents are too poor or too careless to support.

Infanticide

"Drowning, strangling, burying alive, throwing out on the street to die of hunger, exposure, or dogs, are common deaths for Chinese girls. They have small feet, therefore can do nothing to earn money, are a bill of expense, and, in most cases, something to be gotten rid of. A woman who came to the hospital told the doctor that she had given birth to seven children, but only one was alive. On further inquiry, she said: 'The first was a little girl, and its father threw it into the river; the second also was a girl, and the father buried it alive; the third was a boy, it was allowed to live; the fourth, a little girl, the father strangled'——. Our missionaries quite often see small infants lying, dying or dead, on the street or wayside. And, of course, the majority are more secret about it, and the

The Home of the Missionaries of the W. M. S. in Chentu.

The Jennie Ford Orphanage.

public never know. It is awful, this infanticide!"*

Mothers have come to the mission and offered to sell their children, as they could not, or would not, keep them. Most of the children in the orphanage have been picked up off the street, many so weak from cold and exposure that they have died almost immediately, or have later succumbed to tuberculosis or some other disease. Some of them, however, grow into bright, happy girls. These girls, with no home but the mission, are most affectionate, and as they have never known heathen influences, will doubtless become effective workers when they grow older.

Work Among Women

An attempt has been made to reach the women of Chentu. The missionaries call upon them, and invite them in return to visit them in their guest-hall, which is often crowded. On Sunday morning the ladies of the W.M.S. attend the regular service at the Chentu church. In the afternoon they hold a service for women in their own compound. This is frequently attended by fifty or sixty women. Tracts and Gospels are distributed among them, and the truths of Christianity explained. The women are passionately fond of singing, and love such hymns as "Jesus loves me," "Jesus loves even me," "Come to Jesus," and "All people that on earth do dwell." Pictures representing the life

* Letter from Mrs. W. E. Smith.

of Jesus are also used, and the magic lantern has been pressed into the service of the mission. A class is held each Monday evening in Old Testament history, and on Friday evening one in the catechism. Each morning prayers are held in Chinese, at which every one connected with the mission is expected to attend. By these means, and in numberless other ways, the women are being reached, and when now and then some one comes to a worker, and declares her desire to become a follower of Jesus, the heart of the missionary is made glad, and her faith strengthened for the future. It is weary seed-sowing, but the harvest is sure.

Medical Work

In dealing with the work for women, it is inevitable that we must repeat much that has been already said concerning the general work. Especially is this the case with the medical department. Here, as in the work under the General Board, we find a hospital and a dispensary; here are clever physicians, and skilled nurses. Here, also, the doctor must be ready to go at a moment's notice to some home to treat a sick or dying woman or child. Last year 3,254 cases were treated in the dispensary and hospital, and 853 of these were new patients. The number of operations performed was 124. Some opportunity was given to preach Christ to all of these. In the dispensary a short talk is given, and tracts distributed before any cases are treated.

Dr. Anna Henry has written, telling of her experience in the dispensary, on her return to Chentu in 1901:

In the Dispensary

"I wish our good friends at home, who are interested in this work, could have seen some of our patients the day we opened. The first was a Manchu tai-tai, who came in her four-man chair, and accompanying et ceteras of style. She was robed throughout in beautiful silks, and everything about her spoke of wealth, and the better side of a Chinese woman's life. Amongst the others, was one poor creature, conspicuous by her resemblance to a filthy rag bag. As she hobbled in to be examined for one of the most loathsome of diseases, every movement giving her pain, I wondered what there was in life to make that poor creature wish to live, but as we proceeded to dress her sores and allay her pain, her poor old face lighted up as she began to tell how she did not worship idols any more, but believed in Jesus, and though her friends were all heathen and laughed at her for doing it, yet three times a day she knelt and prayed to Ya Su (Jesus), and then she repeated some lines of a hymn she had learned at church. She was not afraid to die, she said, because then she would go to live with Jesus. With all her filth and suffering, she was happier than her wealthy sister.

"Later, we had a poor young girl of fifteen years carried in to see if her paralyzed limbs

could be made to walk; and, again, there was a second wife, who in consequence of losing her health, fears losing favor with her husband, who already looks to another.

"And so each day brings its own quota of sights which sadden, and yet they are mixed with the joy of making many happy because of relief given, and of the opportunity they have of hearing something of the One who loves them."

Nor is the work all sad. The bright woman, with an eye for the humorous, sees often something to laugh over, and many a laugh for some slight cause has helped her over a rough place. One woman once came in great trouble. Would the foreign doctor please remove one or two freckles on her face? The foreign doctor politely expressed her sorrow at being unable to comply with the request, adding that had she the means she would certainly begin with her own freckles. The woman left quite disappointed, nor would she believe that the freckles were caused by exposure to the sun, but considered them a sign of ill-luck.

The Hospital The hospital is a large, bright building, containing four general and three private wards, dispensary, waiting, consulting, and operating rooms, guest-room, instrument and store rooms, study, bath-rooms, rooms for servants, and kitchen and wash-room. Service is held in the wards every Sunday and no opportunity is let slip of telling about Jesus. "Often a large pro-

portion of the in-patients of a hospital are seekers after the knowledge of Jesus Christ, for they receeive daily instruetion in His teaehings. A patient spent some weeks in a mission hospital, and went home a Christian. He was mueh perseeuted. but after some months many of the villagers followed him to Christ. There are very, very many instanees of Christian congregations having been formed through the influence of one man converted in a hospital. Sometimes the missionary does not learn this for a long time. This loving serviee for the bodies of the suffering is appreciated by all classes, by the proud and rich, as well as by the poor. Thus they are able to receive higher, richer truths, even from those who were formerly eonsidered to be devil-possessed barbarians."*

In the hospital the workers do all they can to interest the women, not only in religious matters, but also in learning to read. Some are marvellously quick. One little girl in six weeks learned to read the Gospel of John, and was then able to assist the others.

Opium Cases

Women in China are almost as great opium-smokers as men, and the number of opium suicides among the women is alarmingly great. So eheap is life considered, that it is no uneommon thing for a man or woman to take an overdose of opium, purely from a desire to cast

* Dr. Maud Killam.

discredit on some other person by their own death. Often the missionary is called in too late to do anything. Dr. Killam has given pictures of some of her opium patients, which show us something of the work she has to do.

"Five times this month there has been an urgent call to save life. They were opium suicides. The first was a young widow. Her friends had run feathers down her throat, and given her rape oil to drink. This had succeeded in doing what it often fails to do, and the patient was on the road to recovery. The second, a middle-aged woman apparently, we found dead in a little dark room. We were too late to save her. The third, also a middle-aged woman, was lying on her bed sleeping away to death. No efforts were being made to resuscitate her. Through the mercy of God, consciousness was restored, and her life saved. A few days after I was aroused just at daybreak, and hurried off to see—whom? One of the boys who had been a few times in my afternoon Sunday School class was dying through his own misdeed. I had him hurriedly carried from his dark room out into the open air, and, kneeling on the stones beside him, fought for his life. Every effort failed, and with a sad heart, I looked upon the dead face of one so recently bright and strong and merry with the joys of life. He was fourteen years old.

"Early the following morning, came another

call from sleep. This time it was the wife of one of our chairmen. She was in a bad condition, but efforts availed to restore her.

"Let me tell you of their home. It was a one-roomed house, and that was fairly large, but, oh! the number that occupied it. Husband and wife and child, and for these one single bed! The room was so filled as to leave little standing-room, with articles of housekeeping for human beings, and animals. Most of the mud floor was wet, miry, and black-looking—and why? There were thirteen black pigs, little and big, living there. There were no chairs, but two benches served instead. The child is cheerful-looking, and so is the husband.

"Another intelligent woman came to have a long-standing tumor removed. We soon learned that she had smoked opium for twenty-two years. She had no desire whatever to break it off, and we could not allow her to remain and smoke, so we prayed that God would give her the desire to be rid of this evil habit. The prayer was answered. She took the medicine necessary and, after a hard struggle, gained the victory. We trembled as we watched, and prayed the more earnestly. Her husband was much delighted with the attempt, and came regularly to call and bring her nice things to eat. She gratefully acknowledged the cure. Better than this, she was much interested in the Gospel, and complained if I

missed a day in teaching her. She was an apt pupil."

Value of the Work

In these various ways, the missionaries open the eyes of these women to a new world, in the hope that, having once caught a glimpse of something better than the life they are leading, they may come back after they leave the hospital to learn more of the ways of their Western sisters, and of that religion which, alone of all the religions of the world, gives to woman her true place. They need our sympathy and our prayers, these Chinese women, as they slowly grope their way out of the darkness in which they have lived, into the larger and nobler life that the devoted missionaries are laboring to present to them. And this work is one that vitally concerns the future of China. No nation that keeps its women in a state of comparative slavery can ever reach the measure of its possibilities. Only when her women have taken their rightful place in the life of the Empire will China begin to be what she might be.

Miss Foster.

Dr. Killam.

Miss Swann.

Miss Fox

Dr. O'Donnell.

Miss Forrest.

IX.

WHAT OF THE NIGHT?

In concluding such a study as this, it is well to pause and consider the present conditions confronting our mission, and its prospects for the future. In this way a realization of its needs will come more prominently before us and we shall better be able to discover our individual responsibility to it.

The Missionary's Difficulties

Let us glance, first, at the difficulties and discouragements that beset the missionary. It is not well for us to think that his life is one of comparative ease, or to surround his work with a halo of romance. Unless we squarely face the disagreeable and disheartening phases of missionary work, we shall soon grow discouraged at the slow progress of Christianity in heathen lands, and lose our interest in the undertaking.

His Isolation

The feature of the missionary's life that is apt to strike one first is his isolation from the Western world and its comforts. In few other places is this feature more prominent than in West China. Although connected with Shanghai and the outside world by telegraph, he is nearly four months' journey from his home in Canada.

From Toronto to Shanghai takes a month. The trip from Shanghai to Ichang takes ten days; that from Ichang to Chentu by houseboat two months. Home comforts, and even many necessaries of life to a European, must be brought all this distance, at considerable expense and great danger of loss from shipwreck. Even such an ordinary commodity as butter has to be imported from the coast, and other staple articles cost so much in Chentu that it is cheaper to pay the cost of importation.

The Chinese Language

Again, the difficulty of the language is a great hindrance to work, and a source of much hard and wearing labor. Two years of constant application are required to in any way master the "tones" of the language, and to become familiar with even a small number of the thousands of characters. Every syllable, or word in Chinese, has several entirely different meanings, distinguished only by the way in which it is said. Each written character represents a word, and as there are many thousands of words, so there are an equal number of characters to be learned if one would read the language. Constant study for many years is the only path to facility with the language, and this, in addition to his other work, wears greatly on the missionary.

The Climate

In Sz-Chuan, the climate is not so severe as in some other sections of the country. To some people, however, the damp, oppressive air is very trying, and not a few foreigners have been un-

able to stand it. The summer is often excessively hot, and the only relief is to leave the city, and take refuge in the mountains.

The Chinese Character

If a missionary was asked what feature of his surroundings in China was most trying, in nine cases out of ten he would answer, "The Chinese." The character of the people is so different from that of the European, that one sometimes feels tempted to class him as a different being. Dr. Smith, in his remarkable book, "Chinese Characteristics," records over twenty separate characteristics, each of which helps to make the Chinese unintelligible to the foreigner, and the combination of which makes him the great enigma to Western nations. The Chinese does not understand us, and he usually does not think it worth while to try to do so. He jogs along at the even, steady pace set for him thousands of years ago, and refuses to be hurried or moved from his path. The following verse admirably hits off the difficulty the Occidental has in dealing with the Oriental:

"It is not well for the Christian white to hustle the Aryan brown,
For the Christian riles, and the Aryan smiles, and it weareth the Hian down;
And the end of the fight is a tombstone white, with the name of the late deceased,
And this epitaph drear—'A fool lies here, who tried to hustle the East.'"

The Forces of Evil in China

Not only is the Chinese character a source of great difficulty, but the terrible amount of

crime and evil in China at times almost overwhelms the missionary. Three great evils seem to hold the country in an iron grasp: mammon, the opium habit, and lust. Of all the races under the sun, none is more materialistic, none more bound up in the struggle for food and money, and that alone with no thought of anything higher, than the Chinese. They cannot understand an unselfish action, for they are accustomed to do everything from purely selfish motives. The opium curse has already been touched on. It is slowly sapping the empire of its strength; and will assuredly wreck the nation unless it is overcome. The third evil flourishes in China as in all other parts of the Eastern world.

Weakness of Many Native Christians

The Chinese convert is often very weak in the faith, and this weakness, and the persecution he undergoes, is another factor in the slow development of Christianity. When a man throws in his lot with the foreigner's religion, he is cut off from his friends and their enjoyments. The celebrations and holidays of his people, tainted as they are with idolatry, are not for him. Disowned, persecuted, often deprived of his business, losing his friends and his livelihood, it is small wonder that many a man returns to the ways of his ancestors, and the Christian Church has to mourn one more backslider. Add to this the large number of men who profess Christianity merely for the material advantages in lawsuits that a friend of the foreigner has by treaty

rights, and it is no small wonder that the faith of the earnest worker often burns low.

Criticisms of Christians at Home

It is then, when he is most in need, that the last, and perhaps the greatest, discouragement is added to all the others that the missionary must endure. This is the criticism of the Christians at home who, knowing little or nothing of modern missions, cruelly accuse the missionary of selfishness, self-indulgence, and extravagance, if not of more flagrant offences. It is hard that neither at home nor on the field should he be understood, but his motives should be questioned, and all his actions maligned. When we send out our soldiers to fight our battles, we remember them lovingly, and they know they are supported by the sympathy of those at home. But so often when the missionaries go to labor in the Master's cause, which we profess to hold so dear, we either forget them, or withhold from them that sympathy which they so crave and so need.

Encouraging Features

But the missionary's life has more in it than discouragement. There is much to help and cheer him, and keep alive and keen his faith in God and in man. Each difficulty that confronts him has its compensation.

Lack of a Foreign Element in Sz-Chuan

If this isolation from home and from friends is so hard, it has its compensating features. In many cities where mission work is carried on, the presence of careless and immoral foreigners is one of the greatest hindrances to the work. In Sz-

Chuan this difficulty is not yet experienced. Very few foreigners have visited the province, and except at Chung-King, there are scarcely any foreign residents. In time this element will undoubtedly enter, but as yet the missionary has a clear field. Could he but reach the hearts of the people before the trader comes it would be a wonderful gain in the advancement of Christianity in this section.

The Mandarin Dialect

The language spoken in Sz-Chuan is the Mandarin dialect, which is used by more Chinese than any other dialect. With the exception of a few native tribes, it is spoken and understood by all the Sz-Chuanese, and practically the same dialect is spoken in all provinces north of the Yang-tse. As a result the missionary, when once he has learned the language, can travel and talk to the people with ease all over the province, as he cannot do in many sections of the Empire, where there is a new dialect every hundred miles or so. Books, also, printed in the language of the common people can have a larger circulation than those in any other dialect.

The Sz-Chuanese

The character of the Sz-Chuanese has been already dealt with, and we have seen that they are less conservative than many of their neighbors. This makes them pleasanter people to deal with. They are more ready to listen to anything new, and more likely to accept it.

Steadfastness of Chinese Christians

It had always been claimed that, as a church, the Chinese Protestants were wofully weak, and

that the slightest persecution would scatter the converts like chaff. In 1900, they were put to the test, and the fact that tens of thousands of Chinese were willing to give up their lives rather than deny their Lord and Master proved for ever that a Chinese convert can be as staunch as any the world over. The Christian Church generally has awakened to the fact, that when a Chinese is once truly converted he makes a noble Christian. He has his difficulties, and he may stumble, but he does his best to be true to the pure and holy Jesus.

Help from on High

This very fact does much to strengthen and help the missionary. The knowledge, too, that he is working, not primarily for the Christians at home, but directly under his Master, and for Him, buoys him up when his faith is low. However he may be forgotten by men, however he may be criticised by his fellow-Christians at home, he can turn for sympathy to Him who also walked the weary path of service, and was misunderstood, and persecuted, and crucified by those who should have helped Him. The missionary cherishes as his fondest treasure the final promise of his Lord, "Lo, I am with you alway."

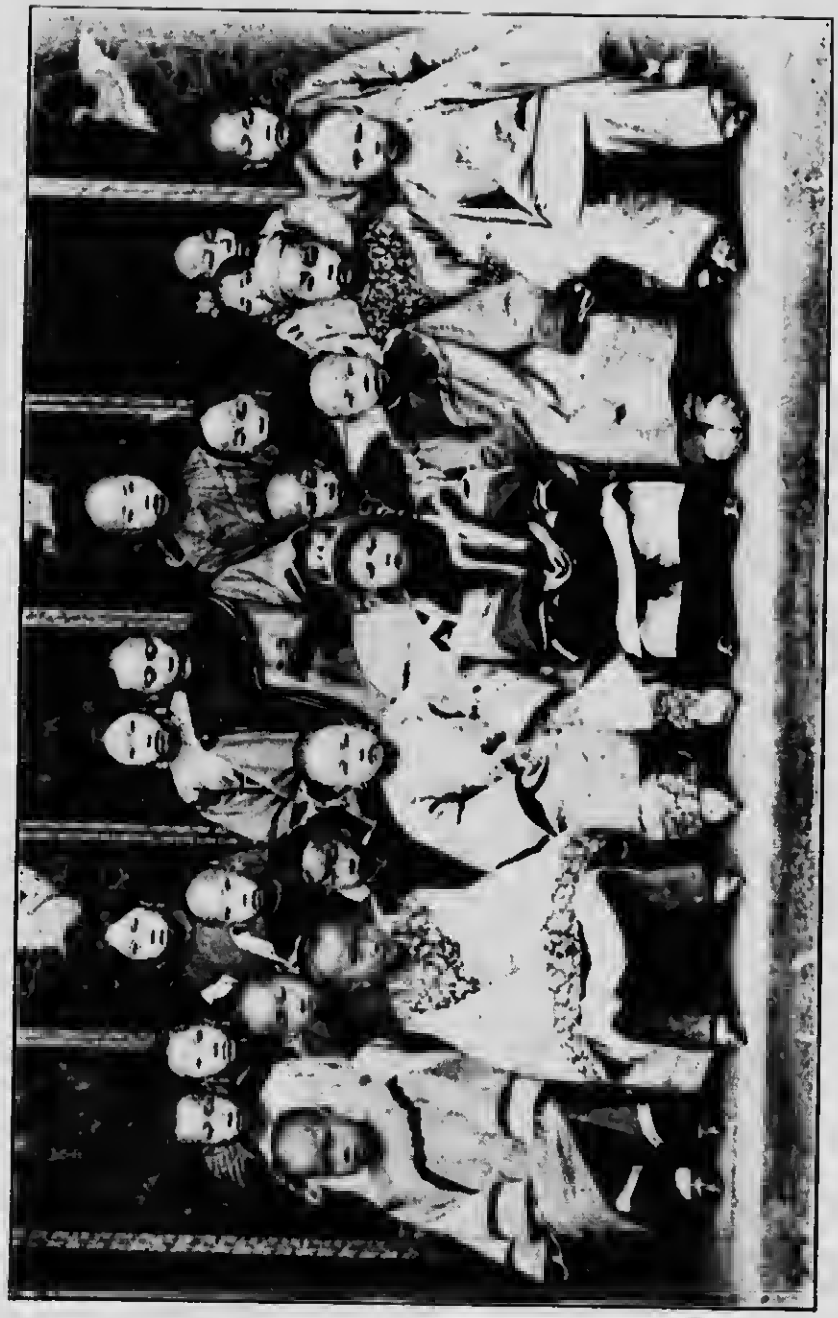
The Outlook in Sz-Chuan

"Watchman, what of the night in Sz-Chuan?" What are the prospects in this mighty section of the great Chinese Empire? They were never so bright. The work already done by the missionary is bringing forth fruit by

opening up new fields of activity. While the number of converts may seem small, we must remember that the Kingdom of God grows silently, often unseen by men, until suddenly a whole district or country bursts forth in a blaze of earnest endeavor to find and follow the Son of God. The years of patient seed-sowing must precede the days of harvest. If the seed is faithfully scattered, in God's own time an abundant harvest will appear.

Bright Prospects

At present, then, it is not so much the work already accomplished that gives us ground for great hope for the future. This has been the often unseen work of laying broad and deep foundations. It is rather the marvellous opportunities now before us. We have seen how the people of Ren Shou desire to have the Gospel preached in their city. That is but one instance of a widespread desire. Numbers of the people are losing their faith in their old religions. Many are casting about for some new faith, and are willing to give a hearing to the "Save the World" religion of the missionary. If they do not accept this, what else is there for them? Just one thing, a gross materialism such as has swept over Japan. There the people lost their old beliefs when Western civilization rushed in, and the Church did not keep pace with the advance of science and commerce. In Sz-Chuan as yet the missionary has the field to himself. May he so leaven the



SCHOOL IN CHENTU, 1896 (UNDER THE W. M. S.)

province that when our learning and our commerce enter, the people may already have our religion, which alone makes our learning and our commerce of real value. That the trader will soon take possession of the country is inevitable. Will we do our part?

An Outpouring of God's Spirit Needed

In view of this condition two things are necessary. The first is a greater outpouring of the Spirit of God on the missionaries and the native Christian. If all the Christians in Sz-Chuan, whether Chinese or not, were men of entire consecration and burning zeal, the province would speedily come to a knowledge of Christ. We are told that it is infinitely harder to live a life close to the Master in China than in Canada. The forces of evil attack even the foreigner, and he must be ever on the watch lest his faith and his devotion weaken. We at home should unite in constant earnest prayer that all those who, in that far-away land, believe on Christ may be filled with His Spirit daily and hourly.

Of equal importance is the outpouring of God's Spirit on the Christians at home, that they may see their responsibility for this great work, and seeing it, may consecrate themselves to the work that has been given them. When Christ uttered His great commission, "Go ye into all the world, and preach the Gospel to every creature," He made it universal. He meant all His disciples, without exception, to be mission-

aries, whether they ever left home or not. Only by entirely consecrating ourselves to Him can we find out His will for us. And when we have found out this will, only He can give us strength and wisdom to do our duty. Every man a Christian, and every Christian a missionary; this should be the condition of all our home churches. Then and only then will His church be following in the path He means it to follow, that path which leads us through the sin and sorrow of the world up to His own throne. And only those who stop to help their sin-stricken, sorrow-laden brothers about them will ever reach the goal.

What Should We Do?

Our duty, then, is plain. How shall we accomplish it? The motto of the Forward Movement for Missions is "PRAY, STUDY, GIVE." This motto comprehends our whole duty to the world.

Pray

We should pray that we may not fail in our duty, but may be, wherever we are, true foreign missionaries. We should pray that the whole Christian Church at home may awaken to a deeper sense of its responsibility, and a loftier realization of its purpose and privilege. We should pray the Lord of the harvest to thrust forth laborers into His harvest. We should pray that the missionaries and the Christians in far-off lands may be upheld by the power of God, and may be richly blessed in the work which they are doing. We should pray, "Thy Kingdom come," and then resolve that with all the strength and

power God has given us we will do our part in establishing God's Kingdom over the whole earth.

We should study the Word of God that we may discover His purposes for the world, and our part in bringing about their realization. We should study the real meaning and needs of foreign missions, so that we can more intelligently do our duty toward them. We should study that we may *know,* and knowing may *do.* No one ever threw his whole soul into an enterprise of which he knew nothing. Until our knowledge of missions is definite and real, we shall never be one-half as enthusiastic or as earnest as we should be, as it is our privilege to be. **Study**

We should give not only our money, though money has been given us that we may use it for the advancement of God's Kingdom; not only our time, though how better can we use the precious hours allotted us than in His work; not only a small portion of our lives, as most of those who profess to be His children do; but if we are true followers of the Man of Galilee, we shall give ourselves, and all we are, to be used by, and for, Him. To those of us who remain at home, as well as to those who cross the seas, comes the call to entire consecration to the work of Christ, and to the needs of suffering and dying men the whole world over. **Give**

What will be the result if, as never before, **The Result**

we offer ourselves to this work? More money, more missionaries, more converts in heathen lands? All this, but far more than this. There will come to the world a new revelation of God and His will, added power to His Church to do His will, deeper trust and peace to all His children, and to each one a sense of comradeship with Him who went about doing good, and who, by losing His life for others, found not only it again, but new life for the children of men. Let us enter into this fellowship of labor with Him, trusting in His promise, "Lo, I am with you alway, even unto the end of the world."

Hereby know we love, because he laid down his life for us; and we ought to lay down our lives for the brethren. But whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him? My little children, let us not love in word, neither with the tongue; but in deed and truth.

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"Travels in North and Central China." By John Grant Birch. London: Hurst & Blackett, Limited. 1901.

"Three Years in Western China." By Alexander Hosie. London: George Philp & Son. 1890.

"Chinese Characteristics." By Arthur H. Smith. Toronto: Fleming H. Revell Co. 1894.

"Dawn on the Hills of T'ang." By Harlan P. Beach. New York: Student Volunteer Movement. 1898.

"Village Life in China." By Arthur H. Smith. Toronto: Fleming H. Revell Co. 1899.

"A Geography and Atlas of Protestant Missions." By Harlan P. Beach. New York: Student Volunteer Movement. 1903.

"China and Its People." Edited by W. H. Withrow. Toronto: William Briggs. 1894.

"History of the Sz-Chuan Riots." By Alfred Cunningham. Shanghai: *Shanghai Mercury* Office. 1895.

"The Siege in Pekin." By W. A. P. Martin. Toronto: Fleming H. Revell Co. 1901.

"China and the Boxers." By Z. C. Beals. Toronto: William Briggs. 1901.

"China in Convulsion." By Arthur H. Smith. Toronto: Fleming H. Revell Co. 1902.

"The Lore of Cathay." By W. A. P. Martin. Toronto: Fleming H. Revell Co. 1901.

"Christendom, A.D. 1901." Edited by Rev. William Grant. Toronto: William Briggs. 1903.

"Missions and Politics in Asia." By Robert E. Speer. Toronto: Fleming H. Revell Co. 1899.

"The Evangelization of the World in this Generation." By John R. Mott. New York: Student Volunteer Movement.

"World-Wide Evangelization: Report of the Student Volunteer Convention, Toronto, 1902. Edited by Harlan P. Beach. New York: Student Volunteer Movement. 1902.

"China's Only Hope." By Chang Chih-Tung. Toronto: Fleming H. Revell Co. 1900.

"Voyages and Travels of Marco Polo." New York: Cassell & Co. 1886.

"Concise History of Missions." By E. M. Bliss. Toronto: Fleming H. Revell Co. 1897.

"History of Protestant Missions." By Gustav Warneck. Toronto: Fleming H. Revell Co. 1901.

"The Encyclopedia Britannica." Articles on "China" and "Missions."

The Missionary Outlook, 1890-1903.

The Missionary Review of the World, 1900-1903.

The Missionary Bulletin (containing Quarterly Letters from the Missionaries), published by the Methodist Young People's Forward Movement for Missions.

Helps for Study Classes.

A.

THE STUDY CLASS.

Study Classes

This book is designed for use in the monthly missionary meetings of the League, and also for regular mission study classes. In the former case each chapter can be used as the basis of the programme for one meeting. Suggested programmes will be found from month to month in the *Epworth Era*, and the *Missionary Outlook*. Wherever possible, however, it is advisable to organize a mission study class, and to study the book systematically. This will be found of great value, not only to those who attend the class, but to the other members of the League, since those who are studying the book will be ready to assist in the preparation of the programme for the general meeting.

How to Organize a Class

The first missionary meeting of the year is a good place to organize a class. Let some one read over the text-book beforehand, and be prepared to give an idea of what is in it. At this meeting:

1. Emphasize the importance of mission study as the only means of intelligently understanding missions.

2. Present the claims of the book to be studied.

3. Explain the plan of the class.

4. Enrol at once all who are willing to join the class.

5. Call a meeting of those interested immediately after the League meeting, and settle on a time and place for meeting.

Begin your class as soon as you have books. Don't let the enthusiasm of the members cool by waiting too long.

In addition to this public presentation of the claims of the class, much can be done by a personal canvass of those who are, or might be, interested. Every one ought to know something about this subject. How many have definite knowledge of the part of China where our missionaries are working?

The Leader

Much of the success of the class depends upon the choice of leader. He need not be an authority on foreign missions, but he must be a missionary enthusiast, and must be willing to sacrifice much time and energy for the class. He should master his text-book, and read as much of the literature bearing on the subject as he can. He should also study the members of his class and know their tastes and needs, and as far as possible adapt the work to meet these.

The work for each meeting needs to be planned weeks ahead. The leader must be careful to see that those assigned special work are prepared in time.

It is generally best that the same leader have charge of the class as long as it is studying one book. A change of leader for each meeting is often injurious to the success of the class. If no one is willing to take charge at every meeting, let the leader assign different meetings to various members, but still keep control of all the work himself.

Where possible, a secretary should also be appointed to assist the leader in keeping the roll and looking after absentees.

Membership

The membership of a class is not necessarily large. Indeed, small classes are often the most successful. The most profitable size is from eight to ten members, and where there are more wishing to study it is often wise, provided a good leader can be obtained, to have two or more small classes meeting during the week at different times. The class should be composed of those who are willing to:

1. Attend regularly. This is essential, if the members are to get the most out of the book.

2. Carefully read the section assigned for the lesson.

3. Help as far as possible in preparing supplementary studies.

When and Where to Meet

It is best to meet once a week, as thus the

time between classes is not long enough for the members to forget the last lesson. If this is impossible, the meetings should not be less frequent than once in two weeks.

The lesson should not last longer than an hour. The time and place of meeting should be arranged by the members. When possible it is well to meet always in the same room, either in the League room or in a private house.

Preparation of the Lesson

If the class meets once a week, it will be well to assign only half a chapter for each lesson. This leaves time for discussion, and supplementary work. These, however, must always bear directly on the subject in hand, and all irrelevant discussion should be prohibited. Every member should at least read over the lesson assigned before coming to the class. The leader, and all the class if they can, should, further, re-read the chapter carefully, following the various points in the analytical index. Then read over the questions on the section to see that the main points have been mastered. It is well for the leader to ask some of the members to be prepared to help in the discussion of one or two of the topics suggested, and at least one of the supplementary studies should be assigned for each meeting. These should be arranged for three or four weeks ahead, to give ample time for preparation. In no case should more than five minutes of the class time be given to such a study.

One thing is essential: that is, that all the

members of the class should pray for the work, for the leader, and for each member.

The Work in the Class

Remember that this is a study class, and keep the study element to the fore. The devotional element should also be present, but do not allow it to kill the study. Study may, and should, be an act of worship as well as prayer. A few verses of Scripture and a short prayer are sufficient to open the class. Don't let your class be prayed to death.

The leader should not do all the talking. Let him ask questions, explain the lesson, start the discussions—*lead, but not drive.* Where he knows that the members have already studied the lesson, it is unnecessary to take up, in detail, all the points touched upon in the book. He should rather aim at bringing out those most prominent and important, and fixing them in the memory. He must keep the discussion within bounds, and not waste time over minor points. Let each member feel his individual responsibility for the success of the class. Then it will be most successful.

Where possible, use illustrations for the lesson: pictures, maps, stereoscopic pictures, books, curios, etc. Each class should have a map of China with our stations marked on it, and, if possible, one of our district of Sz-Chuan. A class scrap-book, in charge of the secretary, can also be made valuable. Every member puts in any item he may come across bearing on China or our work there.

Every member should make the class a subject of daily prayer, remembering that study is of value as it leads to definite results in the lives of those who study. Each one of us has a definite duty to perform toward mission work. Let him ask himself from day to day, and from week to week, this question. "In view of what I have learned, what is *my* duty to West China?"

Supplementary Studies

In connection with each chapter of the text-book a number of supplementary studies are suggested. It is intended that one or two—not more—of these should be assigned for each lesson, and a short talk or paper, of not more than five minutes, prepared by a member of the class. In this way much valuable information regarding not only West China, but China in general, can be gathered.

Reference Books

The number of books referred to in these studies has been purposely made as limited as possible, and it is hoped that each League will be able to purchase most, if not all, of them. Every League should have a missionary reference and circulating library, which can be added to from year to year. The books mentioned here are all of great value, and should be in every missionary library. They are given in the order of their importance for the work on this text-book. They may be procured, either directly from the publishers, or from the Forward Movement Office, Wesley Buildings, Toronto.

BOOKS OF REFERENCE.

"Princely Men of the Heavenly Kingdom." By Harlan P. Beach. Young People's Forward Movement for Missions. This is the text-book used by the Epworth League of the M. E. Church of the United States. Price, 35 cents.

"Dawn on the Hills of T'ang." By Harlan P. Beach. Student Volunteer Movement. Price, 35 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.

"Chinese Characteristics." By A. H. Smith. Fleming H. Revell. Price, $2.00. This is by all odds the best book ever written on the Chinese character. From it a better understanding is obtained of these people than from any other book.

"Village Life in China." By A. H. Smith. Fleming H. Revell. Price, $2.00. This is a companion volume to "Chinese Characteristics," and gives a clear account of the daily life of the people. It is of the utmost value to a proper understanding of the subject.

"A Cycle of Cathay." By W. A. P. Martin. Fleming H. Revell. Price, $2.00. A vivid account of a missionary's life in China, with interesting side-lights on the people.

"The Lore of Cathay." By W. A. P. Martin. Fleming H. Revell. Price, $2.50. The best book on the literature, history, and education of China.

"Western China." By Dr. V. C. Hart. Ticknor & Co. Price, $2.00. An account of a trip through Sz-Chuan, written by the founder of our West China Mission.

"China and the Boxers." By Z. C. Beals. William Briggs. Price, 50 cents. A brief account of the riots of 1900.

"The Siege in Pekin." By W. A. P. Martin. Fleming H. Revell. Price, $1.00. A good account of the Boxer movement.

"China in Convulsion." By A. H. Smith. Fleming H. Revell. Price, $5.00. The best book on the Boxer uprising. It gives a fuller account than any other book of its origin and results.

"A Concise History of Missions." By E. M. Bliss. Fleming H. Revell. Price, 75 cents. A good brief history.

"A History of Protestant Missions." By G. Warneck. Fleming H. Revell. Price, $2.00. The best history of this subject.

"China's Only Hope." By Chung Chih-Tung. Fleming H. Revell. Price, $1.00. A book written by a Reform leader in China, showing the attitude of such a man to Western learning and commerce.

"A Geography and Atlas of Protestant Missions." By H. P. Beach. 2 vols. Student Volunteer Movement. Price, $4.00. No missionary library should be without this work. It includes a volume on each country in which missions are carried on, and an atlas, with maps of every country, on which are marked all mission stations. Full statistics of missions are included.

"The Situation in China." By Robert E. Speer. Fleming H. Revell. Price, 10 cents. A concise account of China as it appeared during a visit paid recently by the Secretary of the Presbyterian Missionary Society of the United States.

B.

STUDY HELPS.

The *Questions* on each chapter are designed for a double purpose. They are to be used as helps in the preparation of a study. After reading it over carefully, the student should turn to these questions, and see if he has fixed in his mind the main points in the chapter. They may also be used by the leader in the class-room. He should not, however, confine his work to asking questions. See Hints for the Leader, pp. 184-188.

The *Topics for Discussion* are meant for use in the class-room. One or more topics should be introduced at each lesson, and the members urged to take part.

Suggestions have already been given on p. 188, on the use of the *Supplementary Studies*.

The *Analytical Index* is for use in preparation of the lesson.

CHAPTER I.

QUESTIONS.

1. How does the Province of Sz-Chuan receive its name?
2. Where is it?
3. State its area and population.
4. Give some idea of the nature of the country.
5. What is its climate?
6. Name some of the products.
7. What are the chief minerals found there?
8. What are the main characteristics of the Sz-Chuanese?
9. Where did they originally come from?
10. What other people are there in the province?
11. What is the great curse of the people, and how they be saved?
12. Name the capital of Sz-Chuan, and give some idea of its importance.
13. Give some idea of a busy Chinese street.
14. What other important cities are there in Sz-Chuan, and for what are they noted?
15. How many walled cities are there in the province, and how many of these have resident missionaries?
16. Give some idea of the trade of the province.
17. What are its prospects for the future?
18. What is meant by calling Sz-Chuan "the key to Central Asia"?

19. Give some idea of the work of the Jesuits in Sz-Chuan.

20. When did the first Protestant missionaries visit the province?

21. How often and when have the missions been interrupted by riots?

22. What societies are now working there?

23. How have they divided their work?

24. Repeat their motto.

TOPICS FOR DISCUSSION.

1. Should special emphasis be laid at the present time on work in West China?

2. What features of Sz-Chuan and the people are a help and what a hindrance to mission work?

3. Is it correct to call Sz-Chuan the "key to Central Asia"?

4. Was England justified in her action in the Opium War?

SUPPLEMENTARY STUDIES.

1. A Sketch of the History of Missions in China. "Dawn on the Hills of T'ang," pp. 81-115; "Concise History of Missions," pp. 173-182; "Outline of a History of Protestant Missions," pp. 291-297.

2. Some Characteristics of the Chinese People. "Dawn on the Hills of T'ang," pp. 33-39; "Chinese Characteristics"; "The Situation in China," pp. 15-29.

3. England's Connection with the Opium Trade. "Dawn on the Hills of T'ang," pp. 97, 98; "A Cycle of Cathay," pp. 19-23; "The Situation in China," pp. 42-48.

4. Missions in West China. "Western China," pp. 283-296.

CHAPTER II.

QUESTIONS.

1. When and for what was the Canadian Methodist Missionary Society organized?

2. When did it begin foreign missionary work?

3. What first led to the thought of founding a new mission?

4. What providential indications pointed to China as a field?
5. What was the date of the founding of the new mission?
6. Who was put at the head of it?
7. Give a brief account of his early days.
8. How long and where did he labor in China?
9. How did he first become interested in West China?
10. Who were our first missionaries in West China?
11. When did they leave Canada?
12. How did they spend their first few months in China?
13. How far is Ichang from Shanghai?
14. Give some idea of a Chinese junk.
15. What was the attitude of the Chinese to the foreigners?
16. Give some account of the difficulties of navigation on the Upper Yang-tse.
17. How long did the river journey last?
18. How were they received at Chentu?
19. What sad occurrence darkened the first months at Chentu?
20. When did this happen?

TOPICS FOR DISCUSSION.

1. The relative importance of Home and Foreign Missions.

2. In view of the great needs in our own country should we engage in foreign work?

3. What are the results of foreign missionary work on the church at home?

4. Is a Chinese crowd more violent to a foreigner than a Canadian crowd is to a Chinese?

SUPPLEMENTARY STUDIES.

1. History of the Canadian Methodist Missionary Society. Missionary Reports; *The Missionary Outlook.*

2. Dr. Hart in West China. "Western China." Fernley Lectures.

3. A Journey up the Yang-tse. "Western China," pp. 13-91, and *Missionary Bulletin.*

4. How some Representative Missionaries received their Call to the Foreign Field. See the lives of such men as Carey, Moffatt, Livingston, Mackay, Paton, etc.

CHAPTER III.

QUESTIONS.

1. Where did the missionaries take refuge from the cholera?
2. Give an idea of a Chinese temple and its services.
3. What departments of work were opened on the missionaries' return to Chentu?
4. How did the people receive them?
5. Give an account of the work on Sunday?
6. What property did Dr. Hart purchase in Chentu?
7. How did the work of building proceed?
8. When did they win their first convert?
9. What missionaries left for West China in 1893?
10. What misfortune befell them?
11. What mission buildings did they find at Chentu on their arrival?
12. What new mission was founded at this time?
13. How was work progressing at the time of the riots?
14. When was the mission destroyed?
15. What were the causes of these riots?
16. Give some account of the destruction of the mission property at Chentu.
17. Where did the missionaries finally take refuge?
18. What charges were brought against them?
19. How did they escape from the city?
20. What demands for compensation were made?
21. What final settlement was made?

TOPICS FOR DISCUSSION.

1. Was it wise to begin medical, evangelistic, and educational work all together at the beginning of the mission?
2. Have our missionaries been justified in centralizing their work in Chentu and Kiating rather than in founding a number of small stations?
3. What are the chief causes of Chinese violence to foreigners?

4. Are missionaries justified in using force to defend themselves?

5. Should compensation be demanded by missionaries for losses in riots?

SUPPLEMENTARY STUDIES.

1. Chinese Temples and Priests. "Village Life in China," pp. 136-140; "Dawn on the Hills of T'ang," pp. 59, 71.

2. The City of Chentu. "Western China," pp. 147-173.

3. Sacred Mountains. "Western China," pp. 175-271; "Village Life in China," pp. 141-145.

4. The War between China and Japan in 1894-5, and its Effects upon China. "Encyclopedia Britannica," new volumes, article on China.

CHAPTER IV.

QUESTIONS.

1. Where did the missionaries go during the winter of 1895-6?
2. Who first returned to Chentu and when?
3. How were they received?
4. How did the scholars of the mission help in creating a better feeling?
5. What was the first work done?
6. What occurrences at this time greatly encouraged Mr. Hartwell?
7. When was the chapel re-dedicated?
8. Give some idea of the progress of the next few years.
9. When and where was the press established?
10. Who of the missionaries died in 1897?
11. What hindrance to the work arose in 1898?
12. For what is the year 1899 famous?
13. What did the Chung-king convention do?
14. Who were the Boxers?
15. What edicts of a reform nature did the Emperor issue?

16. How was the Empress Dowager connected with the Boxers?
17. Against whom did the Boxers rise?
18. How did the Boxers succeed in their work?
19. How did the Boxer movement affect Sz-Chuan?
20. What did the missionaries then do?
21. Did our mission sustain any losses at this time?
22. What was the result in the attitude of the people?
23. Give an idea of the progress of mission work in Chentu in 1902.
24. What reinforcements have since gone to the field?
25. What was the extent of the Boxer uprising of 1902?
26. Who put it down?
27. What is his attitude to the missionaries?

TOPICS FOR DISCUSSION.

1. Do the Chinese make good Christians?
2. In view of our attitude regarding the exclusion of Chinese labor, can the Boxer hatred of foreigners be excused?
3. Are European nations justified in forcing Western civilization on China?

SUPPLEMENTARY STUDIES.

1. The Boxers. "The Siege in Pekin;" "China and the Boxers."
2. Reforms in China. "The Siege in Pekin;" "China's Only Hope;" "Chinese Characteristics," pp. 314-330.
3. The Siege in Pekin. "The Siege in Pekin;" "China and the Boxers."
4. The Present Condition of China. "Chinese Characteristics," pp. 314-330; "The Situation in China," pp. 48-61; "Dawn on the Hills of T'ang," pp. 134-146.
5. China and Christianity. "Village Life in China," pp. 341-352;" "Dawn on the Hills of T'ang," pp. 134 151; "The Situation in China," pp. 53-61.

CHAPTER V.

QUESTIONS.

1. What are the peculiar conditions of our West China mission?
2. What are its encouraging features?
3. How many chapels has our mission?
4. What services are held in these on Sunday?
5. What methods are employed to gather a congregation?
6. How is the regular church service conducted?
7. What is the attendance at this service?
8. What other meetings are held during the week?
9. What does the Bible woman do?
10. Why are native workers of such value?
11. What is the guest-room?
12. Of what value is it?
13. What other methods of work with individuals are employed?
14. How is a service in a street chapel conducted?
15. How long are converts kept on trial?
16. Give some idea of an itinerating tour?
17. What opportunities are there for this work in our district?
18. Give an account of the opening of work at Pen Hsien.
19. How did it progress?
20. What city asked for a missionary to visit it?
21. How was he received?
22. What responsibility does this lay upon us?

TOPICS FOR DISCUSSION.

1. Should evangelistic work alone be undertaken at present in China?
2. The value of personal work with individuals.
3. How best can a strong church be built up in Chentu?
4. Is China satisfied with her present religions?

SUPPLEMENTARY STUDIES.

1. The Religions of China. "Dawn on the Hills of T'ang," pp. 52-74; "Chinese Characteristics," pp. 287-313.

2. Why China Needs Christianity. "Dawn on the Hills of T'ang," 134-151; "Chinese Characteristics," pp. 314-330; "Village Life in China," pp. 341-352

3. Chinese Villages. "Village Life in China," pp. 15-34.

4. Travel in China. "Village Life in China," 35-43.

5. Chinese Markets. "Village Life in China," pp. 146-151.

CHAPTER VI.

QUESTIONS.

1. In what three ways is medical work of value in China?
2. What proportion of our missionaries are doctors?
3. What is the nature of their work?
4. Outline the work for one day?
5. Why is the work in the hospital of such importance?
6. What religious instruction do the patients receive?
7. Give some examples of successful cases.
8. Outline the work in the dispensary.
9. Do patients pay for treatment?
10. How many are treated a day?
11. For what is the doctor most called to Chinese homes?
12. Describe one such visit.
13. Can opium smokers be cured of the habit?
14. State a successful cure.
15. How is the work of medical itineration carried on?
16. Give a synopsis of the medical reports for 1901-02.
17. How is this work being rewarded?

TOPICS FOR DISCUSSION.

1. The value of medical work in China.
2. Should we have so many physicians in our missions?
3. Is work in the hospital or in the dispensary of greater importance?
4. Is the opium habit a greater curse to China than intemperance is to Europe and America?

SUPPLEMENTARY STUDIES.

1. Medical Missions in China. "A Cycle of Cathay," pp. 320-322; "Dawn on the Hills of T'ang," pp. 117, 118.
2. A Pioneer Medical Missionary. See the "Life of John Kenneth Mackenzie."
3. Disease in China. "Chinese Characteristics," 95, 96, 169, 205-207.

CHAPTER VII.

QUESTIONS.

1. Why is China called a "nation of scholars"?
2. What has been China's attitude towards Western learning?
3. State five ways in which the mission schools are of value?
4. Why are the schools the great hope for the Christianizing of China?
5. What schools has our mission?
6. Give a brief sketch of a Chinese school.
7. What subjects are taught in a mission school?
8. What is the favorite subject with the boys and girls?
9. Give an account of Dr. Smith's Christmas celebration.
10. What is the value of hoarding-schools?
11. Give some idea of the work done in English classes for young men.
12. Why was this work dropped?
13. What would be the value of a college in Chentu.
14. How are the students at the examinations reached by the missionaries?
15. Is there much demand in Chentu for periodicals and newspapers?
16. What are the book-stores, and how are they run?
17. When and by whom was the press founded?
18. Where was it established?
19. How has it grown?

20. For whom does it print?
21. Why should it be removed to Chentu?
22. How far is it self-supporting?
23. What opening is there for a newspaper in Chentu?

TOPICS FOR DISCUSSION.

1. Is China really a literary nation?
2. Are classes in English of sufficient importance to justify the missionary in putting much time on them?
3. Which branch of the educational work seems most necessary at present in West China?
4. Should the press print any but religious works?
5. How can the scholars of China be reached for Christ?

SUPPLEMENTARY STUDIES.

1. The Literature of China. "Dawn on the Hills of T'ang," pp. 15, 16, 20, 21, 26, 27, 63-65; "The Lore of Cathay," pp. 75-162; "A Cycle of Cathay," pp. 58-63.
2. Chinese Schools. "The Lore of Cathay," pp. 284-307; "Village Life in China," pp. 70-109.
3. The Chinese Educational System. "A Cycle of Cathay," p. 42; "The Lore of Cathay," pp. 281-383; "Village Life in China," pp. 111-135; "The Situation in China," pp. 30 38.
4. China and the New Learning. "Dawn on the Hills of T'ang," pp. 134-144; "China's Only Hope," pp. 81-148; "The Lore of Cathay," pp. 7-20; "A Cycle of Cathay," pp. 297-327.
5. Chinese Boys. "Village Life in China," pp. 237-257.

CHAPTER VIII.

QUESTIONS.

1. Who were the first workers of the W.M.S. in China?
2. What women are now working there?
3. Describe the property in Chentu.
4. What is the condition of Chinese women?
5. What is taught in the day school?

6. Give an account of the girls' boarding-school.
7. Why is it of such importance?
8. What are the results of this work?
9. How was the orphanage first started?
10. Why is it so necessary?
11. How are the women reached by the missionaries?
12. Is medical work for women a success?
13. Give some idea of the nature of this work.
14. What is done in the hospital?
15. What opium cases described by Miss Killam do you remember?
16. What is the value of this work for women?

TOPICS FOR DISCUSSION.

1. How best can the women of China be reached for Christianity?
2. Is it true that Chinese women are mentally more dependent than the women of India?
3. How far can a nation be measured by the condition of its women?

SUPPLEMENTARY STUDIES.

1. The Girls and Women of China. "Village Life in China," pp. 258-311; "Chinese Characteristics," pp. 199-204.
2. Family Life in China. "Village Life in China," pp. 317-338.
3. Religion and Ancestor Worship. "Chinese Characteristics," pp. 171-185; "The Lore of Cathay," pp. 264-278.
4. The Sufferings of Chinese Women. "Village Life in China," pp. 305-311.

CHAPTER IX.

QUESTIONS.

1. Name seven discouragements that confront the missionary in West China.
2. How long does it take to go from Toronto to Chentu?
3. Why is the Chinese language so difficult to master?

4. What makes the Chinese character such an impediment to mission work?

5. What three great evils are wrecking China?

6. Why are Chinese converts often weak Christians?

7. What is a common attitude of Christians at home to the missionary?

8. Name five encouraging features of the missionary's work in Sz-Chuan.

9. What are the prospects for missions in West China?

10. What is the great need at home and abroad?

11. What is our duty to foreign missions?

12. For what should we pray?

13. Why should we study missions?

14. What should we give?

15. What would be the result if all Christians were true missionaries?

16. Quote John's exhortations to service?

TOPICS FOR DISCUSSION.

1. What can we do to help our missionaries in West China?

2. Why should the Church engage in foreign missions?

3. What is meant by all Christians being missionaries?

4. Has each one of us an individual responsibility in the work of foreign missions?

SUPPLEMENTARY STUDY.

It is suggested that for the last meeting of the study class the following work be done. Let one member prepare a short paper on, "What more than it is already doing ought our League to do for Foreign Missions?" Let every member of the class also be prepared to give at least one answer to the following question: "In view of the study we are just concluding, what can I, as a follower of Christ, and a missionary, do to advance His kingdom at home and abroad?" It is well at the conclusion of such a course of study to make each student feel his individual responsibility, and in no way can this be better done than by letting him see the opportunity to do something for foreign missions that lies before each of us.

ANALYTICAL INDEX.

CHAPTER I.

PAGE

I. Sz-Chuan the banner province of China 9
II. Its position 10
III. Its area and population 10, 11
IV. Physical features 11, 12
1. The soil 11
2. The rivers 11
3 Beauties of the province 12
V. The climate 12, 13
VI. The resources of Sz-Chuan 13-15
1. Agricultural products 13
2. Fish and cattle 14
3. Salt and petroleum 14
4. Mineral wealth 14, 15
VII. The people 15, 16
1. General characteristics 15
2. Reasons for their peculiarities 15, 16
3. A prosperous people 16
VIII. The opium habit 16-18
1. The Sz-Chuanese slaves to this habit 16
2. A poppy field 17
3. A dark outlook for the province 17, 18
IX. Native tribes 18
X. The cities and towns 18-22
1. Chentu, the provincial capital 18-21
(*a*) Size and importance 18, 19
(*b*) A street scene 19-21
(*c*) The plain of Chentu 21

PAGE

X. 2. Chung-King 21
3. Kiating 22
4. Walled cities and market towns 22
XI. Commercial importance of Sz-Chuan 22-24
1. Its trade 22, 23
2. Prospects for the future 23
3. Sz-Chuan is the "key to Central Asia" 23, 24
XII. Missions in Sz-Chuan 24-28
1. Jesuit missions 24, 25
2. Protestant missions 25, 26
3. Anti-foreign riots 26, 27
4. Division of territory 27, 28

CHAPTER II.

I. The Methodist Missionary Society 29
II. Causes leading to founding of a new mission 29-31
1. General feeling of need for Forward Movement 29
2. Candidates offer their services 29-31
3. Other providential indications 31
III. A new mission authorized 31, 32
Popularity of the mission 32
IV. Dr. V. C. Hart 33, 34
1. Early years 33
2. In Central China 33, 34
3. Visits West China 34
V. Field and workers chosen 35, 36
1. Dr. Hart advises the choice of West China . 35
2. The men chosen 35
3. Farewell service 36
VI. The journey to Sz-Chuan 36-43
1. Arrival at Shanghai 36
2. Up to Ichang 37
3. Description of a house-boat 38-40
4. Scenery on the Upper Yang-tse 40, 41
5. Treatment by the Chinese 41, 42
6. Difficulties of navigation 42, 43

PAGE

VII. Arrival on the field 43-46
1. Chung-King reached 43
2. Chentu 43, 44
3. The missionaries settle down 44, 45
4. Illness and death of Mrs. Kilborn 45, 46

CHAPTER III.

I. In the mountains 47-49
1. The missionaries leave Chentu 47
2. A Chinese temple. 47, 48
3. Christian work in the temple 48, 49
II. Work in Chentu begun 49-51
1. The dispensary 49
2. The hook-room 50
3. The school 50
4. Evangelistic work 50, 51
III. New property secured 51-53
1. Need for buildings 51
2. Cemetery purchased 52
3. Mission compound secured 52
4. The work of building 52, 53
IV. Progress in the work 53-58
1. The first convert 53
2. New missionaries 54
3. Shipwrecked on the Yang-tse 54, 55
4. Busy days 55
5. Description of the Chentu property 56, 57
6. Kiating mission founded 57, 58
7. Encouraging progress 58
V. The riots of 1895 58-65
1. An undercurrent of hostility 58, 59
2. Trouble breaks out in Chentu 59, 60
3. The mission destroyed 60-62
4. The missionaries imprisoned 62

PAGE

V. 5. Escape to the coast 63
6. Other riots 63
7. Demands for compensation 63, 64
8. Final settlement 64, 65

CHAPTER IV.

I. Return to Chentu 66-68
1. Whereabouts of missionaries 66
2. Dr. Hart and Mr. Hartwell return 66
3. Temper of the people 67, 68
II. Era of rebuilding 68-71
1. Rebuilding the chapel 68, 69
2. Mr. Hartwell's teacher 69
3. Dedication of the chapel 69, 70
4. New buildings 70
5. Reinforcements 70
6. Work at Kiating recommenced 70, 71
7. Press established at Kiating 71
III. Years of progress (1896-1900) 72-75
1. An era of prosperity 72
2. Death of Miss Ford 72
3. Fresh riots 73, 74
4. The conference at Chung-King 74, 75
IV. The Boxers 75-81
1. Who they are 75
2. Reasons for their hatred of foreigners 76
3. The Emperor's reforms 76, 77
4. The Empress incites the Boxers against the foreigners 77, 78
5. The massacres of 1900 78
6. The Boxers in Sz-Chuan 78, 79
7. The missionaries leave for the coast 79, 80
8. The outcome of the movement 80, 81

PAGE

V. The work increases 81-85
1. Return to Sz-Chuan 81
2. Increased friendliness 81, 82
3. Account of the work in 1902 82-84
4. Need of more workers 84
5. New men sent out 84
VI. Fresh troubles 85-89
1. Riots break out 85
2. Christians persecuted 86
3. The Boxers in Chentu 86, 87
4. A friendly viceroy 87
(a) Governor T'sen appointed 87
(b) His reforms 87
(c) His departure 87, 88
(d) His letter of farewell 88, 89
5. The outlook bright 89

CHAPTER V.

I. Evangelistic work 90-92
1. Condition of the West China Mission 90, 91
2. Overlapping in the work 91
3. Importance of evangelistic work 91
4. Methods employed 91, 92
II. Work in the cities 92-104
1. The chapels 92
2. Services held 92, 93
3. Sunday services 93-96
(a) Methods of gathering a congregation 93, 94
(b) How a service is conducted 94, 95
(c) Personal conversation 95
(d) Sunday School 95
(e) Attendance at these services 95, 96
4. Need for native workers 96, 97
5. Chinese distrust of foreigners 97
6. Cases of conversion 97, 98
7. Morning prayers 98, 99

PAGE

II. 8. The guest-room 99-101
(a) What it is 99
(b) Some typical guests 100-101
9. Other ways of reaching individuals 101
10. Street preaching 101
11. Street chapels 102, 103
(a) Description 102
(b) How a service is conducted 102, 103
12. Other methods of work 103
13. Chinese converts 103, 104
III. Work in the country districts 104-113
1. Itinerating tours 104, 105
2. Opportunities for Christian work 105
3. Opening work at Pen Hsien 105-111
(a) An evangelist chosen 105, 106
(b) Arrival at Pen Hsien 106
(c) He meets an old friend 107
(d) A preaching-place secured 107, 108
(e) A busy Sunday 109
(f) An evening meeting 109-111
(g) Results 111
IV. A visit to Pen Shou 111-113
(a) An urgent invitation 111, 112
(b) A triumphal entry into the city 112
(c) Offer to build a church 112
(d) An opening for Protestantism 113

CHAPTER VI.

I. Medical work in China 114-116
1. Healing disease 114, 115
2. Overcoming suspicion 115
3. As an evangelistic agency 115, 116
II. General sketch of medical work 116-119
1. Place of the doctor in our mission 116
2. His work 116, 117
3. The diseases of China 117, 118

PAGE

II. 4. Surgical cases 118
5. A doctor's busy day 118, 119
III. Hospital work 119-122
1. Number and equipment of hospitals 119
2. Christian instruction given 120
3. Results 120-122
(*a*) General 120, 121
(*b*) Case of blindness cured 121, 122
(*c*) A little girl believes 122
IV. The dispensary 122-124
1. Equipment and fees charged 122, 123
2. Religious teaching 123, 124
3. This work almost self-supporting 124
V. Outside visits 124-128
1. Opium suicides 124
2. Description of one case 125, 126
3. A real cure 126, 127
4. Itineration 127, 128
VI. Results 128-131
1. Reports from the field 128-130
2. Recognition at home 130, 131

CHAPTER VII.

I. Importance of educational work 132-134
1. China a nation of scholars 132
2. China and Western learning 132, 133
3. Value of mission schools 133, 134
II. Mission schools 134-141
1. Our mission schools 134, 135
2. A Chinese school 135, 136
(*a*) How conducted 135
(*b*) Subjects taught 135, 136
3. Methods employed in a mission school 136
4. Subjects taught in a mission school 137
5. A Christmas celebration described 138-141

PAGE

III. Higher education 141-143
1. Boys' boarding-school 141
2. Classes in English 141, 142
3. The missionaries' dream of a college 142, 143
IV. Distribution of literature 143-147
1. Distribution to the Chinese students 143-145
2. Circulation of periodicals 145, 146
3. The Chentu book-store 146, 147
V. The mission press 147-152
1. Founding of the press 148
2. Growth of the press 148, 149
3. Removal of the press to Chentu 149
4. Importance of this work 150, 151
5. Need for a paper in Chentu 151, 152
6. Future of the press 152

CHAPTER VIII.

I. The work and the workers in Sz-Chuan 153-155
1. Early workers 153
2. The work increases 154, 155
3. The mission property 155
II. Work for girls 155-161
1. Position of women in China 155, 156
2. Girls' day school 156, 157
3. The boarding school 157-160
(*a*) Conditions of entrance 157, 158
(*b*) Description of a day in the school ... 158, 159
(*c*) Results 159, 160
4. The orphanage 160, 161
(*a*) How founded 160
(*b*) Infanticide in China 160, 161
III. Work for women 161, 162
IV. Medical work 162-168
1. General sketch of the work 162
2. Scenes in the dispensary 163, 164

PAGE

IV. 3. The hospital 164, 165
4. Opium cases 165-167
5. Results 168

CHAPTER IX.

I. The missionaries' difficulties 169-173
1. His isolation 169, 170
2. The Chinese language 170
3. The climate 170, 171
4. The Chinese character 171
5. The forces of evil in China 171, 172
6. Weakness of many converts 172, 173
7. Criticisms of Christians at home 173
II. The missionaries' encouragements 173-175
1. Lack of a foreign element in Chentu 173, 174
2. The mandarin dialect 174
3. Sz-Chuanese character 174
4. Steadfastness of Chinese Christians 174, 175
5. Helps from on high 175
III. The outlook for the future 175-178
1. Present conditions 175, 176
2. Bright prospects 176, 177
3. An outpouring of God's Spirit needed 177, 178
IV. What should we do? 178-180
1. Pray 178, 179
2. Study 179
3. Give 179
4. Results 179, 180