China Council of the China Inland Mission.


Back Row.—Messrs. F. A. Stevens, Albert Lutley.

The following Members of the China Council were not present when this photograph was taken:—Messrs. D. E. Hostz, A. Orr-Ewing, G. T. Fisher and Dr. F. Howard Taylor.
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Boxer Troubles in SHAN-si.

Bible Christian Mission

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The Threshold of a New Century.

BY B. BROOMHALL.

It is hardly possible to stand on the threshold of a new century without feeling that it is a time for serious thought; the past, with its great and wonderful record, the future, with its hopes and fears, rise before us and stir the soul. The years that are gone are now as a tale that is told, but they have carried their record, both of national and individual life, to the throne of God; and to that record no line can now be added, nor can a line be blotted out. For good or for evil it stands unchangeable and irrevocable. Few of us think enough about the irrevocableness of the past—how utterly it is beyond recall. But one thing is sure, the past is not done with; it has been a time of sowing, and whether in the life of a nation, or in the life of an individual, the reaping will exactly correspond with the sowing, either in reward or loss.

The nineteenth century will be variously estimated according to the standpoint from which it is viewed. The statesman, the man of science, the men of literature and art, the merchant, the manufacturer, the architect and others will all have their special points of view. To the Christian it belongs to take another, and wider, and far more comprehensive view. It is for him to look upon the whole family of man, the millions of human beings in every land, and to think of them in their relation to Jesus Christ. His desire is to know what has been done in the century now closing for "a world of sinning and suffering men, each one of them my own brother?" Has that Gospel, which alone can save them from their sins and sorrows and bring them into blessed relationship with the great Father of us all, been proclaimed in saving power more widely to them? Thank God for the answer that can be given to this question! The feet of those who bring good tidings, who publish peace and salvation, have traversed more widely than ever the lands of the earth, and during the closing century untold millions have heard the glorious truth that "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not
perish, but have everlasting life.” Fiji and Uganda are but two of many places where the saving power of this Gospel has been displayed. It has been “the Century of Missions,” and not since the early years of the Christian Church has there been in any century such great progress in spreading the knowledge of the Gospel of CHRIST. Blot out the records of missionary enterprise during the Nineteenth Century and what an awful blank there would be! Who can estimate the blessing that has come to the world through the lives of the Careys, the Morrisons, the Moffatts and Livingstones—the Patersons, the Hanningsons, the Mackays, the Gilmours, the David Hills, to name only a few of the many devoted missionaries whose names adorn the century. In such a connection we can hardly omit the John Patons, the Hudson Taylors, the Griffith Johns among living men; nor can we forget in the homelands the Simons, the Bickersteths, the Venns, the McCheynes, the Bonars, and such men of might as John Angell James, Dr. Dale, C. H. Spurgeon, and D. L. Moody. Of the great galaxy it is almost invidious to name only a few, but the few will call to mind the many more—for happily all Mission fields and the various sections of the Christian Church all furnish names which the Church of CHRIST will not let die.

To the great MISSIONS OF THE CENTURY it is not possible to refer in a brief article—volumes have been written about them, and no literature is better worth reading—but it will not be out of place in these pages to refer humbly to the China Inland Mission, which, as one of the most remarkable developments of missionary zeal in the second half of the century, calls for grateful acknowledgment and devout thanksgiving. The striking extension of the work of the Church Missionary Society during the last thirteen years also claims special and grateful mention; as also does the great and good work of the British and Foreign Bible Society, whose total issues during the century amount to 165,057,185 copies. In reference to this Society we cannot forbear to mention two publications which deserve to be read everywhere—one is the address delivered by Canon Edmunds at the Ecumenical Missionary Conference in New York; the other is a shilling book entitled “God’s Word in God’s World.” This is a very delightful record in about seventy pages of the operations of the Bible Society. For the blessed work of Christian missions during the century, and for the inspiring records of that work, we have abounding cause for thanksgiving; in Missionary Biography alone the Christian Church has been repaid a thousand times over for every penny it has spent in sending the Gospel to other lands.

Among other causes for thankfulness which should be named are the Young Men’s and Young Women’s Christian Associations, which have been formed throughout the world; the Student Missionary and the Christian Endeavour movements.

But while the very stones would cry out if there was not deep and general thanksgiving for what has been done to extend the kingdom of CHRIST during the nineteenth century, there are many

CAUSES FOR DEEP HUMILIATION.

Can there be a greater cause for humiliation than the fact that, though the command of CHRIST to preach the Gospel to every creature was given nearly nineteen hundred years ago, some seven or eight hundred millions are to-day without the knowledge of the Gospel? Space forbids more than a passing reference to other causes for humiliation. Among them are the widespread evils of intemperance in our land; the laxity in the observance of the Lord’s day; the very general neglect of public worship by working men and others, it being estimated that in this professedly Christian land there are 15,000,000 outside all public worship; the absorbing race for worldly gain on the one hand, and on the other the extraordinary passion for amusement and pleasure which is consuming, as never before, the energies of multitudes; and in a large number of even Christian families there is, according to reliable testimony, a serious failure to maintain the family altar. These and many other things which strike at the root of vital religion are surely causes for humiliation and prayer, for they have led to forgetting God to an alarming extent, both in private and public life.

Apart from all these things there stands out in awful pre-eminence what we believe to be

THE GREATEST CRIME OF THE CENTURY, the action of England towards China in the matter of opium. We say deliberately what we have said before—"We cannot call to mind any injustice and wrong committed by one nation against another which for the fearful nature and terrible extent of the injury inflicted, and for its irreparableness, equals the injustice and wrong that England has committed against China." Even by those who have given some measure of attention to this matter it may hardly be believed that during the sixty years which preceded the Diamond Jubilee of our beloved Queen, we exported from India as much opium as averaged half-a-ton for every hour, day, and night of the sixty years, and nearly all this went to demoralise the Chinese. The diagram now given may help to fix in memory the awful fact it displays.

Would that British Christians would uneasingly
labour and pray that England's connection with this terrible trade may be speedily ended—our guilt in this matter is appalling. We have said elsewhere and we ask the readers of China's Millions to weigh the words—"We condemn the dreadful atrocities in Armenia, and we do well. We condemn the awful massacres of missionaries and native Christians in China, and our condemnation is just, but—and we say this with a painful and solemn sense of its truth—the sum-total of human misery which we have caused by our opium trade, though it has not the revolting features of the Chinese and Armenian massacres, is inconceivably greater."

Can we wonder at the solemn words written by a friend of the China Inland Mission, one who held for many years an important position under the Government of India. Referring nearly a year ago to the South African war he wrote—"I am in much distress and anxiety about this war in connection with it,

[THE OPIUM TRAFFIC].

I have long lived in a sort of terror that God would bring some awful judgment upon us, as a nation, to compel us to give it up, though we have deliberately determined not to do so. If he sent a three years' famine upon Saul and his bloody house because he slew the Gibeonites, what may He not do with us who have been slaying a whole nation" [China.]

Since the above words were written we have had in addition to the terrible war in South Africa, pestilence and wide-spread famine in India, and the awful trouble in China. Is there no voice to us in all this? Should we not humble ourselves under the mighty hand of God, and put away this and other national sins lest further calamities befall us?

At the present moment there is the most urgent need for prayer that a speedy and satisfactory settlement may be come to between the Allied Powers and China. The prolongation of a state of unrest may lead to evil consequences in various directions. For China's sake and for the world's sake a righteous and speedy settlement is supremely important.

We cannot here make more than the briefest reference to the appalling and almost overwhelming loss sustained by the Mission in the death by violence of more than fifty of its missionaries. A number of these were known to us from the time of their offering for service in China, and we can only say that their beautiful personal character and missionary devotedness won them the esteem and affection of all associated with them.

A memorial volume is now in the press which contains a brief record of those who have fallen, and much valuable information relating to the crisis. It contains about sixty portraits of martyred missionaries, including some who though working separately at the time of their death, were formerly members of the Mission. It also contains two excellent maps, which alone, we think, are worth the cost of the book.

This terrible crisis, with its calamitous loss of life, is surely a loud call to renewed consecration to the great work of CHINA'S EVANGELISATION.

This is China's great need. The uplifting and renewing power of the Gospel of Christ would remove the exclusiveness, the superstitious fears, the ungrounded alarms, of both the government and the people, and would, in numberless ways prove to the Chinese that the missionaries are their best friends. The present trouble may bring home to the Church of Christ as never before a sense of the importance of China as a mission field. Having regard to the number and character of the people, there is no field of missionary labour of equal importance. The possibilities of good to the whole Eastern world through the Chinese are inconceivably great. What fine characters many of the native Christians have become has been amply proved. Mrs. Bishop, the well-known traveller, recently said: "After eight and a half years of journeying among Asiatic people, I say unhesitatingly that the raw material out of which the Holy Ghost fashions the Chinese converts is the best stuff in Asia."

Another testimony may be quoted, which will probably come as a surprise to many. It refers to the mercantile

INTEGRITY OF THE CHINESE.

The General Manager of the Hong-kong and Shanghai Banking Corporation—the greatest financial undertaking in the East—publicly stated that during the twenty-five years in which he had been personally connected with the bank, an extensive business, amounting to many millions of dollars annually, had been done in granting advances to Chinese merchants, upon their personal security only; "and," he added impressively, "during all these years the bank had never lost a single dollar by these transactions."

These men had carried on extensive business with Singapore and the East Indian Islands; and whether as traders, or in some other capacity, the Chinese will more and more be found in Burmah, in India, in the Australasian Colonies, in America, and elsewhere, and if not previously reached by Christian influence they will carry their own degrading vices wherever they go. The Evangelisation of China has therefore issues which will powerfully effect the whole world.

What, then, is the bearing of all this upon ourselves? Is there in it no call to prayer—no call to fresh personal consecration on behalf of the people of China? We may sink our personal responsibility in the matter, and assume that in a work so vast we can do but little. This is a common danger, but there is a nobler course. Instead of unfaithfully shrinking from duty we may act as did Mary Lynn, who said she feared nothing so much as that she should not know all her duty, and that she should not do it. Conscious of our own weakness we may prayerfully ask "What can I do?" and in humble and calm confidence we may say in the well-known words: "I am only one, but I am one. I cannot do everything, but I can do something. What I can do, I ought to do; and what I ought to do, by the Grace of God I will do."

Arrivals from China.

On December 6th, per P. & O s.s. Maila.
Mr. and Mrs. M. Beauchamp and three children.
Miss Barclay.
Miss G. Irvin.
Miss Alice Hunt.
Miss E. Gauntlett.

On December 8th (via U.S.A.) per Cunard line s.s. Campania.
Miss Robina Arnott.
Miss G. M. Muir.
Miss E. Gauntlett.

On December 16th, per P. & O. s.s. Oceana.
Mr. and Mrs. J. A. Heal and seven children.
Mr. W. J. Doherty.
Mr. and Mrs. C. E. Davis and two children.
Mr. W. J. Doherty.
In Memoriam—"Martyrs of Jesus."

TEN SWEDISH HOLINESS UNION MISSIONARIES.

BY MR. JOHN RINMAN, STOCKHOLM, SWEDEN.

The blood of Christ's faithful witnesses in China "speakest better" than anything else for the extreme need of China's evangelisation. Amongst a painfully large number of martyrs, there was a group of ten who had to lay down their lives for their brethren, when they—so far as we know—were gathered together in conference in the city of Siping Fu. They all belonged to the Swedish Holiness Union, and were associated with the C.I.M.

It was Mrs. Rinman's and my own great privilege to visit these dear friends in October, 1899. We had then some days of happy, unbroken fellowship with them, at the feet of our blessed Master. We shall never forget the eagerness with which they listened and the hunger and thirst with which they received the message from the Living One. The discourses about things more directly touching the work were exceedingly helpful, and the beaming joy with which our friends sang their hymns left lasting impressions on our minds.

These friends had a splendid staff of native helpers. When I saw both the missionaries and their helpers at work in this district I thought as never before of the fact that "He gave . . . evangelists."

Mr. Nathanael Carleson was the oldest in the field. He was born in 1867 in the province of Nerike in Sweden. His father, still alive, is a godly man, and a member of the Council of the Swedish Holiness Union. 1 John i. 9 was the word by which Nathanael got the assurance of salvation, and when he in 1890 felt the call to go to China, he wrote: "The assurance that God wants me in China brings such an unspeakable joy to my heart." At the end of the same year he arrived in China, where he proved to be a practical and energetic worker. He had the undisturbed confidence of all his fellow-labourers, and was often called: "Nathanael, an Israelite indeed, in whom is no guile." When he went out for the second time he left his wife and two children behind him in Sweden. Now they are left behind in life. The Lord bless them!

Mr. Edw. Karlberg went to China in 1896. Before leaving Sweden Mr. Karlberg did a good work on the island of Gotland. He was dearly loved and appreciated. He had the name of being tender-hearted, and was always able to show his sympathy to the Chinese in a marked way. He suffered a good deal from physical weakness, but endured, and is now "with the Lord for ever."

Mr. Sven Persson went out at the same time as Mr. Karlberg. They were together for three months in London at Inglesby House. Curiously enough they both found it pretty hard to pick up the English language, but had no difficulty, to speak of, in studying the Chinese. Mr. Persson was said to be a good Chinese speaker. His only ambition was to glorify Christ and to get souls saved.

Mr. A. L. Larsson was known in different fields in Sweden as an humble, earnest evangelist, and a never-failing peacemaker. His service in China did not last more than two and a half years.

Mr. Ernst Pettersson was only about five months in China. Though he thus was unable to do any active service his blood crieth unto God from the ground, on behalf of those who knew not what they did.

Mrs. Emma Persson was an earnest, out-and-out Christian worker. When departing from one of her districts where she
laboured as an evangelist, she said: "If I haven't been any great blessing to Upland, Upland has been a great blessing to me." Her heart was burning with zeal. The work is gone, but God carrieth on His work.

Miss Mina Hedlund went to China in 1894, and made herself known to many as a faithful witness of Christ. She just gave herself to prayer and work, work and prayer. In her last letter she says: "As for me, I don't fear if God wants me to suffer the death of a martyr."

Miss Anna Johansson received part of her training as a servant in Lord Radstock's house at Southampton, and went to China in 1898. She did a good work at So-yin, Miss Hedlund's station.

Miss Jenny Lunde and Miss J. Engvall went out together in 1899. They were both good soldiers of Jesus Christ.

"As for the Lord, His way is perfect." If the death of His saints is "precious in the sight of Him," Who knows and loves perfectly, well may we then be at rest as for the past and trust Him for all's to come.

A LL members of the Swedish Holiness Union killed. So sounded the first message that met me on my arrival home from China. But what suffering, pain, and sorrow were represented in those few words only God knows. Among those ten devoted workers who were called to lay down their lives for the Gospel, were two, the memory of whom, as I write, rises very vividly before me. Miss Engvall and Miss Lundell were in Yang-chau at the same time as myself, and though we only spent six weeks together, the memory of their lives will always remain with me as an inspiration and a call to seek those things which are above. Strong and faithful, meek and lowly, ready for any service, bright, cheerful, and shining for Jesus all the day—truly we who knew them thank God for them. Prayer was the secret of their strength, and specially do I remember our Swedish prayer-meetings, when they poured out their hearts in praise and prayer to God whom they so fully trusted, and laid bold of Him for the people they had been called to. They loved the Chinese with a strong love given to them from God, and surely the many waters of persecution and suffering have not been able to quench it. "To love," someone has said, "is to ascend the altar," and our sisters, we know, did gladly and willingly follow their Saviour in not loving their own lives even unto death.

The parting in Yang-chau was very solemn; we commended them to God, and their favourite hymn was sung:

"I would have my Saviour with me, for I cannot walk alone."

Then some of us went to see them off. How well I remember the scene! We stood on the muddy bank of the river, among the busy, noisy crowd of Chinese, looking after them, and heard a clear voice call out in Swedish:

"Ship one with another." The words came back to me as I heard a clear voice call out in Swedish: "As for me, I don't fear if God wants me to suffer the death of a martyr."
put up on the city wall. The Church members and servants suffered in like manner at the hands of these same ruffians. This was on the 3rd day of the 6th moon, i.e., June 20th.

On the day previous at Ying-chau, the Mandarin had tried to drive the Christians, and had given them carts to take them to Soh-ping Fu. The Boxers, however, turned them back into the Mission premises with the carts and carters, and they were all burned together. Among those who suffered at Ying-chau were the Evangelist’s mother and little daughter.

At Hwen-yuen Chau he heard that none of the native Christians had suffered martyrdom, but that they had lost everything they had. At Tsou-yin it was reported that all the Christians had been taken to Ta-Fung Fu, and there, with 100 others, natives and foreigners, Protestants and Catholics, had been put to death. While he was being detained at Fuping, it was commonly reported that all the foreigners at Kwei-hua-ch’eng had been killed, and so fierce were the Boxers against everything foreign, that even vendors of matches were said to have been killed, and no one was allowed to wear anything of foreign made material.

**Feng-chau Fu Tragedy.**

The following are the particulars of the martyrdom of Mr. and Mrs. Lundgren, also of Miss Eldred and the A.B.C.F.M. missionaries, Mr. and Mrs. Atwater and two children, Mr. and Mrs. Price and one child.

Mr. and Mrs. Lundgren and Miss Eldred were visiting the American missionaries at Feng-chau Fu at the time of the massacre.

These details are given by a native Christian teacher, a graduate of the North China College, Tung-chau, who has been employed in a boys’ school in Feng-chau Fu, and arrived at Tien-tsin on September 1st. He speaks good English, and he brought a piece of blue cloth signed by Mr. Price, on which was written: “This man’s story will be reliable.—Aug. 13th.” Up to August 13th none of the above missionaries had been molested. The old Prefect had died, and the Governor (Yu-Hsien) had sent a new man fully in sympathy with his worst designs. Two days after his arrival he demanded of the local official to know why the foreigners had not been driven out; from all other places they had been forced away.

The Magistrate repudiated that these Americans had been very peaceable and kindly disposed people, and he had had no occasion for sending them away. The Prefect then insisted that they must be sent away within two days. Under this compulsion the Magistrate sent for and arrested the Chief Hospital Dispenser, who was beaten with three hundred blows. The demand to hasten their departure was repeated. A request was made that they be allowed a few days’ respite, but the Prefect insisted that they were to be sent away to the coast and must be ready next day. Four country carts were prepared for them and their goods duly packed, and they were ready on August 15th. A guard of twenty soldiers was made ready. As soon as the arrangements were completed the foreign houses were sealed up. The Missionaries requested that they be permitted to sell their houses to provide silver for the journey. The official replied that all their property had been confiscated by Imperial decree and could not be sold, but that a small property in a country village might be thus disposed of. This was accordingly done, and a small sum of silver was made ready. The escaped teacher rode a horse given him by Mr. Atwater. The soldiers compelled him to dismount and ride on the cart.

Ere long on the journey he overheard suspicious remarks by the soldiers, who were very rude. From these he gathered that mischief was meant, and on the advice of one of the soldiers, he escaped from the party some few li from the market-town of K’ai-shí. When not far away on the line of his escape he heard the firing of a gun, which he afterwards learned was the signal for attack upon the party. They were escorted by these soldiers to the market-town of K’ai-shí, which is in Wen-shui Hsien, one hundred and ten li North-east from Feng-chau Fu, and twenty li North-east from Wen Shui city, on the main road from Feng-chau Fu to T’ai-yüen Fu. This town contains about three hundred families, and is a regular stopping-place, with many and frequent market days. At the given signal the soldiers rushed upon the helpless victims and cut them down severally with their swords. This tragedy probably took place on the second day of their journey, viz. August 16th.

“Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me: Thy rod and Thy staff, they comfort me.”—Psa. xiiii. 4.
THE year 1900—the last year of the century, has been a sadly memorable one in the history of our thirty-four and a half years' work in China. It has been the Martyr-year of our beloved Mission. No fewer than 52 adults and 16 children have, during its latter half, laid down their lives for Christ's sake. Nor does this number—great as it is—we fear, include all who have been put to death. At the time of writing little hope is entertained of the survival of our 6 beloved workers with 4 children who were stationed in Ta-tong, Shan-si. In this province alone, of the 91 missionaries who were happily at work there in June last, 41 are known to have suffered martyrdom.

The Church in China, slowly built up through years of toil and struggle, has been in some districts well-nigh wiped out; hundreds of native Converts have been cruelly killed, and others relentlessly persecuted because of their fidelity to Christ and His Gospel.

If we view these sad occurrences merely from the human standpoint it is impossible for us to be otherwise than filled with grief and anxiety.

As "workers together with God," however, we take higher ground, and in consequence have a wider vision. "We look not at the things which are seen, but at the things which are not seen": and we remember the words of the Master, "Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit." The husbandman does not mourn over the death of the seed he has sown, nay, rather he rejoices in hope of an abundant harvest. Then let us also lift up our heads and rejoice. The living seed, not only of the Word of God, but of precious lives laid down, has been sown more widely and in greater measure than ever before in China, and though the harvest wait, it will surely be reaped—and reaped abundantly.
During the year, twenty-two fresh workers arrived in China in connection with the Mission. Six new stations were opened in the first half of the year—we have as yet no statistics for the latter half—giving a total, in June, of 177 stations. Had it not been for the sad and very exceptional events of the last few months, the ordinary death rate for the year would have been very small, as up to Nov. 9th—the date of our last letters from Shanghai—only four workers had “entered into rest,” exclusive of those who have suffered death at the hands of the Boxers.

We are glad to hear from Mr. Stevenson’s last letter, dated Shanghai, Nov. 9th, that he considers the situation greatly relieved. He writes: “The Yang-tse valley is now practically under the protection of the Allies. They have demanded that there should be no interference with the Viceroy, and the Chinese Court has agreed to this. . . . I hope, now that the strain has been taken off, we may be able to occupy all our stations in the treaty ports, at any rate by men. The consul are permitting missionaries to make short journeys to their stations, and so far the reports that they bring back are very reassuring.”

The invalids in Shanghai, according to our latest information (Nov. 9th) are not all of them making as favourable progress towards recovery as we could desire. Mr. D. E. Hoste, we are glad to say, is decidedly better; but Mr. E. J. Cooper, Mrs. Botham and Miss A. A. Davies are in a very critical condition. Miss Lilias Reid is down with typhoid fever; at the time of writing, the fever was running its ordinary course. Mr. W. H. Warren at Ning-po is steadily improving. Miss Lilias Reid is down with typhoid fever; at the time of writing, the fever was running its ordinary course. Mr. W. H. Warren at Ning-po is steadily improving.

In the latter part of October, a series of Special Prayer Meetings were held on the Mission Compound at Shanghai. These meetings were very well attended, the Hall being crowded out. Writing on October 22nd, Mr. Stevenson says of these meetings: ’God is indeed pouring out upon us a spirit of prayer and supplication, and we cannot but believe that in answer to these prayers, and the prayers of God’s children all over the world, showers of blessing will come down upon China, and as the sufferings have abounded so will the consolation and blessing.’

On another page we publish an account of the very distressing circumstances in which the Christians in Shan-si are placed, in consequence not only of the persecution they are being subjected to, but also because of the great famine which has visited the province. The story is a piteous one, and will, we cannot doubt, stir the hearts and rouse the sympathies of all who read it. Referring to this subject in a recent letter, Mr. Stevenson writes: “The native Christians in Shan-si are suffering very much, and there is a great desire to send help to them as soon as it is possible.”

Any sums that may be sent to us for the relief of the famine-stricken native Christians and others, we will pour out upon us a spirit of prayer and supplication, To our thankful praises hearken As Thy faithfulness we hail: With Thy cloudy pillar guiding Through the terror-haunted field, In Thine Hand Thy servant hiding— Thou hast been both Sun and Shield! So we pray for every servant Still impertilled in the world, Make their zeal, more humbly fervent, Keep Christ’s banner wide unfurled, Held in peace ’mid sorest danger, Let Thy Word its brightness yield, Winning even the hostile stranger Unto Thee, our Sun and Shield! Praise we, too, for those awakened To the knowledge of their Lord: May their simple faith be quickened, Resting solely on Thy Word: Stand Thou by those born-born spirits, Through Thy holy unceasing sealed. Saved and blest by Jesus’ merits Who to them is Sun and Shield!

At the invitation of The Student Volunteer Missionary Union, Dr. and Mrs. F. Howard Taylor are at present making a tour of the American Colleges, holding meetings for the Deepening of Spiritual Life, and the awakening of Missionary enthusiasm among the students. At the outset of their mission they were greatly cheered and encouraged by a signal token of the Lord’s presence and blessing. One gentleman after giving a very generous donation to the General Fund of the Mission in Toronto, also expressed a desire to bear the entire expense of the first part of their mission—a series of meetings extending from November 17th to December 16th. Mrs. Howard Taylor in referring to this kind offer writes: “This generous and practical fellowship in our work is a great strength and comfort to us. We are encouraged to believe that the Lord intends it as a token for good in connection with the work we are here in America to do. He is just as able to give spiritual blessing as to give financial help; and we are more than ever encouraged to pray that He will grant a definite out-pouring of the Holy Spirit in these colleges; and call out young, gifted lives to be used in His service.”

Our friends have held meetings in Philadelphia, Baltimore, Boston, and New York, and have thus come into contact with a large number of students from various colleges. About the middle of December they intended to go to Toronto, to Mr. Frost, and immediately after Christmas to take up work in the Canadian Universities. They will greatly value the prayers of our readers for continued and definite blessing upon the important work in which they are engaged.

The recent reference in some of the daily papers as to the Mission’s attitude on the subject of compensation for losses in China, was entirely unauthorized.

“For the Lord God is a Sun and Shield.”

(PSalm Lxxiv. 11.)

LORD of light when shadows darken, Sure defence when foes assail, To our thankful praises hearken As Thy faithfulness we hail: With Thy cloudy pillar guiding Through the terror-haunted field, In Thine Hand Thy servant hiding— Thou hast been both Sun and Shield! So we pray for every servant Still impertilled in the world, Make their zeal, more humbly fervent, Keep Christ’s banner wide unfurled, Held in peace ’mid sorest danger, Let Thy Word its brightness yield, Winning even the hostile stranger Unto Thee, our Sun and Shield! Praise we, too, for those awakened To the knowledge of their Lord: May their simple faith be quickened, Resting solely on Thy Word: Stand Thou by those born-born spirits, Through Thy holy unceasing sealed. Saved and blest by Jesus’ merits Who to them is Sun and Shield!

M. B. MOORHOUSE.

November 14th, 1900.

[Note.—Written to celebrate the safe arrival in England of one of our Missionaries.—Ed.]
ANTON PETER LUNDGREN was born on July 26th, 1870, in Osterhassing, Vendsyssel, Denmark, where his father was a miller. At the age of 17 Anton went to North America, and it was while there he yielded his heart to Christ. He was first led to think seriously about his soul's well-being by the words and example of his elder brother, an earnest Christian.

He went to China in 1891, a member of the Scandinavian China Alliance Mission, which works in association with the C.I.M. He was stationed at Kwei-hua-ch'eng, in Shan-si, at that time, and itinerated a great deal. He afterwards worked in K'ai-hiu, another city in the same province. In the winter of 1895 he married Miss Elsa Nilson, a member of the same Mission. She was born in 1869 near Malmö, in Sweden, but had lived for a number of years in North America. It was in this latter country that she received her call to engage in foreign missionary work, and sailed for China about the same time as Mr. Lundgren. After their marriage Mr. and Mrs. Lundgren took up work in T'ai-yuen Fu, the capital of Shan-si, where they were beloved alike by the foreign missionaries and the native Christians.

They did not, however, remain very long in T'ai-yuen, as Mr. Lundgren thought it well to return to America, and in order to fit himself more thoroughly for his work, to undergo a theological training. He therefore, with his wife, left for Chicago, and upon arrival there he entered the Theological Seminary, went through the two years' course of study, and having successfully passed his examinations, was ordained. Later on, when in London, he was accepted as a full member of the C.I.M., and with Mrs. Lundgren returned to China on November 7th, 1898, arriving in Shanghai on December 21st.

The following appreciation is written by one who knew our dear friends in T'ai-yuen Fu:

3T was in T'ai-yuen Fu, that we first met our dear friends, Mr. and Mrs. Lundgren, after which time on and off for nearly four years we had the privilege of much happy and helpful fellowship together. As labourers in the Lord's vineyard they were invaluable—always ready for any kind of service—patient, hopeful, resourceful, in every sense true missionaries. They both spoke the Chinese language well. Mrs. Lundgren was specially proficient in it, and having passed successfully her examinations in the six sections, within a few years. She was also a very sweet singer, and, like most of her Swedish sisters in China, accompanied herself on the guitar. She thus gave great pleasure at times, to both natives and foreigners. After some years' happy work in China, Mr. Lundgren, being anxious to make himself still more fitted for his work of preaching the Gospel, sailed with his wife to America, in order to take a course of college training. We then lost sight of them for a while, till in the winter of 1898, we had the happiness of meeting and residing with them at the Mission House, during their last weeks in England, before sailing again for China. What busy days these were! How difficult it often was to get all that had to be done into the short hours of daylight! And we knew, in our heart, and saw with our eyes, that folded away in every garment and packed down in every box, was the desire that all might be used for the glory of God, and the good of the Chinese people, to whom they had devoted their lives henceforth.

They sailed for China, the second time, in the s.s. "Prinz Heinrich," which left Southampton on 7th November, 1898. On their arrival at Shanghai, they were appointed to K'ai-hiu, in Shan-si, and later, to Ping-yao, but it was while visiting the missionaries of the A.B.C.F.M., at Feng-chau Fu, that they were martyred, under the circumstances narrated on a preceding page.

E. M. G.

KIANG-SI.

On October 18th Mr. Hollander, of Kiu-kiang, wrote saying that everything seemed quiet in this Province. He had received a letter from Ho-ke'o, dated the 9th inst., informing him that all was peaceful on the Kwang-sin River, and money has been sent up for the native Christians. He had also received letters from Kan-chow Fu. There are four brethren and Miss McCulloch staying with Mr. and Mrs. Hollander at Kiu-kiang, and four [brethren?] at Ku-ling with Mr. and Mrs. Hudson Broomhall.

YUN-NAN.

R. and Mrs. Grist and Mr. Hicks, of the Bible Christian Mission, are remaining at Tong-chuan. They were all well as late as September 21st, and the work was going on there as usual, and also at Chao-tung. There had been a rising against Roman Catholics in the country, but the officials had promptly repressed it.

SHAN-SI.

The latest information (Shanghai, Nov. 9th) regarding Mr. and Mrs. Peat and their two children, and the two ladies—Misses Dobson and Hurn—is that they hid in the mountains for over twenty days, and afterwards were captured by the Boxers, who were about to kill them, when the Magistrate at Sih-chow hearing of this, rescued them, and put them in prison for several days. They were then conveyed under arrest to Ping-yang Fu, and from there to K'uh-u. At K'uh-u they borrowed Tls.10 from the Magistrate, and proceeded as far as the Liang-shi-kia Memorial Arch in the Ai-ke'o mountains, where they were overtaken by K'uh-u Boxers and all six were killed. The two Missionaries at Yoh-yang (Messrs. Barratt and Woodroffe) have both lost their lives. Mr. Barratt died of sickness and privation at Tang-ch'en.
The Persecution of Native Christians.

NE of the native helpers from Siang-ch'eng (Ho-nan) has reached Shanghai with heart-breaking accounts of the sufferings of the Christians in that district. Not one of the Church members or inquirers has escaped persecution, and even persons merely suspected of being friendly to the foreigners have suffered. Some who have had no connection with the missionaries beyond having, at one time or another, received medicine from them have been forced to pay large sums of money to save themselves from being beaten.

The military mandarin, who is a member of the "Society of Boxers," has been the chief of the persecutors. At his instigation, a systematic visitation of all the Christians was undertaken, and their homes ruthlessly plundered by an authorised mob of soldiers, ya-men runners and the lowest of the people. The work of destruction was thus carried forward, which the looting of the mission premises had inaugurated.

Many of the Church members belonging to the farming class have lost everything, having been robbed of their oxen, ponies, farm implements, grain, &c., and are reduced to poverty. Several families of the name of Ren, who were prosperous farmers, and their home was a short distance south of the city, have thus, as it were at a stroke, been brought to a state of beggary.

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Many others have similarly been forced to leave their homes and seek refuge with friends or in the hills. Others have been beaten and forced to pay large sums of money; others again have been imprisoned. Among these latter is Mr. Ting, who for a number of years has been employed at the Mission as teacher. Being fairly well-to-do he was forced to endure the horrors of the inner prison until 50,000 cash (say £60) had been extorted from him, when he was allowed a little more freedom in an open courtyard.

A man, whose son was married to a daughter of one of the Christians, was severely beaten and forced to pay a large sum of money for daring to take the daughter of a Christian into his home. Another man, a military bachelor, who had been friendly to Mr. Gracie, having assisted in the purchasing of houses for the work and in other ways, has already been fined taels 500 (say £75), and, he being quite in the power of the Yamen officials, this will probably be only considered as a first instalment.

All over the North of China the people are face to face with famine, and it is terrible to think of the additional sufferings to which our persecuted brethren will thus be exposed during the present winter. Those driven from their homes and now, for Christ's sake, wanderers begging their daily bread; the aged and the young children appeal specially to our sympathy.

In spite of all their trials the Christians have stood firm to their profession. Mr. Gracie writes:

"On making special enquiry from our helper, Mr. Tien, as to the steadfastness of the church members, who number about ninety, not including catechumens, he told me that so far as he knew, only one woman had gone back. This is indeed cause for thanksgiving to our God for the sustaining grace He has vouchsafed, enabling them to stand firm through such trying times, and especially when we know that opportunity was given them to escape suffering if they only recanted. Thank God, thousands of proofs have been given at this time that the Chinese converts are not "rice-Christians" as is so often said, but that they are truly the children of God and are able to hold a good conscience even in the face of death. "Pray for them."

The following account of the persecution of the native Christians in Shan-si, and of the destruction of mission and native property, is compiled from a letter written by a reliable native Evangelist, and dated Sept. 19th. At Hsiao-i, the station where Misses Whitchurch and Searell were martyred, many of the Christians also have been killed, and many have had to flee. Their houses have all been destroyed. At Ki-hsien, an out-station, about 30 miles North of Ping-yao, and also at Hsi Kao, 27 miles South of Tai-yuen Fu, the converts have suffered very severely. At Ta-ning, over ten have been killed, and some of the houses have been burnt to the ground, while others have been robbed. The mission premises at
Kuh-ii have been looted, also some of the homes of the natives, others again, being destroyed by fire. The Chapel at Ping-yang Fu, has been burned, and the Hospital plundered. The premises at Yuin-ch'eng, Hai-tai-chow, and I-hsi, where our associate missionaries, of the Swedish Mission, have been working, have also been looted. We are glad however, to learn that although the Christians at these stations have suffered persecution, none have lost their lives, nor have their houses been destroyed. At Hong-tong, the mission premises and the homes of over twenty Christian families have been burned, and more than ten of the Christians have been killed.

The Magistrate at Chao-ch'eng Hsien has been very friendly and has protected the lives and property of the Christians. He commanded them to go to the city to receive, for their protection, certificates of recantation and there has been no destruction of property or loss of life there.

THE remaining part of the letter, describing the lamentable condition of things in Ping-yang Fu, we give in the Evangelist's own words—He says: "The house of Wang-hwei, containing twelve rooms, was burned down. The house, containing eighteen rooms, belonging to the Evangelist Li-kin-fu was burned, and we do not know whether he himself is still living or not. The postman, Chang-hwa, was killed, and his house of three rooms was burned. Pastor Song of the East suburb had his stable burned. Liu-liu-ri, the door-keeper of the Hospital, had his house of eight rooms burned down. The home of the Tu family has also been burned. Peh-lao-si and his family have been killed, four persons in all, and his house burned. Pien-kin-shan's house has been burned and at Kiao-ts'uen three families have had their houses burned. At Lu-k'uh-ts'uen the houses of Kiao-miao-sheng and Twan-si-yao have been burned down.

Mr. and Mrs. Yang-wen Hwan, of Yang-shae-chwang, were tied up to a post and burned to death. Mr. Ren-chen Hsioh, of the village of Kuh-shae, has had his home burned, but it is not known what his end was. The home of Chang-kin-pang has been burned. The mother and daughter of Uang-tsi-ming, of Si-mi, were killed, and his house burned. The home of Feng-yi was burned, and also that of Ren-mao-wa. Mr. Liu-k'ai jumped down a well and was drowned. At K'hi-kia-chwang, five homes were burned, and five persons killed, and at the village of Twan, five homes were burned, and four persons killed. The home of Han-kin-hwa, of Ta-o-kia-chwang, has been burned. Mrs. Li, of the village of Tong-mi, jumped into the Fen River. Mr. Kiao-san-ri, of Kiao-ts'uen, has been killed. Three persons in the family of Wang-hsioh-hwei were killed, and the home burned. Mr. Wang-chen-li's father and mother were killed. The mother of Kiao-san-kwan, of Kiao-kia-yien, was killed.

There are still many other families of whom I have no reliable details, which I have not mentioned, but the above altogether make a total of twenty-six persons who have been killed. Very many of the Christians have been without food and clothing since the commencement of the persecution, and at the present time (Sept. 19th rain has not yet fallen. The Christians are helpless, and those who have not been killed by Boxers will die of famine or cold. I have ventured to take Tls. 200 of the money which was left in my hands, and have sent it to Ping-yang, to be distributed amongst the suffering Christians."

Famine in Shan-si.

By F. C. H. Dreyer, Ping-yang Fu.

It appears that the cup of sorrow of the Church in Shan-si is to be filled to overflowing. To the horrors of the Government and Boxer persecutions are now added the horrors of famine.

The autumn crop in 1899 was in many districts a complete failure, and, owing to the continuance of the drought, the spring crop of the present year could also be but partially sown. The fields, which in the early months of the year, usually are carpeted with a beautiful green, were this year barren and desolate. Only here and there could patches of young grain—thin and sickly-looking—be discovered, and with sad hearts we watched even these gradually wither and die. Thus there was no harvest at all this spring in some districts, while in a few the farmers succeeded in recovering their seed.

All hoped against hope that, at least, rain would fall in time to enable the sowing of the autumn crop of this year; but, alas, this too failed in most districts, and in consequence a famine now prevails throughout a large section of the province.

As early as May and June, the distress was acute. The prices of all varieties of grain had risen to thrice their normal value, and were still continuing to rise; so that many of the poorer classes were eking out a miserable existence on weeds and roots of various kinds, prepared in various ways, and on the bark and seeds of trees, &c., together with the scantiest allowance of coarse, adulterated flour. Plausible appeals for help were made to us. We repeatedly heard of deaths from
starvation, and it was painfully evident to all that each succeeding day brought but deeper the distress and enlarged the circle of those affected.

The people in general were naturally much exercised by the gravity of the situation. The various guilds supported the officials in exhausting the Long List of Devices

for securing rain suggested by the various forms of divination and by the 'three religions.' Frequent and prolonged public fasts were proclaimed, the southern gates of the cities were closed, frogs were buried alive, famous temples, shrines and springs were visited, where sacrifices were offered and the gracious rain inspired—in fact, all that superstition could suggest was done, but without success. The people were under a tremendous strain of anxiety and suspense. This fact has perhaps been undervalued in considering the Boxer outrages in Shan-si. With the indescribable horrors of the great famine of 1877-78 still fresh in their memories, it is little wonder that they shrank from the repetition of such heart-rending scenes. And well they might, for to the thoughtful the outlook seems even darker now than it was in '77. Then, the people, on the whole, were in comfortable circumstances—now, they are poor; then, they had houses, lands, valuable furniture and other things which they could dispose of—now, most of the houses are destroyed, and those that remain have, with the lands, greatly depreciated in value, and would in but few cases sustain them through a famine; then, the great majority of the people were strong, robust and able to endure much privation and hardship—now, large numbers of men, women and children are physical wrecks through the terrible opium habit, so that, with the double craving of hunger and opium, neither of which they are able to satisfy, they must succumb the more easily; then, there were large reserve supplies of grain on hand—now, there are practically none, owing to the tremendous increase in the cultivation of the opium poppy, requiring, as it does, the choicest land, there is much less grain on the market, and through official corruption the government granaries are practically empty; then, there were but few emigrants from other provinces to cause terror by their lawlessness—now, they are a powerful element, greatly feared and dreaded by the natives themselves, and even the well-to-do look in to the future with fear and trembling.

This ominous outlook could not but affect the Church. At P'ing-yang Fu, the ordinary conference of the Church was not held last autumn on this account, and, as matters did not improve, the annual South Shan-si workers' conference, usually held in P'ing-yang, over the Chinese New Year was also cancelled. During all this time, prayer for rain was continually upon the lips and in the hearts of God's people. Special days for prayer and fasting were set apart. In the private devotions of the individual Christians, as well as in the public services, the cry for rain was constantly heard. And frequently the people, too, within reach, as if God were showing us that it was not, for any want of power that He was withholding the rain. The sky would be covered with low, watery clouds, and all hearts rejoiced to think that the long-deferred blessing was at last at hand, and, then, in a little while, after the rain was dashed to the ground, as the precious drops ceased and the sun again broke forth.

The area affected is very great, for we learn that in many parts of Chih-li, Shan-tung, Northern Ho-nan, and Shan-si, as well as in Shan-si, the continuing drought caused great distress. But confining oneself to the district represented...
by those who signed that letter, it is roughly 20,000 square miles with

A POPULATION OF ABOUT 4,000,000.

Perhaps it may help us to get a better idea of what these figures represent if we remember that both in area and population, this is about equal to that of Scotland.

A careful estimate of the money needed was made at the time, and it was found that at least £10,000 would be required to keep alive the Christians and their immediate families in this district until the wheat harvest could be reaped next spring, supposing, of course, that rain came in time. If that were to fail, as it appears to have done, the needs would defy computation. At Ping-yang Fu the Building Fund contributed by the Church was used in purchasing grain, and the missionaries themselves united in buying a considerable quantity of wheat, intending to begin with it the relief work necessary ere outside help could come.

To this fund, the late Dr. W. Millar Wilson, who had postponed his furlough on account of the drought, subscribed the lion's share, and when it became imperative for him to leave, his one comfort was the hope that he might serve Shan-si best by his presence, for a time, in Britain. It is also sadly touching to recall that Dr. Wilson, on the eve of his departure for Ta-yuen, gave the writer a check for Tls. 500 (£75), as his first contribution towards a relief fund, promising additional help as the needs increased.

The more we discussed the subject, the darker the outlook appeared. To our hearts the famine seemed a terrible calamity and almost overwhelmed us. We believed, however, that ultimately good would result therefrom. Famine was the door through which the Gospel gained its first entrance into Shan-si, twenty years ago; why might not another famine be the instrument for an abundant increase of blessing throughout its length and breadth? Coming, as it does, close upon the heels of terrible persecution, is it not at least an opportunity for Christians in our more favoured lands to literally obey the command: If thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head" (Rom. xii. 20)? At all events there is in Shan-si a scattered remnant of the Church of God in sore distress, and no one will dispute that our brethren, the Native Christians, need and deserve our sympathy, our prayers, and our help.

"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Gal. vi. 10). May we not hope that many who read these lines will definitely join in earnest prayer, that ways and means may be found of helping these persecuted, naked, destitute, and starving Chinese Christians.

In Memoriam—"Martyrs of Jesus."

SIX CANADIAN WORKERS.

BY H. W. FROST, TORONTO.

Mrs. George Frederick Ward went out to China as Miss Etta L. Fuller, in connection with the North American work. She was born in Iowa, U.S.A., in 1866, and was left an orphan at an early age. When twelve years old, she was brought up in a pious home, and while in this city, was so blessed of God through various influences, that she became an active worker for Christ and for souls in the large Swedish Mission, known as the People's Mission Church. Through this activity of life and service, Miss Fuller came to reside in Minneapolis, Minnesota, and while in this place, she received a fair education, and finally undertook School teaching, which she continued for several terms. Her pupil had partly "lived in China" for some time, and was left an orphan at an early age. When twelve years old, she was brought up in a pious home, and while in this city, was so blessed of God through various influences, that she became an active worker for Christ and for souls in the large Swedish Mission, known as the People's Mission Church. Through this activity of life and service, Miss Fuller came to reside in Minneapolis, Minnesota, and was finally located at that city.

In the City of Ch'ang-shan, being united in service with two German sisters, Miss Bauer and Miss Muller. Not long after she had arrived at Ch'ang-shan, these two sisters were withdrawn, in order that they might be connected with the other Germans in the province, and work in their district. But Miss Fuller had the joy soon after, of welcoming to the station a North American worker, Miss M. E. Manchester, and they have laboured together until 1897, when Miss Fuller was united in marriage with Mr. George F. Ward. Subsequent to this, work was taken up in Mr. Ward's former station at Ta-ch'au; but in 1898, Mr. and Mrs. Ward took over the work at Ch'ang-shan, Miss Manchester being thus permitted to return to Ta-ch'au.

The work at Ch'ang-shan, although it had been carried on by former missionaries with great devotion, took on new life from the time that Mr. and Mrs. Ward went there, and in

CHINA’S MILLIONS.

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time past. Invitation was finally given Miss Manchester, therefore, to visit

THE MISSION HOME AT TORONTO.
She remained there for a lengthened period, taking additional training for five months at the Toronto Bible Training School, under the care of Dr. Elnora Harris. Eventually she was accepted, with thanksgiving, for service in China, her humble and gentle ways having won the hearts of all those who were responsible for her training and selection. Thus, upon August 19th, 1895, in company with Miss Julia Smith, Miss J. E. Davies, and Miss H. Hastings, she was permitted to settle forward for China, where she safely arrived after a month’s journeying. After a residence of six months at Piang-chau, Miss Manchester went southward into the province of Chek-chiang, with the purpose of joining Miss Fuller in her work at the city of Ch’ang-shan. Very busy, happy, and useful months followed, and residence was continued at that station until the fall of 1897, when Miss Fuller was married to Mr. Ward, and Mr. and Mrs. Ward had come to the station to take over its work. It was thus in the fall of 1897 that Miss Manchester had the privilege of joining Mr. and Mrs. Thompson and Miss Sherwood, in the neighboring city of Keh-chiu, and of residing there with Miss Sherwood, in whom she found a true companion, and with whom she was exceedingly happy. The active life which followed this transfer, was the realization of the ideals which she had had for so many years, and more than once she gave expression to the thought that all her hopes had been abundantly satisfied. The peace and joy thus realized were never in any sense disturbed until the beginning of the present year; but at this time she received word from home that her father was failing in health and was greatly longing for her return. This and other home troubles seemed to indicate that she would be obliged to give up the service in which she had been so much blessed of God. She wrote to friends at Toronto, however, that she was

PREPARED TO DO THE WILL OF GOD, whatever it might mean, as she counted that Will the source of her highest peace and joy, though she confessed at the same time that the thought of giving up her beloved work was costing her more than she could describe. This was particularly so, as she had been recently joined by another North American worker, Miss J. E. Desmond, to whom she had become greatly attached, and the work of her station was being more than ever acknowledged and prospered by the Spirit of the Lord. Miss Manchester’s longings to remain in China, and to serve that land to the end of her life, were to be realized in a way she did not think of. A few days after she had advised the friends in Toronto of the necessity that was upon her of returning to her father at Edmeston, the outbreak of rebellion in her city occurred, when she and her companion, Miss Sherwood, were obliged to flee for safety to the house of a native who kept them in hiding for a few days. However, on July 24th they were told they must leave the house, as they could not be hidden any longer. They therefore went out into the street, but had not proceeded far before they were caught and taken to the city temple and there killed. The few moments of suffering past, she and her companion were “absent from the body and at home with the Lord.” Miss Manchester is beyond our pity, for she is being comforted of God but her broken-hearted father needs both our sympathy and our prayers.

JOYFUL ACCEPTANCE OF THE LORD’S WILL

MISS JOSEPHINE ELIZABETH DESMOND was a native of the United States, having been born, in 1867, at West Newton, Mass. She was of Irish descent, and her parents were members of the Roman Catholic Church. Miss Desmond lived with her parents during the whole of her childhood, but in her young womanhood she was sent out by them into service, and came thus to reside in a Protestant home. Happily, the lady with whom she lived was a godly woman, and it was as long before Miss Desmond was won from Roman Catholicism to Protestantism, though she remained for a time in an unconverted state. The change which had taken place in her heart, however, made her desire further mental culture, and finally she sought for this in connection with Mr. Moody’s schools at East Northfield. The step taken in this direction proved to be under the guidance of the Spirit, for in 1889, under the influence of Major Whittle’s ministry, at the Northfield Seminary, she was found of the Lord and blessed with her baptism. Miss Desmond continued her studies at Northfield for five years, and in the middle of her course there received, next to her soul’s salvation, the greatest blessing of her life. In the fall of 1894, the Seminary was visited by Mr. Robert Speer, who spoke to the students upon the work of the Lord in the regions beyond. The voice of God through the message given reached Miss Desmond’s soul, and with joyful acceptance of the Lord’s will for her, she made a full dedication of herself to Him for service among the heathen. Having finished her studies at Northfield, she proceeded to Mr. Moody’s Bible Training School at Chicago, where she spent seven months under the instruction of Mr. Torrey. In order to gain further experience, she then accepted an appointment for service among the Indians in South Dakota, and she remained in this service, in which she was much used of God, for the two succeeding years. Having thus tested her faith, and having thus proved her fidelity to Christ, Miss Desmond offered to the Mission for China. Certain obstacles arose, however, to her acceptance, particularly in connection with her physical condition. As a result of this, she was not accepted. But she was permitted to Toronto in order that she might continue her preparation there, and seek in a quiet life the building up of her
physical system. While in Toronto she lived for some time in the Mission Home, but later she connected herself with the District Nurses’ Home, under the superintendency of Miss Green. Here she entered into a full course of nursing, and became incessant in good works amongst the poor. This service undertaken for Christ, was fruitful of much blessing for herself as well as for others, and in addition, there was a steady gain in health and strength. At a later time, having been pronounced perfectly well and strong, Dr. Sweetnam, the Mission physician, she, in 1896, renewed her application for service in China, and was then accepted by the Mission Council with fervent thanksgiving to God. As a party of lady missionaries was being made up, Miss Desmond was able to go forth without delay.

THIS SHE DID IN DECEMBER, 1898,
in company with Miss Pike, Miss Watson, Miss Richer, Miss Albertson and Miss Porter. Subsequent to the usual and profitable work at Yang-chau, Miss Desmond was appointed to serve in the province of CHEH-KIANG, and she proceeded thence to join Miss Britton, who was in charge of the station of Shiao-shan. Here she remained in very happy fellowship with Miss Britton, until the marriage of the latter in November, 1899, when her husband was transferred to the station of K‘uh-chau, to work there under the direction of Mr. Thompson, in companionship with Miss Sherwood and Miss Manchester.

At this station she remained, happy in soul and blessed in life, until the fateful day of July 21st, 1900, when together with Mr. and Mrs. Thompson and their two little boys, Edwin and Sidney, she was obliged to flee for protection to the Magistrate’s Ya-men, and met her death at the hands of rioters inside the court-yard of the Ya-men. Thus one other corn of wheat fell into the ground and died; but it will not abide alone, for the Master Himself hath said: “If it die, it bringeth forth much fruit.”

MRS. JOHN YOUNG (who went out to China as Miss Sarah Alice Troyer), was born in Indiana, U.S.A., in 1871. In later years she moved with her parents to the State of Nebraska, where, as a child, she was brought to the Lord.

From the earliest days of her Christian life, she had the thought in mind that she would become a missionary. This impulse deepened through her becoming a member of the Mennonite Church, which had within its communion in that locality, very godly and devoted people. Later in life, she became a School Teacher. But she never lost her desire to serve the Lord, and when the opportunity finally offered, she sought and obtained training in the word of God and in Christian service at the Gospel Union Bible Institute, then located at Abilene, Kansas. Under the influence of Mr. George S. Fisher, the Superintendent of the Institute, and of Mr. and Mrs. Edward Shau, who were for some time there, she was still further deepened.

She had only been at the Institute for a few months, therefore, when she wrote to the China Inland Mission, applying for service in China. The correspondence had with her, was eminently satisfactory, and later, she was invited to the Mission Home, at Toronto, where she was joyfully accepted for service. Upon the first day of January, 1896, Miss Troyer, accompanied by three other North American lady workers, as also, by Miss Agnes Gibson, from England, set forth upon her way to China, and she had the joy of reaching that land at the end of the same month.

AFTER HER PRELIMINARY TRAINING

were given by various friends concerning the worth of Miss Rice, and the good opinion thus formed was confirmed when she came to take up her residence in the Mission Home at Toronto. Thus, in 1892 she was accepted for service in China, and in December of the same year she was permitted to begin her journey westward, Mr. and Mrs. Knickerbocker and Miss Stayner being her companions. Upon finishing her course of training at Yang-chau, she was designated to work in the province of SHAN-SI, at the station of Lu-ch’eng. Miss Rice was connected here, in the first place with Mr. and Mrs. Lawson, Mr. and Mrs. King, and Miss Simonson; but later, in 1896, the friends who had been with her were located elsewhere, and Miss Rice was given charge of the station, Miss Huston, from North America, being designated as her companion. In 1898, the work at Lu-ch’eng having greatly enlarged, Mr. and Mrs. Lawson returned to the station, and Miss Rice and Miss Huston took up special work for the women in another part of the city. At a later time, in the fall of 1899, Mr. and Mrs. Lawson were obliged to leave for the coast, and Mr. and Mrs. E. J. Cooper succeeded them. Mr. and Mrs. Cooper were devoted servants of God, and were well able to take over the important work which Mr. and Mrs. Lawson had resigned. Thus, the missionary service at Lu-ch’eng was continued under the favour of God, and few stations in SHAN-SI had brighter prospects before them than this one. God, however, had better things in store for Miss Rice and her companions than they conceived of; for the little band of faithful workers there were soon to be honoured by being granted the privilege of suffering for and with their Lord. In July the edicts of the Empress Dowager to persecute and kill the foreigners went forth, and Yu Hsien, the GOVERNOR OF THE PROVINCE, took up the mandates of his royal mistress to fulfil them to the greatest possible extent. Thus the weary flight south-
ward began, Mr. and Mrs. Cooper, Miss Huston and Miss Rice, joining Mr. and Mrs. Saunders, Miss Guthrie and Mr. Alfred Jennings, and being companions with them, she was led on, in their sufferings.

Before the party had gone out from the province of Shan-si, between the cities of Kao-p'ing Hsien and Tseh-chau Fu, the Boxers set upon the missionaries, separating Miss Rice and Miss Huston from the rest of their party. Miss Rice was taken to this, heavy TO CASH the sufferings which she had passed through, that she had declared to her missionary companions that she could go no further; and now both she and Miss Huston told their persecutors that they were quite prepared to die, but that they could not proceed. At this their enemies became so much enraged that they fell upon the two misses, and ran them down in the public highway, and beating them with the intention of killing them upon the spot. Happily, Miss Rice did not suffer long, for as her heart was weak she soon succumbed to the treatment which she was receiving. Thus, the spirit which had longed for so many years to be wholly surrendered to Christ and to obtain God's best, was granted its highest desire in being made a member of that glorious martyr-band which serves above. With her it was "very far better"; but poor China in that hour lost a friend whose prayers and service had meant for its salvation not less than infinite good.

Miss Mary Elizabeth Huston was born in the State of Pennsylvania, U.S.A., in the year 1866. Her parents were Christian people, and they sought to bring up their child to love and to serve the Lord. After a long period of life, and in spite of the influences about her life, and the dealings of the Lord with her soul, she did not surrender herself to God for His salvation until five years more had passed. At this time she was truly found of Christ, and the Christian influences which had been around her earlier life, began to bear their fruitage in leading her to a closer walk with God. Meanwhile, she had removed from her home at Pine Flat, Pennsylvania, to the town of Abilene, in the State of Kansas. Here she had the misfortune to be connected with a church, which she afterwards described as "cold and dead," and under such an influence her spiritual life declined. Later, however, she came under the pastoral influence of the Rev. C. P. Stealey, whose preaching was that of the pure Word of God in the power of the Spirit. From this friend she gathered many new precious truths, and among them that of the Saint's privilege to preach the Gospel to every creature. From this time on she had an ever-increasing consciousness that the Lord desired her to spend her life among the heathen, and finally in 1894, in order to obtain needful training, she entered the Gospel Union Training School at Abilene, and thus came under the instruction of the Rev. George S. Fisher, who was the Superintendent of the School. Having enrolled herself as a regular attendant at the Bible School classes, the progress now made in spiritual things was full and rapid, and more and more.

The Old Life of Self Was Yielded, and the New Life of Christ was taken on. Miss Huston remained in the School for about a year, when she felt constrained to offer to the Mission. After correspondence, it was felt that she would be better for further training, and she was advised to continue in the Bible School, where she was, for a longer period. She did this, and followed the School to Kansas City, where she was removed to that place, where, according to her own testimony given in the form of a letter, she came to have a greatly-increased consciousness of the exceedingly sinfulness of sin, and also of the need of the heathen women of China, as sinners, of the Salvation of Christ. In October, 1895, Miss Huston was invited to Toronto. The invitation was accepted, and the way was opened for her to come to the Home, where she remained about a month. It was evident from the first, to those who were in the Home, that she had come into it as a chosen vessel of the Lord, and hence later on, it was with great gratitude to God that the Council with Miss Rice. In December, Miss Huston, together with Miss Gibson, from England, and the Misses Leffingwell, Culley and Troyer, from North America, was permitted to set forward for China, where she arrived in January of the following year. Proceeding at once to the Training Home at Yang-chau, she passed through her period of initial training under the marked blessing of the Lord. Later, she took her journey into the North, to the province of Shan-si, bound directly to the station which had been selected for her as her sphere of service, that of Lu-gan. Here she came into the companionship and under the influence of Mr. and Mrs. Stanley Smith and Miss Gates, and she remained in this helpful connection for several months. After this time, it was arranged that Miss Huston should proceed to the Station of Lu-ch'eng, and became associated there with Miss H. J. Rice. This arrangement proved to be a most suitable and happy one, and a friendship was formed between Miss Huston and Miss Rice which ripened into a bond and love, and became ever increasingly helpful to each. Through varying changes of station life, these two sisters went on in their service, sometimes in trial and sometimes in more open blessing, but always in the joy of the Lord. The work at Lu-ch'eng was strengthened in the year 1896, by the location there, of Mr. and Mrs. D. Lawson; but these friends were obliged last year, to retire from it. Their service thus relinquished, was taken up by Mr. and Mrs. E. J. Cooper, two devoted servants of God. The blessing of the Lord remained in their midst, and many were the answers and plans and forms of that plan band accepted, which ripened in the enlargement of their service throughout the city and into the districts beyond. There fell suddenly upon them the heavy stroke of persecution, and in the terrible heat of summer, when the workers would vain have sought something of quiet and rest, Miss Huston and Miss Rice were forced to flee southward, with the hope of escaping into Ho-man and Hu-phen, and thus into the treaty port of Han-kow. However, a Boxer band was met before they escaped out of Shan-si, between the cities of Kao-p'ing Hsien and Tseh-chau Fu, and the sudden unexpected attack, with the horrid weapons, resulted in the separation of Miss Huston and Miss Rice from the rest of the party, and of there being beaten in the country road, until there was almost no life left in Miss Huston's body, and Miss Rice had breathed her last. The members of the party who had been driven on, and who had not been able to do anything for the two young ladies left behind, finally reached the city of Tseh-chow Fu, where they begged the official to send a cart back for the two Missionaries, and to bring them on their way, so that they all might be united once more and thus proceed upon their journey to Han-kow. The official promised to fulfil this request, and kept his word as far as he was able to do so. Ten days after this his bearers arrived, bringing Miss Huston in a litter, who then reported that Miss Rice was dead. Miss Huston herself was in a terrible physical condition. She informed her friends that she had not died, but that their friends, who knew when Miss Rice passed away, and that after her tormentors left her, she had lain all night alongside the body of her friend, not leaving her until the morning had come, when she crept away to a place of shelter to die; she had been found there by the official, and had thus been brought upon her companions in travel. Miss Huston, in spite of her serious and pitiable condition, lived on for nearly a month after this time, and while often in great suffering, testified more than once to the peace which guarded her heart, and made her blessedly content with the good and perfect will of God. The body, however, had been to severely strained, and just two days before reaching Han-kow, the gentle spirit took its flight heavenward and homeward. The precious remains were taken to Han-kow, and there, with those of others who had fallen in that fateful journey, they were laid at rest in the foreign cemetery, to await the coming of the Son of God.

The blessing of the Lord shall descend from Heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first:

Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.

Wherefore comfort one another with these words." —1 Thess. iv. 16-18.
For General Fund (Continued).

For Special Purposes.

$\text{MARTYRED MISSIONARIES} . . .  
\text{OF THE CHINA INLAND MISSION} 
\text{AND THE . . .} 
\text{PERILS AND SUFFERINGS OF SOME WHO ESCAPED.} 
\text{With Two Maps, Sixty-two Portraits. and Twenty-five other Illustrations on Art Paper.} 
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\text{MORGAN & SCOTT, 12, Paternoster Buildings. CHINA INLAND MISSION, Newington Green, N.}
Have Ye Counted the Cost?

In the power of His might!
In the power of His might!
Who was made thro' weakness strong,
Ye shall overcome in the fearful fight!
And sing His victory song.
But count ye the cost; yea, count ye the cost—
The forsaking all ye have!
Then take up your cross and follow your Lord,
Not thinking your life to save.

- By the “blood of the Lamb,”
- By the “blood of the Lamb,”
- By the faithful Witness Word!
- Not loving your lives unto death for Him,
- Ye shall triumph with your Lord!
- So count ye the cost; yea, count ye the cost,
- Ye, warriors of the cross!
- Yet in royal faith and in royal love,
- Count all selfish gain but loss!
- Oh! the banner of love!
- Oh! the banner of love!
- It will cost you a pang to hold!
- But twillfloat in triumph the field above,
- Though your heart’s blood stain its fold.
- Ye may count the cost, ye may count the cost,
- Of all Egypt’s treasure!
- But the riches of Christ ye cannot count—
- His love ye cannot measure!

—Elizabeth Wilson.

China from within,

or

The Story of the Chinese Crisis.

By STANLEY P. SMITH, B.A.

PRICE - - 3s. 6d.

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- 15. CONCLUSION.

This book is an excellent compilation of definite and accurate information regarding the late anti-foreign movement in China. It ought to be read by all who desire to be thoroughly conversant with the “inception, culmination and causes” of this movement; and who wish “more intelligently to enter into the great needs of the Chinese Empire, foremost among which are, a Sovereign animated by Christian sentiment, and a liberal, enlightened, and progressive Government.”
Martyred Missionaries.

ARTYRED Missionaries, and a Record of the Perils and Sufferings of some who escaped. How easily these words can be read, but how many of all who read them will realize, even in a small degree, what a world of suffering and sorrow they cover. They form the title of a remarkable book. Never before, during the last hundred years, has there been occasion to tell such a story, and all must devoutly hope that there will never again be such a story to tell—of so many missionaries slain, and of so many more seeking safety in flight.

A writer in the North China Herald refers to the thrilling narrative of the escape of Dr. G. Whitfield Guinness, and to the wonderful deliverance of Mr. Bird, both missionaries of the China Inland Mission, and he says:

"The whole tale of missionary slaughter, adventure and escape ought to be collected and published. It would make a story to be read wherever the English language is spoken."

That which the writer truly said ought to be done has now, as far as possible, been done, so far as relates to the China Inland Mission, and was in fact begun before his suggestion appeared, and the book will, it is expected, be printed and published by the time that this number of China's Millions is in the hands of its readers.

Rarely, if ever, has there been brought into the compass of one volume such a record of peril and suffering as is given in this book written by the survivors themselves.

Mr. Saunders tells the story of the journey of himself and his companions, how they were robbed, and stripped, and beaten. Mr. E. J. Cooper, Mr. Glover, Mr. Dreyer, Dr. G. Whitfield Guinness; and others, tell of themselves and their respective bands, and how some never reached the coast, but died on the way from the injuries they received. Mrs. E. J. Cooper was one of these. But what shall we more say, for the space would fail us to refer in a brief article to the many thrilling narratives of those who were mercifully delivered?

To one only we must give a few lines—the story of the trials and deliverance of Mr. and Mrs. Green, their children, and Miss Gregg. This is of deeply pathetic interest. It was published as a supplement to the Shanghai Mercury, and occupied three pages equal in size to the pages of a London daily newspaper. Those who can read this thrilling and touching story with unmoistened eyes will be made of sterner stuff than we can boast. Seven times this little band were, to all seeming, within a few minutes of death, only escaping it in one place to meet it, as it appeared, with no prospect of escape in another; but, despite hunger and cold, and illness, and Mr. Green's gunshot wound in his head, they were wonderfully sustained and comforted.

On one occasion the point of despair was almost reached. They had been without food for some time, and Mr. Green says:—"Sick, ill, tired, cold, hungry and uncertain, the black pall of despair was settling down on my soul. As evening came on, with tears I implored my wife and Miss Gregg to pray for me, when suddenly there was quiet and music in my heart. I listened to catch the tune, then my lips tremblingly took up the strain and sang:

\[ \text{Praise the Saviour ye who know Him.} \\
\text{Who can tell how much we owe Him?} \\
\text{Gladly let us render to Him} \\
\text{All we have and are.} \]

\[ \text{\textbf{\textit{February, 1901.}}} \]
as her mother believes, to preserve the lives of them all,—became seriously ill and died. For the rest the book must tell.

Concerning the martyred missionaries we can only refer readers to the book. By Mr. Cooper's death the Mission sustained a great loss. He was Assistant-Deputy Director in China, and all through the Mission he was a man "greatly beloved," he was a man humble-minded, of sound judgment, tender sympathy and of whole-hearted devotion to the Master's service.

From Dr. Millar Wilson's character-sketch, it is touching to learn that considerations of health would have led him to leave China for England before the time of trouble came, but there was a prospect of famine, and this led him to decide to remain with his people, and to use his ample means in buying large supplies of grain with which to help in the coming distress.

Of Mr. Duncan Kay and other brethren it would be pleasant to add a tribute of affection, but space forbids, the book must tell of them, and also of such beloved missionaries as Miss Jennie Stephens, and her loving ministry to others, and Miss Whitchurch, who carried sunshine wherever she went, and of many more.

Grievous statements concerning the treatment of some of the lady missionaries have been made by some ill-informed writers. There is no foundation whatever for such statements. It has been reserved for European troops in China to act in such a manner as to cause Chinese wives and daughters to hang themselves on trees or drown themselves in garden wells rather than fall into their hands. Bad as the cruelties and barbarities of the Boxers and some other Chinese have been, they have not equalled the shocking brutalities of European soldiers in China. These men have left memories which will make the European to be hated and loathed for many a year to come.

Concerning the book it only needs to be added that it will be found to contain some sixty portraits, two excellent maps, a number of illustrations, the latest and most valuable statistics of Protestant Missions in China, particulars concerning native Christians, and much other important information relating to the crisis. To all this it may be further added that it will be admirably printed and well bound.

In memory of the martyred missionaries and for thanksgiving for those who have been mercifully delivered, a meeting will (d.v.) be held on Tuesday, the 12th of February, in the Conference Hall, Mildmay, to commence at 7 o'clock. It is not needful, we trust, to urge all who can attend to come to this meeting. It should be a time of great solemnity, of humiliation, and of whole-hearted devotion to the Master's service.

From. Dr. Millar Wilson's character-sketch, it is

"How one longed for a soft pillow for the poor wounded head, but the only one I had was a couple of bricks. Every now and then the blood all seemed to flow to my head and I was obliged to get my wife and Miss Gregg to help me up and walk with me up and down the place for some relief. We were out very soon after daylight and had not been long in the yard when dear Mrs. Lin, our woman, arrived. She had tried the night before but could not get to us, and had been waiting outside the Ya-men since long before dawn, hoping for an opportunity to see us. She had been told by neighbours that we had been executed in the prison, and that we died singing hymns. Her reply was, 'I do not fear, our God is with them.' The interview was most touching: she took up the two children in her arms with a loving tenderness rarely seen in these people; and when leaving she embraced and kissed my wife and Miss Gregg, regardless of all onlookers. Her calm, strong faith in God and loving, helpful words, with the recollection of others in our little flock, enabled me to share St. Paul's joy when glorying in his Corinthian converts.

'I am filled with comfort, I am exceeding joyful in all our tribulation.'"

These words of Mr. Green call to mind the touching outburst of the venerable and beloved Dr. Cuyler, when, after forty-four years of public ministry, he preached a farewell sermon to his people from the words:—

"For what is our hope, or joy, or crown of rejoicing? Are not ye in the presence of our Lord Jesus Christ at His coming? For ye are our glory and joy."

The Apostle's great warm heart kindled and blazed out in the impassioned utterance:—"Ye are my glory and joy!"

Dr. Cuyler said, and his words may cheer other tried and faithful labourers, "Paul, I thank thee for a thousand things, but for nothing do I thank thee more than for that golden sentence. In these thrilling words, the greatest of Christian pastors, rising above the poverty, homelessness, and scorn that surrounded him, reaches forth his hand and grasps his royal diadem. No man shall rob the aged hero of his crown. No Chaplet worn by a Roman conqueror, in the hour of his brightest triumph, rivals the coronal that Pastor Paul sees flashing before his eyes.

It is a crown blazing with stars; every star an immortal soul plucked from the darkness of sin into the light and liberty of a child of God. Poor, is he? He is making many rich. Despised, is he? He wouldn't change places with Caesar. Homeless, is he? His citizenship is in heaven, where he will find myriads whom he can meet and say to them:—"Ye are my glory and joy."

Mr Green, continuing, says of his kind-hearted visitor:—

"Returning home, she sent us a thick wadded Chinese coverlet to spread in our cart, with some fruit and cakes for the children."

Thank God! these are no isolated cases—as the book abundantly shows. Give China the Gospel, and under the renewing power of the Holy Spirit, the men and women of China in steadfast loyalty to Christ will not be a whit behind the Christians of this or any other land.
In Memoriam—"Martyrs of Jesus."

THREE AUSTRALIAN WORKERS.

MISS SEARELL is the second of our Australasian band of missionaries who has been permitted to lay down her life for the Lord. She went forth from Christchurch, New Zealand, early in 1895, having surrendered herself to the Lord for China. Speaking at the 1895 annual meeting in Melbourne she told of her call through a letter from her dearest friend who was beginning to take an interest in Missionary work, and added, "God said to me, 'Go to China,' and there arose before my mind's eye all the difficulties—the need of funds and of bodily strength (for I was not very robust then), and the opposition—all these different things seemed to rise up on one side; but the Lord undertook everything. That was three years ago last April, and now I am on my way. I am glad to-night to be able to say good-bye, and to think I am going away to work for Jesus in that dark land of which you hear so much. It is easy to come to a missionary meeting and say, ‘Let every kindred, every tribe on this terrestrial ball to Him all majesty ascribe and crown Him Lord of all.’ What have they to sing about if they do not know Him? We are glad to live in cities and countries where the Gospel is preached, and the country, if not Christian, has at least Christianity. But there are all those millions dying without God, and we seem to care very little about them. The Lord says, ‘Pray ye, therefore, the Lord of the harvest, that He will send forth labourers into His harvest.’ When Jesus had taught His disciples so to pray, He turned and said, ‘Go ye.’ We should be ambassadors for Christ. The King of Heaven wants us to be workers together with Him. I praise the Lord He is taking me out with Him. Where the Shepherd goes the sheep need not fear to follow.” The Good Shepherd laid down His life for the sheep, and our sister has followed Him even unto death.

Miss Searell arrived in China in July, and after spending some months in Chefoo as a teacher in the Girls’ School, left for China. Speaking at the 1895 annual meeting in Melbourne she told of her call through a letter from her dearest friend who was beginning to take an interest in Missionary work, and added, "God said to me, 'Go to China,' and there arose before my mind's eye all the difficulties—the need of funds and of bodily strength (for I was not very robust then), and the opposition—all these different things seemed to rise up on one side; but the Lord undertook everything. That was three years ago last April, and now I am on my way. I am glad to-night to be able to say good-bye, and to think I am going away to work for Jesus in that dark land of which you hear so much. It is easy to come to a missionary meeting and say, ‘Let every kindred, every tribe on this terrestrial ball to Him all majesty ascribe and crown Him Lord of all.’ What have they to sing about if they do not know Him? We are glad to live in cities and countries where the Gospel is preached, and the country, if not Christian, has at least Christianity. But there are all those millions dying without God, and we seem to care very little about them. The Lord says, ‘Pray ye, therefore, the Lord of the harvest, that He will send forth labourers into His harvest.’ When Jesus had taught His disciples so to pray, He turned and said, ‘Go ye.’ We should be ambassadors for Christ. The King of Heaven wants us to be workers together with Him. I praise the Lord He is taking me out with Him. Where the Shepherd goes the sheep need not fear to follow.” The Good Shepherd laid down His life for the sheep, and our sister has followed Him even unto death.

Miss Searell arrived in China in July, and after spending some months in Chefoo as a teacher in the Girls’ School, left on the 14th April, 1896, for the province of Shan-si. She arrived at her station, Hsiao-l, on the 8th May, and was associated with Miss Whitchurch there up to the time of her death. Her work at Hsiao-l was marked by an intensity of zeal and devotion. She manifestly lived for it, and God gave her a very deep love for the Chinese. She was forty years of age. To her has now been granted the great joy of seeing the King in His beauty. A writer in a Christchurch (New Zealand) paper, narrates the following interesting reminiscence of Miss Searell: — "Just before the steamer which conveyed Miss Searell from New Zealand left the wharf, Miss Schmidt, addressing her, and saying good-bye, remarked, ‘We don't know when we shall meet again,' to which Miss Searell replied, 'Well, there is nothing I would count a greater honour than to wear a Martyr's Crown.’"

MISS ELIZA MARY HEAYSMAN applied in 1895 to our Council in Adelaide, where she was living with her parents, and with them worshipping in connexion with the Society of Friends. After some training with the Rev. W. L. Morton, she was accepted, and went to China as a member of the 1897 Australasian party, that party consisting of three men and seven women. After the usual period of training at Yang-chau, she went to her station in Shan-si, being associated with Miss Chapman, who went with her from Adelaide. Early last year, she moved to another station, and Miss Way took her place with Miss Chapman. Miss Heaysman was a quiet, unassuming, devoted servant of the Lord, and loved the people among whom she laboured. The Lord has granted to her the great joy, not only of believing on Him, but also of suffering for His sake.

R. DAVID BARRATT was a son of Mr. James Barratt, of West Devonport, Tasmania. He received His call for China through an address given by Miss Bavin, when she was doing deputation work in his district. He had the true missionary spirit, and was well known on the North-West Coast for his zeal and constancy in advocating the cause of the heathen. After receiving some training in Melbourne, he left for China early in 1897, and had been working at his station for about two years. His frequent letters breathed forth a deep love for the people, and a passionate desire that more workers—especially many from his beloved Tasmania—might covet the privilege of becoming the Lord’s ambassadors to China. Many were the letters sent to the home friends, and many the prayers offered that they might become missionaries to the heathen. Shall not the fruit be seen after many days?

Mr. Barratt was twenty-eight years of age at the time of his “home-call.” On another page will be found a letter from him, we believe the last one he wrote, from which our readers will gather how fully prepared he was for his “home-call.”

Fuller “In Memoriam” notices of these friends appear in the new book “Martyred Missionaries, of the C.M.S.,” advertised in this number.
The anti-foreign party, taking advantage of this, issued, broadcast, inflammatory placards, stating that there would be no rain until all foreigners were exterminated, and making various other very injurious accusations. Although there was much idle talk and growing coldness of attitude towards us in our district, we only began to be uneasy when we found these placards were being posted in the neighbourhood. This was the same week the railway was destroyed, news of which had already reached us from native sources.

After prayer and talk together, I was led to send a letter to our local official, telling him about the injurious placards, and asking him to do what he thought was right in the matter. He quickly sent a kind reply by one of his secretaries, assuring me that he would suppress such foolishness and give us protection. This being the first time we had had dealings with the magistrate, who is a new arrival since we went on furlough, we were glad to find, at least, our local magistrate was not anti-foreign. From this time forward the local natives and our own dear Christians and enquirers became more and more uneasy, daily rumours and reports were current of the murder of foreigners, native Christians and Catholics; also threatened attacks upon the large Roman Catholic Mission premises at Cheng-ting Fu, twenty miles east of us, and even upon our own place, began to be circulated. Many of the more friendly natives visited us, and sought to assure us that whatever happened elsewhere, the Hwai-luh people would never do, or allow any violence, and that we must continue to pray for rain as all would be too busy to listen to idle talk when sowing their crops for autumn and their hearts set at rest by the removal of a threatened famine. We gave ourselves to much prayer and waiting upon God, and encouraged our Christians to do the same. Truly for them this was a time of fiery trial, not alone, the "of the people" there was what it was to be " despised and rejected of men " and being "of the people" there was so respite such as we had in the privacy of our own house. In almost every case our Christians are one in a household, and so they had to stand alone—but not alone, the Lord stood with them and strengthened them. Our hearts were made glad as we saw the grace of God manifested in them.

About midnight, on June 12th, our household received a shock which more or less unnerved us all, coming at such an anxious time. It was full moon, and exceedingly hot, and we were sleeping with our bedroom door wide open to get any little breeze there might be, when about midnight, I was awakened by a slight cry from my little boy. On opening my eyes, there, right between our bed and the bright moonlight at the door, I saw a man in the room! Without waiting for second thoughts, I sprang from my bed, and went for him. The same cry that awoke me had startled the thief, and we moved simultaneously; my nightdress became entangled with the door, causing me to fall heavily on the courtyard outside; although I was up again quickly and gave chase, he had gained on me sufficiently to make himself invisible when we got back to the courtyard, where there are several large trees giving shade. After standing for a minute to make sure there was nothing wrong, I thought it wise to call up the household and make a
search. We soon scoured the place armed with cudgels, pokers, and spades, &c., but he had made good his escape while I returned to the front to call the men, and had got clear away. We found traces of him in other parts of the premises, but could find nothing missing. Alas! on going to dress next morning, I found my complete set of clothing I had taken off the night before was non est, and a few minutes after one of the servants found one of my socks on the top of the back wall, giving proof positive, at least of the way of the exit. All the natives were loud in their expressions of thankfulness that I did not succeed in capturing my man, assuring me that no Chinese thief goes unarmed, but carries, at least a sharp knife, and that I would certainly have been badly injured; and the Christians maintain that our merciful God caused me to trip in the courtyard and thus saved me from something worse than the grazed knee I received. The next day and onwards we were very careful to keep our doors all locked up and put away all movables. The thief, having learnt his way about, came again the following night and made off with a valuable brass gong hung on a tree in the centre court, which we used for calling the natives to service. We found traces too of his having tried other doors. The third night we planned an ambush for him, four of us waiting all night in a room at the back, close to the place where he had climbed over the wall; but, probably being in some way alarmed, or hearing some slight sound we may have made, he did not attempt to come over.

The fourth night we arranged that our men should sleep in different parts of the compound and keep on the alert. About midnight again an alarm was given. We all sallyed forth with our weapons, and made a vigorous search; a cudgel was found left leaning against one of the doors at the back, but no sight of the thief. These midnight alarms continued, whether real or false, for several nights. I cannot tell why, but this matter, coupled with the growing seriousness of the trouble throughout the province, seemed to unnerve us all and it was only by a constant waiting upon God that we could get any heart-rest. At an ordinary time we should have reported the matter to the Yamen (magistrates'office) and had it stopped quickly; but having so recently written to the official about the placards, and more serious trials coming upon us, we did not so act in the matter of the thief. Perhaps it would have been better had we done so, for very exaggerated accounts of the affair were soon rife in the city, and perhaps helped forward our next trouble.

It was just about a week after the thief's first visit, that our table boy, when out buying provisions, was waylaid by a friend, who whispered something to the effect that he was on no account to sleep in the foreigners' compound that night, as fifteen or twenty of the local blacklegs had planned a midnight raid upon the place; pretending to be Boxers, they intended to "hold us up" with firearms, and make off with any plunder they could get. Although we usually ignore tales of this kind, there seemed a good colouring of truth about this, and knowing how lawlessness was spreading all around, the boy himself being very frightened too, we were led, after prayer, to once more send a letter to the Mandarin asking protection. Again the Secretary was promptly sent round with a letter and words of assurance, so that evening and the subsequent
three or four nights, a guard of eight or ten underlings patrolled the place outside. I was waited on by two of the local policemen who assured me what diligent care they were taking of us each night, which is the Chinese way of asking for a tip and, of course, being Chinese, I promised one. All these days I was kept busy sitting with the numbers of natives who came to see me—chiefly out of curiosity I think; we were now the principal topic of talk in the town, and many came to assure themselves that we had not run away, as it was so persistently rumoured. Others again, advised us to leave for a time, either to go into Shanshi or else to the coast, offering to procure us mules or carts if we needed them.

The special messenger returning from Shuen-teh brought word that on Sunday, June 24th, the people there assumed a very riotous attitude, gathering a crowd, shouting, &c., but they had dispersed quietly and our friends there did not anticipate any serious trouble just then. On June 27th and 28th, the Shanshi couriers of our own and another Mission called at Hwai-luh as usual, en route to Pao-tsing Fu, but by Saturday, June 30th, they had all returned, having only been able to get two-thirds of the way there. The roads were guarded by Boxers, and anyone found carrying foreign letters was killed on the spot. One courier, belonging to the Catholics of Cheng-tsing Fu, had been killed that week, and later we heard that several others had shared the same fate. We were now cut off from any communication with Pao-tsing except by telegraph, and we realized that the danger was coming nearer to us, as Ting Chau, where the couriers were murdered, was only sixty miles from Hwai-luh.

On Saturday June 30th an abundant rain commenced which lasted more or less for three days, and was sufficient to allow the later autumn grains to be sown, thus saving our district, at least, from the long-dreaded famine. The character of the rain, too, led us to hope that it must have fallen over a very wide area. Later, however, we learned that they did not have any rain at Pao-tsing until July 6th. When at last the rain came, after the long strain of waiting and continued prayers, we could not keep back the tears of thankfulness, and, perhaps, from this little incident, something may be gathered of what these days had meant. Our ladies and the children, when the storm appeared, were in the garden, and the first peal of thunder attracted the attention of the children, who ran to Miss Gregg, clapping their little hands in delight, crying, "Oh, Auntie; it’s thundering! The rain’s coming! Praise the Lord!"

We had a series of praise meetings that day and the Sunday following for the Lord’s goodness in graciously remembering His people and these poor heathen Chinese. We trusted that now our troubles were passed, and rejoiced; the people would all be busy on their land, and more peaceful times were at hand.

On Monday, July 2nd, I found a man willing to attempt to reach Pao-tsing by a circuitous route with one letter secreted in his clothing, and he was about to start when it began to rain, and he decided to wait till the next day. Just then, I was led to send a note round to the telegraph office, asking the clerk, with whom I was friendly, to let me know if he had any news from Pao-tsing or T’ai-yuen Fu. Our little household were at prayer when the messenger returned with a reply from the telegraph clerk to this effect:—"He had just heard on the wires that all the Mission premises in Pao-tsing had been destroyed the previous day and all the foreigners killed—only two ladies had been carried into the district Ya-men,—and that many natives, both Protestants and Catholics, had also been destroyed."

The Lord Himself gave the grace for receiving this sad, sad news.

I tried to believe that it might not be true, and immediately wrote out a wire to Mr. Bagnall, asking if all was well. Word was sent back from the office that the wires had just been cut somewhere between Hwai-luh and Pao-tsing, but they hoped to have it repaired quickly. Early next day (Tuesday, July 3rd) a reply came to the effect that there was "no receiver" at the China Inland Mission for my message. I then sent off a wire to Shanghai, with the information as I had first received it from the telegraph clerk. Early in the afternoon I wrote two hurried letters to send off special messengers: one south, to Shuen-teh; and one west, to Shao-yang, with the sad news from Pao-tsing. The same day, about two o’clock, I was waited upon by the two policemen for the promised tip to give the men who had been on night duty round our house. It appears that a local "neer-do-well," seeing these two public men enter our place, had his curiosity aroused, and he said, "What are you going to the foreign devils for? I’ll go with you." They, not wishing their business to be known, hustled him off, and would not let him come in. The mischievous fellow, I suppose out of spite, went running round the city and suburbs shouting "They have set fire to the foreigners’ place—such a lark—come along!"

A people who had been worked up to such a pitch of excitement for two or three months needed less than that to cause a rush and a crowd, so that the police were only just nicely clear of the place when we were surrounded by a shouting, howling mob, who began to throw stones at the front door and in other ways becoming very rowdy. With all that had passed during the last few weeks to innervate us, and our hearts still numb with the terrible news from Pao-tsing, it will be understood what an ordeal it was to us. My dear wife and Miss Gregg remained in the inner court with the children and I stayed near the front.

Leaving there for a moment to encourage the ladies, I returned to find that the men-servants, with true Chinese excitability, had opened the front door and were quarrelling and expostulating with some of the front of the crowd. I quickly got them inside again, shut and barred the door, remaining on the alert within. I think the attitude of the crowd was more sport and curiosity to see what would happen than anything of a desperate nature, and I found that those immediately near the door were only children and youths, the grown-ups having withdrawn a few paces away and were urging on the young folks to yell and throw stones, &c., &c., so I was led to go out alone and face the crowd and ask them what the excitement was about. I dare not let the natives go with me, knowing that with their excitable natures there would soon have been high words and perhaps blows.

The crowd fell back and many of them looked very sheepish as I went forward. But I found in trying to talk with them that very soon, one, more easily disposed than the others, came in the front and by turning my words upside down, tried to make out that I was cursing them, thus bringing the laugh of the crowd upon me. One or two of the more friendly then cried, "Go back, teacher; it is all right, we are going to scatter now." So I returned, but it was quite dark before the crowd had all dispersed and quiet was restored again.

(To be continued.)
It is a matter for grateful praise and devout thanksgiving to God, that during the present crisis in the history of the Church in China, the Native Christians, as a whole, are remaining loyal to Christ. These are terrible days for them. Driven from their homes, into hiding; their houses burnt to the ground; themselves robbed of all their possessions, in some cases even being stripped of their clothing; forced to endure the horrors of a Chinese inner prison; told that they must publicly renounce their faith, or else be left to the will of the Boxers, with no protection or reparation; cruelly beaten with bamboo clubs; many of them actually killed,—small wonder if some recant and, for the time being at any rate, deny the Faith. That the backsliders are so comparatively few in number, is a wonderful testimony to the power of Divine Grace, and the sterling worth of these converts from heathenism and idolatry. We are reminded of the words of Mrs. Isabella Bishop, spoken at the Church Congress, Newcastle-on-Tyne, last September:—“After eight and a half years of journeyings among Asiatic peoples, I say unhesitatingly that the raw material out of which the Holy Ghost fashions the Chinese convert, and oftentimes the Chinese martyr, is the best stuff in Asia.”

We intimated in December China’s Millions that at many of our stations in the interior, the native Christians were carrying on the ordinary services of the Church in peace. In this issue we publish extracts from recent letters received from some of the Ho-nan Christians, which show that in spite of persecution, the converts there are continuing “steadfast, unmovable, always abounding in the work of the Lord.” At Ch’en-chau (Ho-nan), the Mandarin issued an order that all Christians should enter their names, saying whether they were willing to recant, and he would protect them. Not one however of the members would do so, but all sought to serve the Lord with greater earnestness than ever. Though attempts are being made by their enemies to intimidate the Christians there, they strengthen and encourage one another in the Lord, and continue to meet together for worship.

Two more inquirers have been added to the Church; two men of Apostolic faith, “who with their own hands have smashed their idols in pieces.” At T’ai-kang, Monday, July 16th, was fixed as the day when “all foreign dogs, i.e., native Christians, were to be killed.” They however, with Daniel-like courage, met for worship on Sunday, the 15th, both morning and afternoon. The attendance at both services was over sixty in number. “Although the whole city was in an uproar with the people yelling and shouting ‘Kill the foreign dogs,’ not one in the assembly showed any sign of fear, but all hearts were stayed upon God and kept in peace.” These are facts which make glad the heart of the missionary, and cause the saints of God everywhere, who hear of them, to rejoice. Surely the opprobrious epithet “rice-Christians” ought never again to be applied to Chinese converts.
Although the most recent tidings (January 11th) which we have received regarding Mr. Hudson Taylor, are that he is somewhat better in health, we regret to say that he is still far from strong, and does not yet feel equal to much mental exertion. He and Mrs. Taylor are therefore prolonging their stay at Davos Dorf (Switzerland) in the hope that the bracing air of this favourite health resort, combined with the rest and quiet obtainable there, will, under the blessing of God, result in a complete and permanent cure. That such may be so we fervently pray.

The following short extract from a letter received within the last few days from a Protestant missionary who has been working at a place called Yen-shan, three or four days' journey south from Tien-tsin, is a remarkable testimony to the hold that, at least, one Christian truth has gained upon the minds of some even of the Boxers in North China. It reads thus:

"In our Yet-shan district the Boxers are still lively. The bodies of our martyred Christians, which had been decapitated by the neighbours, have been exhumed by the Boxers and burned, the ashes being scattered to the winds to prevent their resurrection, of which the Christians often used to speak, and of which the Boxers are much afraid."

May we not also regard this scattering of the ashes of the Christians as prophetic of the wide-spread diffusion throughout China in the near future of the glorious truths of the Christian Faith, for which these devoted men and women so willingly laid down their lives.

In the new book just published, "Martyred Missionaries of the China Inland Mission," among other very valuable statistics, the following figures are given, showing the total number of missionaries of all Protestant Missionary Societies in China who, with their children, have been "slain for the Word of God and for the testimony which they held," during the recent troubles.

Missionaries of the China Inland Mission ............... 52
Do. Scandinavian Societies (not including the Swedish Holiness Union, the ten Martyrs of which were associate members of the C.I.M.) ........... 27
Do. British and American Societies .................. 48
Do. Missionaries who have recently returned from Shan-si Province. We are hoping to have a large gathering on this occasion. The Meeting will be one of peculiar interest and solemnity, and we trust also of very special blessing. Will our readers pray that it may be so?

A MEETING

In Memory of the Martyred Missionaries
OF THE
CHINA INLAND MISSION,
ALSO FOR . . .
THANKSGIVING
On behalf of those who have been
... MERCIFULLY DELIVERED,
and brought safely through their long continued
PERILS AND SUFFERINGS.
WILL (D.V.) BE HELD IN
MILDMAV CONFERENCE HALL,
On Tuesday, February 12th, 1901.

The Chair will be taken at 7 p.m., by
J. E. MATHIESON, ESQ.

Among those who will take part will be some of the Missionaries who have recently returned from Shan-si Province. We are hoping to have a large gathering on this occasion. The Meeting will be one of peculiar interest and solemnity, and we trust also of very special blessing. Will our readers pray that it may be so?

Arrivals from China.

On December 20th, per N.G.L. s.s. Bayern.
Rev. A. E. Glover & two children. Mr. and Mrs. Stalhammar.
Rev. A. R. and Mrs. Saunders Mr. and Mrs. Dugald Lawson.
and two children. Mr. G. W. Hunter.
Miss J. F. Hoskyn. Mr. J. Livesey.
Miss A. Hoskyn. Master Ed. Pease.

Dr. J. W. Hewett.

On January 11th, per F. & O. s.s. India.
Mr. and Mrs. A. Lasley Mr. and Mrs. W. G. Bobby
and infant. and child.
Miss L. Hastings.

We are glad to learn that some of the missionaries are making arrangements to return to their stations. Bishop Cassels is making ready to go back to Si-ch'uen, leaving Mrs. Cassels and the children, for the present, in Shanghai. The Consuls both at Shanghai and Han-kow raise no objections to missionaries returning to Ch'ung-king, or visiting their stations. "At the present moment," so writes Mr. Stevenson, on Dec. 7th, "Mr. Meadows is in Shao-hsing; Mr. Charles Thomson and Mr. Wilson are in the Hwang-yen district. A letter received from Mr. Thomson to-day says that everything is perfectly quiet, and the officials are very friendly. The native Christians [in Hwang-yen district, Cheh-kian] have been spared persecution and loss of property. Mr. Darroch and Mr. Lyons are visiting Lung-kan (GAN-HWUY), and Mr. Gibb and Mr. Belcher are away at Hwei-chau (GAN-HWUY). Mr. Pearse leaves to-night for Kiu-kang, and he intends to visit the stations on the Kwang-si river [KIANG-SI]."

The following is the latest (Dec. 7th) information we have about the invalids in Shanghai:—Mr. E. D. Hoste continues to improve: Mr. E. Cooper is very considerably better; Miss Lilias Reid is doing well: Mrs. Botham is making good, though very slow, progress towards recovery: Miss A. A. Davies is, unhappily, very low. We are sorry to say also, that Miss Fanny Culverwell is ill with typhoid fever. Will our readers continue in prayer for these friends, that the Lord may restore them all to full health and strength, if it be His gracious will?
Some of the Ho-nan Christians.

Extracts from their Recent Letters.

Extracts from Ch'en-chau letters written to Mrs. Talbot, Miss Leggat, and Mr. Wang, the Evangelist.

Written by Sin-kwang-foo, Kin-long-hoh, Chau-fuh-li, and other Church members.

"On the morning of your departure, after accompanying you outside the city, I returned to find the house already full of riflemen, who were looting the premises.

I went at once to the Mandarin to report the case, and the Chi-Asien (District Magistrate) returned, but before house had been thing, and In-si-trusted the house to the Dis-and now trust.

He ordered the back entrances to had the door.

The streets by this time were filled with people, who were saying all kinds of evil things about us, and threatening mischief against us.

The Church members, seeing the state of affairs, wept much, as they feared that these wicked men might follow you and do you injury, and for this reason we with one accord made our prayer unto God that He would protect you from all harm and violence on the journey, and soon lead you to a place of safety.

After the looting of the house, the covetous spirit of the people was not satisfied, and, forming themselves into bands, they determined to make a raid on the houses of the Church members.

In-si-tang's house was first attacked and annoyance caused to him, because of the demands for foreign treasures stored in his house.

A search was made, and, finding nothing, they left to go to Sin-kwang's house.

Some Ya-men runners, seizing Song-sin-kwang, wanted to take him to the Mandarin to have him examined concerning his connection with the foreigners. Fortunately, some neighbours interfering, he was released.

That same evening the civil and military Mandarin went to Chau-kia-k'eo to rescue Mr. Shearer and party. Returning with these officials, we sought to gain an interview with them, but were not permitted to do so, and only caught a glimpse of them from the door. When we found we could not see them we wept. Fortunately, one of the runners, being kinder than the others, took pity on us and brought us a message from Mr. Shearer bidding us to continue earnestly in prayer.

We went to our homes with sad and heavy hearts.

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After Mr. Shearer left, the Mandarin issued a proclamation that the thieves and rowdies who took part in the work of destruction were to be captured and strictly forbidden to interfere with law-abiding people.

We were therefore enabled to meet together for worship just as usual, and to keep the Sabbath.

Although a few of the women were timid, after a little exhortation they took courage, and now I am glad to tell you that your work of faith and labour of love in our midst has not been in vain.

Unexpectedly, rumours were again circulated that paper men and horses had been seen to fly out of the Gospel Hall. Even the Mandarin believed this, and issued an order that all Christians should enter their names, saying whether they were willing to recant, and he would protect them.

Not one, however, of the members was willing to do so, but sought to serve the Lord with greater earnestness than ever. For this we do praise God.

Some men who feigned to be Boxers surrounded our houses, and, banging at our doors, sought to frighten us with all kinds of threats, one of which was that a day had been fixed on which all the native Christians were to be killed.

But, thanks be to God, He caused us in all matters not to fear our enemies, but to believe that this would turn out to their destruction and our salvation.

We were also glad to suffer reproach for the name of Christ, and we believe that these things which have happened unto us will turn out for the furtherance of the Gospel.

You will be glad to hear that two inquirers have been added to our number: two men whose faith is greater than ours, and who with their own hands have smashed their idols to pieces.

I mention this because I know that it will make your hearts rejoice.

We are grieved to have to report that one who boasts of his strength has become weak, and does not obstinate. We have again and not repent, and short-comings were registered to Chang that you Shanghai in We long to hear we may know.

In a later letter Sin Kwang writes—

"Please pray earnestly for Chau-fu-li, who is striving, together with us, for the Gospel, and is our leader."

(This man was one who used to belong to our Friday afternoon Bible class, and a real student of the Word.)

* * * F.T.

Extracts from Tai-kang letters written to Mr. Ford.

Chau-chun-pang, the door-keeper, writes—

"On the 16th (July 12th) of the sixth moon the District Magistrate sent orders to us that the hall was to be closed and no one allowed to remain there.
Accordingly, after consultation with the three teachers, I had the front and back doors removed and the doorways built up with bricks. There is one matter for great thanksgiving which I want to tell you about. Soon after you left rumours were rife, and placards posted everywhere, that on the 20th (July 16th) of the month all foreign dogs, i.e., native Christians, were to be killed. Many of the members and enquirers were perplexed as to how they should protect themselves, when it was suggested that we should all meet together in Ko-lao-siang’s house for special prayer. We did so, and the next day (Sunday), the 19th (July 15th), we met again for worship, both morning and afternoon, and spent the day in peace. (Another member says they sang hymns with a loud voice.) The attendance at both services was over sixty in number, some being country members, and three from Fu-keo-hsien.

Although the whole city was in an uproar, with people yelling and shouting “Kill the foreign dogs,” not one in the assembly showed any sign of fear, and all hearts were stayed upon God and kept in peace. From then until now, when Hong Chang leaves for the coast, we have met, uninteruptedly, every Sunday in numbers varying from fifty to sixty.

This truly is unexpected or unthought of grace from God, and we desire you to praise God with us for His goodness to us, and to pray that we may be protected until the troubles are over.

Written on the 2nd of the 2nd eighth moon (September 25th).

Wang-lao-mien, a Church elder, writes on behalf of the deacons:

“We were pleased to hear that Mr. and Mrs. Ford arrived at Shanghai in safety.

You already know that the Church in this place is suffering persecution, so I do not need to speak of it at length.

Through God’s goodness the Governor of the Province sent orders to the District Magistrate here that the native Christians were to be protected, so we have been enabled to meet together in Ko-lao-siang’s house, every Sunday since you left, to worship God.

We do not know if there is any likelihood of Mr. Ford’s return; in the meantime we can pray for each other.”

Extract of letter from Tang-li-ri, out-station of Chen Chau Fu.

On the 16th of the 6th moon (July 12th) Mrs. Uen, founder of the Church at Tang-li-ri, in company with several of the Church members, went out for a preaching tour among the neighbouring villages; on the 17th (July 13th) she heard that Chen Chau had been burnt, and that the foreigners had fled; but she refused to believe it, and continued visiting and preaching. On the 19th (July 15th) a message was sent to her, asking her to return home, as the Ya-men runners had come to her home and were going to pull down her house.

The village elder, Mr. Toe, whose wife is an earnest Christian, although not yet baptized, remonstrated with the runners, and asked to see their warrant; but they refused to show it, saying they had it in their belts, but they were afraid he would tear it up if they produced it.

After much negotiation Mr. Toe spread a feast for the dozen Ya-men runners, and they agreed not to pull down the houses. All the members and enquirers met in the house of Mrs. Uen and prayed, but they were taken prisoners and chained together to be marched into Chen Chau, 12 miles distant. When they were about a quarter of a mile on the way a halt was suddenly called, the chains unfastened, and they were ordered back to their homes in peace.

At present they meet regularly on the Sabbath Day to worship God, but they do not sing hymns, lest the people should break in upon them. During the week they never venture out of doors, because their appearance on the street is the signal for the attack upon them by cursing and other petty ways of annoyance.

Will you pray for this little Church that they may grow in grace, and that some from among the heathen may join their ranks and become followers of the Lord Jesus?

Written on the 7th of the 1st eighth month (August 1st, 1900).

**The Boxer Troubles in Shan-si.**

By Mr. F. C. H. Dreyer, Ping-yang Fu.

E we look back over the events of the past months we see how graciously God prepared the hearts of His servants in Shan-si for the troublesome times through which they were to pass. The threatening famine with its myriads of difficulties had long been weighing heavily upon us, keeping us reminded of our utter dependence on God. The visit of Rev. William Cooper during April and May was also a prominent factor in our preparation. After visiting the stations in central and south Shan-si, Mr. Cooper came to Ping-yang Fu, where thirty-two Missionaries gathered in conference on May 17th and 18th. All hearts had been solemnized by the report that the Boxers had signalized the beginning of their campaign in Shan-si by plundering the house of Elder Si, a prominent Christian, at the village of Fan-teuen, near Hong-tong. Mr. Cooper’s messages were full of comfort and strength; especially were his thoughts on the words: “I will never leave thee, nor forsake thee.” So that we may boldly say, “The Lord is my helper, and I will not fear what man shall do unto me”—Heb. xiii. 5, 6; and also on Matt. v. 10-12. His words proved a stay in our subsequent experiences.

The Boxers had been drilling secretly in Hong-tong city for some time, and on the 14th of May, after a public drill at the river front they announced their purpose to begin by killing Elder Si, the native Christian leader. Setting out at once to fulfil their threat, they went to Mr. Si’s village, plundered his house, carrying away the silver and valuables, and breaking or offering to the by-standing crowds what they did not want. The Elder received a serious sword wound in his side, and for some days it was feared that it might prove fatal. The case was at once reported to the official, who, however, took no energetic action beyond giving the village elders a beating.

Meantime the Boxers leisurely made their way to the neighboring Lin-fen Hsien, and lived for some days at a village temple, not seven miles from Ping-yang Fu. The band originally numbered about sixteen, but increased, so that by May 23rd they numbered twenty-eight. On that day they plundered the home of the late Pastor Hsi, 30 li south-east of Ping-yang Fu. Again hundreds of villagers looked on. The Boxers publicly stated that they had come by Imperial orders, under Gen. Tong-Fu-Hsiang’s command, and were going to set fire to the house, but an adjoining neighbour prevented this by arguing that they had promised not to trouble any but Christians, and if the Hsi’s house was burned, his must go also.

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The village elder, Mr. Toe, whose wife is an earnest Christian, although not yet baptized, remonstrated with the runners, and asked to see their warrant, but they refused to show it, saying they had it in their belts, but they were afraid he would tear it up if they produced it.

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At present they meet regularly on the Sabbath Day to worship God, but they do not sing hymns, lest the people should break in upon them. During the week they never venture out of doors, because their appearance on the street is the signal for the attack upon them by cursing and other petty ways of annoyance.

Will you pray for this little Church that they may grow in grace, and that some from among the heathen may join their ranks and become followers of the Lord Jesus?

Written on the 7th of the 1st eighth month (August 1st, 1900).
course, unable to find the offenders. The Boxers had simply moved on a few li to the east, and again put up at a temple in a village, openly boasting of their successes and future expeditions, which included our extermination. They carried with them an idol, which was hung up at every stopping place. A table was placed before it, and their swords were arranged on the table, on either side, with incense burning in the centre. When they worshipped this idol their gods apparently took possession of them, and they would begin to drill. They boasted that they were bullet and sword-proof. They also prided themselves in being very just in their business transactions with the villagers, paying good prices in cash for all they bought. The Prefect was informed of their number and whereabouts, and next day messengers were sent out to see if it was so! We learned that these messengers were suspicious, and offered 1,000 cash for the lot, at the same time secretly advising the authorities. Runners were soon on the spot: they confiscated the goods, and held two of the men in custody. The two others escaped, and returned to report to their comrades. The band became infuriated, and started at once for Fu-shan to avenge the insult they had thus received, cursing the official and threatening to kill him. They certainly made things hot, for the magistrate sent a special despatch to the Prefect, asserting that his life was in danger, and asking for a company of soldiers. The soldiers were sent off at once, but when they arrived the Boxers had already gone. Ere long, however, word came that they had committed another robbery on their way north. Chase was given, but before the soldiers had gone far a second robbery was reported. Villagers joined the soldiers in the chase, pointing out the road, and by various ways encouraging them in their pursuit. The latter were about to give up and return when a third robbery was reported. Two, if not all, of the robbed families were Roman Catholics. This spurred the soldiers to renewed effort, and at last they were guided by a shepherd boy to a small temple on an elevation, in which the Boxers were resting for their meal, about four miles north of the Hong-tong Ferry on the Ta-li Road.

Ferry over the Me-hong River on the Tong-chau—Ta-li Fu Road.

Fishing Boats on the Ta-li Lake.

Photos by Capt. Waddell Jones.

One night, about a week later, a band of armed men entered the dye shop of Mr. Wang, a Christian at Ma-kü, 35 li north-west of Ping-yang Fu. Mr. Wang and a servant were the only ones present. Two or three men approached each, and putting a sword or pistol to their throats enjoined perfect and quiet submission, while others walked away with 2,000 feet of cloth and 7,000 cash, and gave Wang a beating into the to Fu-shan to pawn them. The pawnshop keeper was suspicious, and offered 1,000 cash for the lot, at the same time secretly advising the authorities. Runners were soon on the spot; they confiscated the goods, and held two of the men in custody. The two others escaped, and returned to report to their comrades. The band became infuriated, and started at once for Fu-shan to avenge the insult they had thus received, cursing the official and threatening to kill him. They certainly made things hot, for the magistrate sent a special despatch to the Prefect, asserting that his life was in danger, and asking for a company of soldiers. The soldiers were sent off at once, but when they arrived the Boxers had already gone. Ere long, however, word came that they had committed another robbery on their way north. Chase was given, but before the soldiers had gone far a second robbery was reported. Villagers joined the soldiers in the chase, pointing out the road, and by various ways encouraging them in their pursuit. The latter were about to give up and return when a third robbery was reported. Two, if not all, of the robbed families were Roman Catholics. This spurred the soldiers to renewed effort, and at last they were guided by a shepherd boy to a small temple on an elevation, in which the Boxers were resting for dinner. Ere the soldiers were quite near the Boxers received warning and began to flee. The soldiers opened fire, and gave chase, but were greatly hindered by the villagers who accompanied them. However, two were shot down, five captured, and the others escaped. We heard afterwards that three others were found dead. They had been wounded, but managed to make their escape, only to succumb later. The prisoners and their booty were brought to Fu-shan, and there a confession was extorted by torture. The magistrate was afraid to keep them in his city so they were taken to Ping-yang Fu with their hands and feet in the stocks. The
multitudes have, as a rule, very little sympathy and pity for one who is down, and so it was in this case. As they passed through the streets of Ping-yang Fu a large crowd amused themselves with ridicule and sarcasm, saying, “Hello! How is it you are here? We thought you could ride the clouds! We thought you were invulnerable!” It was commonly reported that they would be speedily beheaded, and for the moment the tide was turned. The rumors subsided somewhat, and everybody granted that we had a new lease of life, and that, after all, we had done nothing so terrible as to merit death. Nevertheless, this was only for the moment. Soon disturbing reports began to come about the war at the coast. “Uyang niao chong hua” (Five foreign nations are fighting China) was a favorite expression for a time. We heard something about a Japanese Minister being killed, but could get very little definite information as to what countries were fighting. Special imperial couriers came through almost daily, travelling six or seven hundred li (about 220 miles) on horseback per day. These were reported to be calls for soldiers from Shen-si and Kan-suh. The war was the talk of the town and the local Boxers and famine were set in the background. One of the Boxers who had participated in the robbery of Elder Si and had been caught by Catholics was handed over to the

**Magistrate at Hong-Tong**

and also brought to the Fu. This man, with one of the others previously caught, afterwards succumbed in prison, some said to wounds received by beating. On June 25th a special commissioner arrived to examine it. It was confirmed, and when he returned to Tai-yien, on June 29th, it was currently reported that the Fu-shan Magistrate had incurred the displeasure of Yu-Hsien, the Governor, by apprehending the Boxers, and was about to be superseded. It was also reported that the prisoners were to be let free, or rather “officially escorted to their homes.”

During the lull, Dr. Wilson sent his wife and baby to Tai-yien, because the latter was unwell, and they feared to stay on at Ping-yang during the summer. They left on June 1st, accompanied, as far as Ping-yao, by Miss Guthrie. Miss Stevens and Miss Clarke, of Hoh-chow, also started for Tai-yien on June 4th. Mr. Lutley likewise felt that the continued tension at Hong-tong was too great a strain on the ladies stationed there, and therefore advised their going to Kai-hsiu, hence Misses Higgs, Gauntlett, Eldred, and Rasmussen left for that place on June 5th. Later, Miss French and Miss Johnson, of Ping-yao, joined those in Kai-hsiu. Dr. Wilson, who was run down in health, was taken ill a few days after his wife started north. Though, fortunately, the disease was checked at once, we felt he was not in a condition to remain during the heat. It was with great difficulty that he brought himself to decide to leave, though clearly seeing the wisdom of going. He finally intended to stay at Tai-yien during the summer, hoping to start for Furlough in the Early Autumn.

Before leaving, Dr. Wilson had the pleasure of participating in the opening services of the new chapel at Kiao-kia-hen (on June 17th) which had been provided, repaired and furnished by the native Christians without any financial help from us. Always strongly in favor of encouraging the native church to self-support, it gave him great joy to witness the unity, zeal, and sacrificing spirit manifested in this young church. The dedication had been delayed some weeks because of the Boxer troubles, in deference to the earnest request of the villagers, who feared the Boxers might be attracted, thereby implicating them.

Dr. Wilson left for the capital on June 19th. He received disquieting news on the way, for he wrote from Ping-yao: “It’s all fog but I think, old chaps, that we are on the edge of a volcano, and I fear Tai-yien is the inner edge. I’d rather be where you are.” However, as Mrs. Wilson and baby were already there, no choice was left him; so he proceeded, and arrived at Tai-yien on the evening of June 26th, just in time to be with his wife and child during the first riot, which took place next day.

(To be continued.)

**Further Particulars of the Pao-tsing Fu Tragedy.**

**Extracts from a Letter written by Mr. D. J. Mills, of Tien-tsin, dated November 7th.**

The main facts (of the Pao-tsing Fu massacre) that came to our knowledge early in July are confirmed. On Saturday, June 30th, the American Presbyterian Mission at the North suburb was attacked. It is said that with the exception of Dr. Taylor, who came outside to remonstrate with the Boxers and was killed by them, the Missionaries were all burned in the burning buildings. The terrible news was known almost immediately in the Mission compounds of the American Board and our C.I.M. in the South suburb. Pathetic accounts have been given by the native Christians of the American Board who spent the last night with their Missionaries. Escape was hopeless. Last letters were written to loved ones and buried; alas! only to be afterward dug up again by the Boxers and destroyed. Prayerful resignation to God’s will filled their hearts with peace and with full confidence in God, and there were no regrets. Like valiant soldiers of the Cross they awaited what the day might bring them. Very early in the morning most of the servants left, urged by the foreigners. Soon the villagers from close by came in crowds to carry off what they could, but dare not go into the quarters where the Missionaries remained, so later on they sent for the Boxers. About 9 a.m. they came, and Mr. Pitkin was surrounded and quickly despatched. Miss Goold died of fright; Miss Morrill was taken alive. There was no attempt to protect on the part of the officials, and no pity shown by the ruthless Boxers. Of what was going on in the C.I.M. compound we know nothing. The servants there had all fled in terror. When, however, it was seen that the American Board premises were being attacked, it is said that Mr. and Mrs. Bagnall, little Gladys and Mr. William Cooper fled to a camp of Chinese cavalry which was not far off. For years Mr. Bagnall had been on friendly terms with the commander, but he found past friendliness now counted for nothing. The servants there had all fled in terror. When, however, it was seen that the American Board premises were being attacked, it is said that Mr. and Mrs. Bagnall, little Gladys and Mr. William Cooper fled to a camp of Chinese cavalry which was not far off. For years Mr. Bagnall had been on friendly terms with the commander, but he found past friendliness now counted for nothing. They were put under a guard of soldiers and taken towards the city, and half-way, by previous arrangement, were met by Boxers, to whom they were handed over. By these Boxers, they, with Miss Morrill, were taken in triumph to the temple which was used as the Boxer headquarters. There the whole Sunday (July 1st) they were kept as objects of sport and mockery to their captors and the mob. Report says that beyond the mockery they suffered no cruelty, but further details will probably be forthcoming later on. That evening they were all taken out of the city and beheaded. They were buried together in the public burying-ground outside the city at the south-east corner.

According to latest advices (Nov. 7th), four Pao-tsing Fu
officers were under sentence of death and kept close prisoners in the ruins of what was formerly the Presbyterian chapel. The Fan-tai (who had been acting Governor all through the crisis) under whose permission the whole affair was carried through, and the commander of the cavalry camp, who might have done something for our friends, were among them. Already many of the Boxer chiefs had been captured and shot, and some temples destroyed. The marriage certificates (two) of Mr. and Mrs. Bagnall were picked up in the cavalry camp by one of the Australian contingent; other small things also have been recovered.

Extracts from report sent to Mr. Bondfield by Mr. D. Evans, interpreter with the British forces operating against Pao-t'ing Fu, Oct. 1900.

I went out in search of the graves of Mr. and Mrs. Bagnall and Mr. William Cooper. First of all I found Mr. Pitkin's grave; he was buried just outside the American Board Compound. The place we first dug turned out to be wrong; close by was another place a little sunk in with some broken bricks on the surface. The rain had made the place sink in, and the grass had grown between the bricks so that it did not look anything like a grave. However, I got a man to dig down and there we found the corpse of Mr. Pitkin on the top of half-a-dozen native Christians. From that spot I went in search of the Bagnall's grave. I had been told that they had been buried somewhere outside the south wall, so I made for the south-east corner where there is a piece of land which is no man's land. Close by this corner is a little hut, where a poor man lives. I asked him where the foreigners' graves were. He took me to the place; it looked anything but a grave. It was a big hollow where Mr. and Mrs. Bagnall and child, Mr. Cooper and two ladies (Miss A. A. Goold, Miss M. S. Morrill, of the A.B.C.F.M.), and one Chinese woman were buried; there was no doubt about the spot, so I did not open the grave.

It was difficult to realize that so kind a people as these dear children of God had been in so many persons passing through Pao-t'ing Fu should come to their end in such a cruel way.

Tidings from the Provinces.

SHEN-SI.

A NATIVE Evangelist at Si-kan, who is in the employ of our Associated Scandinavian China Alliance Missionaries, mentions in a recent letter that the Governor of Shen-si had put out a favourable proclamation, and that there was quiet throughout the province. The chapels and native Christians were being protected, and the presence of the Empress-Dowager was not causing any trouble.

SHAN-SI.

In our issue of December last we published a telegram, received from Shanghai, stating that Mr. Grahame McKie, Misses M. E. Chapman and M. E. Way, Mrs. Ogren and infant were in Tai-yuen Fu on Nov. 26th. and we informed our readers that we had received a notice from the Foreign Office stating that H.M. Minister at Pekin was endeavouring to have these Missionaries brought to Pao-ting Fu, and from thence to Tien-tsin.

Since then we have received further information by letter, dated Shanghai, 28th Nov., to the effect that these friends were not in Tai-yuen Fu, but at P'ing-yang Fu, a city about 135 miles south of Tai-yuen, and that they were preparing to travel overland to Han-kow. It is gratifying to know that they were being protected by the Chinese officials. The following letter from H. E. Sheng, the head of the Telegraphic Department, Shanghai, will show what is being done by the officials to ensure a safe journey for our friends to the coast:

Translation of Letter from H. E. Sheng to the H.B.M. Consul-General, Shanghai, dated November 27th, 1900.

"In accordance with your request to investigate the number and names of the Missionaries still in Shan-si, I immediately despatched a telegram to the Governor, Sih. at Tai-yuen Fu, requesting him to make inquiries. He replies that he has found three English Missionaries, Mr. McKie, Miss Chapman and Miss Way, and a Swedish lady with her child (Mrs. Ogren), five persons in all. These have been received at Ping Yang Fu. I have given instructions to the civil and military officials to supply their needs and protect them. Now I have communicated with the Brigadier-General Yang to instruct the Prefect and Hsien that if these foreigners are willing to leave the province Cheng Chong-huan has been appointed to take soldiers and escort them to Han-kow and deliver them safely. All the expense of the journey is to be provided from Shan-si, and the foreigners are to be at no expense."

"With compliments I pass on the information I have received, which I trust will be satisfactory."

YUN-NAN.

K. and Mrs. Green, with their little boy John, are at Tien-tsin. They have all been seriously ill, Mr. Green especially so. "Utter prostration of both mind and body, with a temperature sometimes rising to 104," is the description of his condition, which we have received from Shanghai. Later, the doctor diagnosed his trouble as typhoid fever. Mrs. Green also was in bed with a temperature running from 100 to 103, and the little boy had high fever and delirium.

We are glad to report that later tidings (Nov. 20th) of these dear friends is more favourable. Mr. Green is making satisfactory progress, although he gains strength very slowly. Mrs. Green is also better, but can only keep up for a little while each day, and cannot walk without assistance; little John is improving, though not yet out of danger.

Miss J. Gregg, who was with Mr. and Mrs. Green in their very trying experiences while in the hands of the Boxers, seems to be keeping up well. Referring, in a letter dated Nov. 2nd, to the trials which they had passed through, she writes: "It has been a privilege to suffer for Him." Mr. Green is also full of praise and thankfulness to God for bringing him and his safely through such unspeakable dangers.

The latest information (Dec. 7th) about Mr. and Mrs. Green and their little boy, is that they had so far improved in health as to be able to leave Tien-tsin, and intended embarking for Shanghai on December 4th. Mr. and Mrs. Griffith and child were accompanying them. Miss Gregg was in Che-foo, but was expected to arrive at Shanghai in a few days.
The Last Letters of two Shan-si Missionaries.

Letter from Mr. David Barratt to Dr. J. W. Hewett, written from U'-u on the 5th July, and received at Lu-ch'eng (27 miles distant) by Dr. Hewett, at midnight of the same day.

AFTER worship this morning, July 6th, I saw a copy of the proclamation on the street; Ch'eng and Li do not think it came from the Governor, but only from T'ou-lu Hsen, especially knowing that the official there is a "Big Knife Society" man. We studied some of the half-hundred "fear notes" of God this a.m., and had a blessed time indeed. I send you a few from the concordance especially helpful to Christians now. I will get some copied out so that the people can take them home and look into them. Really it is wonderful! Isa. li. 7-16 was honey to me this morning. I pass the comb on to you. On Saturday I hope to meditate on some more. At the Sabbath service I thought I would look for your dear mother's photo, as that must not be spoiled. God bless and guide her dear boy! The big framed photo I had taken to the north court.

"Forget Me not" then "fear not"—some of Jehovah's "Fear notes"—Gen. xv. i., xxvi. 24; Judges vi. 23; Isa. xli. 10, 11, 14; Exod. xiv. 13—"Fear not, stand still and see." Exod. xx. 20—"To prove you." Num. iv. 9; 1 Chron. xxviii. 20; Isa. xxvii. 3, 4, 10—"Say to them of fearful mind, fear not." Isa. xxviii. 1, 5, 10, 12, 21; xlv. 8, li. 7-13, 16; Daniel x. 19; Joel ii. 21—"Great things." Jer. viii. 13; Matt. x. 28, 31—"Jesus speaks." John xiv. 1-4—Response. Heb. xiii. 5, 6; Psalm cxvii. 3, lvi. 3, 4, cxviii. 6—Hallelujah.

Later.—See what I wrote an hour ago on scraps of paper, and now note what follows. An hour ago, Deacon Si, who knew you when at T'ai-yien with Dr. Edwards (he is a man who helped Dr. Edwards, and is now a fugitive fleeing down to Hupeh, Han-kow, in hope of saving his life, going as a pedlar), came to tell you here of the awful things in T'ai-yien and how Mr. Saunders' party had gone to Lu-ch'eng all the places in P'ing-yao being destroyed. The news nearly made me faint, though His peace filled, and still does fill, my soul. The people (missionaries) are all in one place and may be killed any day, by order of her awful Majesty. "The Lion reigneth." The man did not stay long, but said he wished to warn us. He asked if I could help him with a few cash, and after talking with Ch'eng Chu Ch'eng I gave him 500 cash. He is evidently a true man; we all heard his story, breathless. He lived on the premises at T'ai-yien, and knows not whether his wife and family are gone or not. He flies, rather than worship false gods, the only alternative given to the people. He gave Mr. Saunders' and several other names in English, as well as their Chinese names. We got together after he left and prayed about matters and sang Isu-suing (He leadeth me). I never knew its full meaning till this hour. A report comes from the street that this place is to be looted and destroyed on or before Sunday. When the news of the fire at P'ing-yao and T'ai-yien reaches Si-t'ing and around here, there is no telling how things may go. It seems the whole affair comes from the Empress- Dowager. The Empire is evidently upside down. A mighty magazine has been fired in "The Boxers and Big Knives" and now "Mene mene, tekel, upharsin" is written on the old middle kingdom, and God's kingdom shall go with increasing power over this land. Extermination is but exaltation. God guide and bless us!

Realizing that Lu-ch'eng is no place for another foreigner, while on my knees (I think) Liang-ma was suggested to my mind as a place of refuge, and I determined to place myself in the three natives' hands to dispose of me as seemed best. While speaking of one or two places to which I might go, they saying they would go home and ask God's guidance as to what they should do, they saw the mob coming here and had to flee. The Governors are against us now, and so we can only trust in God, and do all as He gives wisdom, to "escape for thy life." I am quite peaceful in soul though I feel awfully in body; felt like fainting a bit since body not strong, truly fragile clay, soon smashed! Well, Cheng and Hai-Kin said I could not do better than allow Ch'eng Chu Cheng to take me to-night to Liang-ma, among the hills, to old Mr. Koh's house, where I would find a quiet ark of safety for the present. Hard travel, how different to when I came! So we are praying about it now quietly, and if God still points that way, this vigil with God will be all along the road. The old ship sinks, and the lifeboat must be put out, as our Father shows. Cheng and others hope you may be led to go there also, but it must be secretly. How I fear you may have gone right into the very fire at Lu-ch'eng, so many people being there: Lu-gan is worse, I guess! It is the target of plunder they aim at, and these premises are most unsafe places. I look at these pretty things which may in a few hours be all gone. Cheng will carry some of the cash with us which you left him. We hope to take a few of the valuables over to the North court, as there may be a chance of hiding them. The bank-book and papers Cheng thinks of carrying with him to Liang-ma. When I get there he may come back and see how things are. Ah, only our blessed Lord knows! All we have is His, and so we fear not. "Fear not them which kill." He says, "Are ye not of much more value than many sparrows?"
"Peace, perfect peace," Brother, and all at Lu-ch'eng. We may meet in the glory in a few hours or days. A nearer way than to go to Lu-ch'eng. I have been wondering if Ho-nan is troubled; mails to the coast might be got that way before the way is blocked. Sorry the man could not wait for a letter to some Hupen place of mission. Now a sleep, no dinner, a quiet time with God, then "twilight and evening bell, and after that the dark" (moonlight), and I know there will be "no moaning of the bar, when I put out to sea," because "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee." Hao-san and Hai-kin will stay to k'an-men (keep the door) till it needs it no further... they say... They are good men! God preserve them to the coming church, whose baptism is of fire and blood!

My presence cannot aid in the least now. Let us be true till death. "Be thou faithful unto death, and I will give thee a crown of life." They are not strangers to the country as I am, so wish to help me now. "God moves in a mysterious way His wonders to perform." There are a few good hiding-places in the Yoh-yang district in which to hide, Brook Cheriths, eh? I do plead for all our West stations, Ping-yang, &c.

Maranatha, Jehovah!

Two letters written by Mrs. Atwater shortly before she was murdered, and given into the care of the gate-keeper, who appears to have faithfully fulfilled the trust and forwarded them by his son.

Fen-chou Fu,
July 30th, 1900.

Dear ones at Taku:—
Mrs. Clapp, Rowena, Louise.

The gentlemen's letters will tell you what our next step is, so I won't speak of it. This last news from you confirming our fears concerning the dear ones at T'ai-yüen was hard—God knows how hard for us to hear—but I cannot write of it yet. We passed a terrible night, and in the morning there was the very li-hai (fiery) proclamation ordering us out at once. I could do nothing but cry to God; it seemed as if I could bear no more in my present condition. No one talked at meals. We seemed to be waiting for the end, and I, for my part, longed that it might come speedily. He-kou went like a brave fellow to the Ya-men to ask if we could not have an escort to the river. We could hire nothing unless the Mandarin helped us. He stayed so long we feared he had been beaten, but our fears for once were groundless. And yet, although an escort has been promised, I feel very uneasy. The new Mandarin has come, but the old one will not give up his authority, and there is considerable friction in consequence. How it may affect our going I do not know. We are in the Lord's hands. What will you plan to do? We wish we could know. I do pray you may be led every step. I wish I could think it safe to go toward Han-kow. It seems such a risk, but there seems nothing else for it now. May God keep each one of you. He is our only help.

With much love to each of you, and kindest regards to Mr. Davis, Mr. Clapp, and Mr. Williams.

Ever lovingly, Lizzie Atwater.

Later. 2nd August. Our plans are upset, we do not think we can escape from the city. Several of the church members are planning to conceal us if we divide up. It is hard to do that. Mr. Lei wishes to conceal me in his home right here in the city, but I want to stay with my dear husband while life is given to us. Heaven seems very near, these last hours, and I feel quite calm.

There will be a joyful welcome for us all above. I am fixing my thoughts more and more on the glorious hereafter, and it gives me wonderful peace. God bless you all. Yours in blessed hope, L. A.

Note on the envelope.—The foreigners at Taku, six in number, were beheaded yesterday (August 1st).

Fen-chou Fu,
3rd August, 1900.

My dear dear ones, I have tried to gather courage to write to you once more. How am I to write all the horrible details of these days! I would rather spare you. The dear ones at Shou-yang, seven in all, including our lovely girls, were taken prisoners and brought to T'ai-yüen in irons, and there, by the Governor's orders, beheaded together with the T'ai-yüen friends, thirty-three souls. The following day the Roman Catholic priests and nuns from T'ai-yüen were also beheaded, ten souls yesterday. Three weeks after these had perished, our Mission at Taku was attacked, and our six friends there and several brave Christians, who stood by them, were beheaded. We are now waiting our call "home." We have tried to get away to the Hills, but the plans do not work. Our things are being stolen right and left, for the people know that we are condemned. Why our lives have been spared we cannot tell. The proclamation says that whoever kills us will be doing the Governor a great service. Our Magistrate seems to be in haste to finish his bloody work, for which there is little doubt he was sent to Shan-si. Dear ones, I long for a sight of your dear faces, but I fear we shall not meet on earth. I have loved you all so much, and know you will not forget the
Prayer for Native Christians.


We regret that through lack of accurate information, two or three mistakes have been made in the "In Memoriam" notices of Mrs. John Young, Miss Hattie Rice, and Miss M. E. Huston.

Mrs. Young (Miss Trovers) never worked at Lu-ch'eng, but at Lu-chan, in Shan-si. In the sketch of Miss Rice, it is stated: "In 1899, the work at Lu-ch'eng having greatly enlarged, Mr. and Mrs. Lawson returned to the station, and Miss Rice and Miss Huston took up special work for women in another part of the city."

We have since heard from Mr. Lawson that this is not so. He said: "I left Lu-ch'eng for Luchang in 1899, and on their return to China in 1896 they went straight back to this station, where they remained until the autumn of 1898, when they removed to C-yung, and not to the courtyard, as stated in the article. It was in May, 1900, that they went to Shanghai. Nor did Miss Rice and Miss Huston remove to another part of the city during Mr. Lawson's residence in Lu-ch'eng, but carried on the women's work in the same compound. Referring to the notice of Miss Huston, we have received the following communication from Miss C. Gates:

"I see in this month's [January] CHINA'S MILLIONS, with regard to Miss Huston (p. 16) that:—

'she had lain all night alongside the body of her friend, not leaving her until the morning had come, when she crept away to a place of shelter to die.'"

Now she told me after joining us at Ling-yang-chau, that Miss Rice died in the afternoon, and after doing what she could for the body she left her, and made her way towards Tseh-chau, being met on the road by men who had been sent by the magistrate with clothes for her and [also] to bury Miss Rice, whom they expected would be dead, after the brutal treatment she had received. In fact the men of the village went on ahead and told the Mandarin that Miss Huston had killed Miss Rice. That night they took Miss Huston to a Temple, where the priests were beating the gong and burning incense before the gods, all night. In the morning they came to her and said, 'the gods said she should live and the Mandarin would protect her,' so they put her on a stretcher (not a litter) and carried her for several days thus, until they reached the rest of the party."

From the same lady we also learn that Miss Huston did not work at Lu-gan, but only at Lu-ch'eng.
"They went and told Jesus."

Address at the "In Memoriam" Meeting,

BY THE REV. H. E. FOX, M.A.,

(Hon. Secretary of the Church Missionary Society).

My fellow disciples of the Lord Jesus, we have all been passing through a crushing and inexplicable sorrow. It is a strange thing; we cannot explain it. We seem sometimes to rise almost as from a dream, a ghastly nightmare. We wake up to find it real. Some of us, perhaps, have had other crushing sorrows in our lives to pass through, and God draws His dear children very near to Him through those sorrows. What, my friends, is it that you feel at those moments when the aching of your hearts is so great? Is there silence? Do you feel that you help yourselves by speaking to no one? I think not. I think it is a truer instinct to seek out some friend—not any friend, not a stranger—but some special friend into whose heart you can pour your heart. So it was in old times when another wanton and wicked woman committed an awful crime. We have heard of two such to-night. The disciples of that much beloved and holy man "took up his body and buried it and went and told Jesus." Why did they tell Him? What have you told Jesus for when you were in trouble? What made you go to that "friend that sticketh closer than a brother" and tell Him? Oh! you knew that He knew all about it. That is why you went and told Him. There was not a detail in that sorrow which did not pass under His eyes. There was not a cry from that sufferer which He did not hear.

The things which are mercifully hidden from most of us are all open to Him. He knows them all. You need not tell Him anything; but you tell Him, for all that. You tell Him things that you are sure He understands. Oh! blessed be God for the revelation of the truth that He knoweth all things.

And then, I think, you told Him for another reason. It was not the knowledge of Omniscience only which drew you to tell Jesus. It was because of that human heart of His, His infinite sympathy. You felt that not only He knew that your brothers and sisters had suffered, but His heart had gone out to them. He loved them with an intensity of affection which you, even you, could not bestow upon them. The Lord loved them, and you have appealed to that love, have you not? Just as those two sisters sent that most pathetic message, "Lord, he whom Thou lovest is sick," so you appealed to the love of the Lord Jesus. You know that His heart has been going out to you and to them, and it has helped you to bear the strain; has it not? I do not know that there is anything sweeter in heaven or in earth than sympathy, and, of all sympathy, the sympathy of the Man of Sorrows.

I think you told Him because you knew that "all power" was with Him. You knew that He could have stopped all this. You knew that He might have stretched out His hand and sheltered these dear ones from that deadly peril. Perhaps you have read the book* to which reference has been made to-night. If you have not, read it; I hope that every one of you will read it. Aye, brothers, read it on your knees. That is the best way to read that book, and, as you turn page after page—if your eyes can see the pages through the tears—and as you read story after story, you will see that the days of miracles are not over. There are more miracles in the pages of that book, I think, than you can find in any book that has been published—I was going

March, 1901.

* Martyred Missionaries of the C.I.M. See Advt, opposite page.
to say since the Bible was written. You will read how the Lord stretched out His hand again and again in a way passing human understanding. We cannot explain it. The Lord has magnified Himself there, and shown that there is a God upon the earth; and the heathen know it. There is many a heathen man in China now who is wondering at the way that God protected those servants of His. But why did not He do it for all? It was because He had a better resurrection for them, a better way of escape for them, even through the sufferings and the sharpness of death. He would not stretch out His hand for Himself. There was a moment when one word of His would have let legions of angels loose to defend Him. Do you suppose that the armies of Heaven who were watching the scene in the Garden of Gethsemane would not have rescued the Lord at a whisper of His voice? Do you suppose that those men who came to take Him and were driven backward by some mysterious force so that they had no power to touch Him could not have been restrained? But that is not what He willed. He willed that He should suffer and die. And what if He willed that those missionaries in China should share His honour? All those beloved ones have won a crown which He Himself will place upon their brows. What if He willed it? Ah, weep not for them. Praise the Lord for them. Bless Him for what He did for them. Bless Him for what they were; bless Him more still, for what they are. You can tell the Lord Jesus all that. You can tell Him because He knows it all. They have won the day.

Some weeks ago I took up a little book written by a very distinguished London surgeon, giving some reminiscences of his experience in the hospitals in South Africa. There is a very touching story in that little book, and it is told in a most feeling way. A poor soldier, just a common private, had been horribly mangled by a shell which had burst close to him near Ladysmith. I cannot describe the nature of his wounds, but the doctor speaks of them as a doctor may tell it. It is enough to say that nearly the whole of his face was shattered, and yet the man lived. He was taken to the hospital, and there his wounds were tenderly dressed. He was unable to communicate by speech, the organs of speech were destroyed; but a little memorandum book and pencil were put into his hands so that he might communicate his wants to the nurse. And what do you think was the first thing he wrote? It was not to express any want of his own, or even to thank anyone for the kindness shown to him. The first thing he wrote was, "Did we win?"

Glory be to Jesus, our dear friends did win, and there will be a greater winning and a greater victory when He comes again with all those dear saints of His—a-y, and there will be with them, perhaps, many and many a man and woman who hooted at them and persecuted them and even was stained with their blood. Think how Jesus won out of the crowd that mobbed and stoned Stephen; think how He won the greatest of the apostles, and how He made him, old persecutor and blasphemer that he was, a monument of the abounding grace of the Lord, and put him into the ministry. And can He not do the same thing again? Oh friends, if you know anything of the Lord Jesus to whom you have told your sorrow, you know that He can.

God grant that one outcome and one of the answers to the prayers of this meeting and the continued prayers of His people all over the world may be that there shall be such a blessing on China, and such a salvation for the thousands of millions of China, as never could have been otherwise. Go and tell Jesus.

A Meeting in Memory of the Martyred Missionaries of the China Inland Mission,

HELD IN THE

CONFERENCE HALL, MILDMAY, LONDON, ON TUESDAY, FEBRUARY 12th, 1901.

J. E. MATHIESON, Esq., in the Chair.

The meeting commenced at seven o'clock with the hymn

"Come, let us join our friends above."

The following passages of Scripture were then read by Mr. Richard H. Hill:—Rev. vii. 9-17; xiv. 12, 13; xx. 6; Rom. viii. 35-39. Dr. Baedecker offered prayer, and the hymn commencing

"For all the saints who from their labours rest."

was sung. The Secretary, Mr. F. Marcus Wood, then made the following statement.

Statement by Mr. F. Marcus Wood.

"In the Chair.

R. Mathieson and dear friends, we meet this evening under circumstances of deep solemnity. The China Inland Mission has sustained an unspeakable loss in the removal of fifty-eight missionaries, including ten associates belonging to the Swedish Holiness Union, and hundreds of Native Christians, who have suffered martyrdom during the recent sudden outbreak of persecution in China. This meeting is intended to express, in some measure, our sense of loss and our respect for the memory of those devoted men and women. A number of these were missionaries of considerable experience and marked ability. Others, though young in the work, were equally devoted. We sincerely mourn their loss. A brief memorial record of each will be found in the newly-published book entitled 'Martyred Missionaries,' which
may be obtained at the close of the meeting. Words fail to express the loss which China has sustained through the action of misguided men in putting to death many of those who had the best and highest interests of their country at heart. To all the relatives and friends, thus so sorely bereaved, we now tender our deepest sympathy, and we offer our fervent prayers on their behalf that they may be sustained and comforted of God in this hour of trial. Other missions have suffered in like manner, though not to the same extent. The Baptist Missionary Society has lost thirteen Missionaries; the Sheo-yang Mission, eleven; the Society for the Propagation of the Gospel, three; the British and Foreign Bible Society, two; other missions, including American and Continental, forty-six: making the total of Protestant Missionary Martyrs one hundred and thirty-three. To all these kindred societies we also tender our deep sympathy. I will now read the names of our own fellow-workers, and as I do so may our hearts be uplifted to God in prayer that He may abundantly pour out His Holy Spirit upon His people, that many may now respond to the divine call, and go forth in the Master's name to take the place of those who have fallen in the field. Mr. Wood then read the names of the Martyred Missionaries, and continued:—“One of the saddest and most touching features of these sad days has been the death of so many little children, most of whom have suffered with their parents, while others have succumbed to the privations and hardships during the long and perilous journey to the coast.” Mr. Wood having read over the names of the child-martyrs, concluded with the following Scripture:—“I heard a voice from heaven saying unto me, write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.”

Address by Mr. J. E. Mathieson.

Dear Christian friends, after listening to this record of the removal by violent death of so many beloved brethren and sisters in China, it is difficult for us to know what to do and what to say. But one thing we must do, and that is bow submissively before the Divine Majesty, and listen to God speaking to us in this great tragedy. “Be still and know that I am God; I will be exalted among the heathen; I will be exalted in the earth.”

Amongst the many, many bewildering events which have been crowded into the last eighteen months of human history, events which have touched our own land so very closely and deeply, there is no event to be compared, so far as the Church of God is concerned, with the tragedy in China, and the massacre of all these beloved missionaries—men, women, and children. There has been nothing like it in modern times. There was something resembling it about sixty years ago in Madagascar, but there happily the European missionaries had been driven from the country before the persecution began, and the number who were thus slain by the cruel queen was much smaller than the number who have perished in China under the cruelty of this dreadful Empress. Singular indeed that these persecutions and these massacres should have been stimulated in each case by a woman. We cannot fathom the providence of God in this period of the silence of God, as we may call it. It is most difficult for even believing people to fathom the meaning of events such as are occupying our minds and hearts here this evening. “Thy way is in the sea, and thy path is in the great waters, and thy footsteps are not known.” But Christian people can discover some things which are hidden from the general mass of mankind, for God has also another way. His way is “in the sanctuary”; and that seventy-seventh Psalm, and an expression also in the seventy-third Psalm, lead us as believers to seek to get into the sanctuary, into the place that is made holy by the presence of the living God, by the Holy Ghost—the place of prayer and of meditation, the secret place of the Most High, where He condescends to meet with his waiting and believing people, and to reveal some of His secrets to them. Would that we had more of this spirit of meditation, and that our time was given more abundantly to believing prayer before God, that we might be able to fathom the better some of those great mysteries.

As we think of those beloved people whose names have been mentioned before us to-night, and of the larger number whose names are recorded on high—the great multitude, as we fear, of Chinese converts and their preachers and evangelists and teachers, who have also perished in this dreadful time—we can but lift up our hearts to God in thanksgiving that these beloved
Address by Mr. Theodore Howard.

Beloved Christian friends, I feel that I am taking the place to-night of one who is very dear to all who love the China Inland Mission and that our beloved Mr. Taylor would love and long to be with us to-night if it had been God's will. But in this as in all that we speak about to-night we bow to that will and that will we know is perfect love. Dear Mr. Taylor is now at Cannes in the south of France. He is still very far from strong and we ask for your prayers for him that if it be God's holy will He may raise him up again to serve Him in this blessed Mission.

And now, dear friends, we have been looking at a dark picture, very dark as far as we can see it, but not dark from the side of those who have passed through the darkness into the light; of those who see the King in His beauty and who are in His presence and His glory.

Oh, beloved friends, what that means we do not know yet.

But we pass to the brighter side as we look at things down here, and we have to bless and to praise God for His wonderful mercy to many of our beloved friends who are here with us, when we think that out of eighty-nine missionaries in Shan-si belonging to our mission forty-seven have passed to the bright side and forty-two through God's mercy have been delivered, some of whom are with us to-night. I am going to read, if you please, the names of those beloved friends who are present with us who have been brought out of those terrible dangers— they are proofs of the miraculous power of God. Why they remain and the others are taken He knows: because some of these have passed through what seemed to us yet greater dangers, and have been
Beloved brethren and sisters, we welcome you in the name of the Lord. We come with solemn awe and joy to greet you in His blessed name. We esteem it a high and holy privilege to be with you to-night; and we feel, some of us, that it is a blessed thought that we shall all meet together on the bright side when we too have passed through, and when we are with Jesus.

Ah, beloved friends, it is a joy to tell Jesus of these things now. What will it be when we see Him face to face. And you were very near seeing Him the other day, but He has left you down here to speak a little longer of His love and to show forth His praise; and now we bless God for His grace manifested in you— for the patience, the faith, the hope, the perseverance which He gave you grace to manifest, for He has made you witnesses of the power of the Gospel to an unbelieving world, and we bless His name for you.

Perhaps those who are here would kindly stand up, rising as I read their names.

Mr. F. C. H. Dreyer, Mrs. Dreyer, Miss E. French, Miss E. Gauntlett, Miss C. Gates, Rev. A. E. Glover, Dr. H. W. Hewett, Miss Edith Higgs, Miss J. F. Hoskyn, Miss A. Hoskyn, Mr. A. Jennings, Mr. A. Lutley, Rev. A. R. Saunders, Mrs. Saunders; and then from the Province of CHIH-LI: Miss J. G. Gregg, Mr. M. L. Griffith, Mrs. Griffith; and from the Province of HO-NAN: Mr. H. S. Conway and Mrs. Conway—I think that is all.

And now we are waiting to hear some of these our dear friends speak to us of what they have passed through and of the exceeding grace of God to them.

Only one thing more I would say, and it is this: fearful as is the record that has been alluded to and that has been set before us to-night, it might have been and would have been far, far more terrible if it had not been for the kindness of some of the mandarins and local officials in many parts of China who have helped and forwarned our dear friends, brethren and sisters, instead of as in other parts carrying out the fearful edicts that condemned them, and we bless God for this and pray that the light of His salvation may visit these Chinese officials.

Address by Mr. A. Lutley.

(From Hong-long.)

ELOVED friends, reference has just been made to the wonderful, marvellous, and, I may say, miraculous deliverance of many of God's children from positions of imminent danger, and what appeared to be certain death. Many of us standing here to-night can testify to God's wonderful goodness and sustaining grace. Marvelous it is to us. It is the Lord's doing; we understand it not. We magnify His wonderful keeping and saving grace. In the Lord's providence, when we were in Hong-long, expecting day after day to be put to death, the plans which had been made were frustrated in answer to prayer—not only our own prayer, but, we believe, the prayers of many of God's children who are here to-night. I remember at one time, when all the natives who were with us removed their things into the neighbouring houses, three times during the day definite information was brought from different sources that on that night the whole band of "Boxers" in the neighbourhood and the surrounding country were coming. They had been walking about the city openly during the day, carrying their guns and knives, utterly defiant of the officials. Much prayer was made unto God. We arranged everything for our escape, if possible, and waited. We waited on until midnight, but no attack was made. We could not understand it. It was a marvel to us, and to the neighbours, and to all in the city. It was not until the following morning that we knew how God had delivered us. Unknown to us, unknown to the officials, unknown to anyone in the city, just as dusk, as the city gates were being closed, a band of soldiers came from the south of the province, passing north. The "Boxers" heard of it, and became intimidated. Although they knew that the soldiers were in sympathy with them, they knew that the official was friendly to us, and they knew that, should he command the soldiers to seize the gates, they would be all caught in a trap, and therefore they did not attack us.

Mr. Howard has just referred to other ways in which God has delivered his children. There in Shan-si the minds of many of us turned spontaneously to a similar occasion recorded in the book of Esther, when Haman with the king's consent issued a secret edict throughout all the land that the people of God were to be destroyed. We knew that a secret edict had gone out through all the country, calling upon officials high and low, with the speed of lightning, to do that deed of extermination. How, through God's mighty power, those officials dared to withstand that edict we cannot tell. Many of them did so at the risk of their own lives. Those in the capital who had befriended the foreigners, and had dared to alter the edict met with a sudden death. But, thanks be to God, the whole Church at home as well as in China has experienced a wonderful and marvellous deliverance. Two thousand of God's servants, His witnesses in China, had been doomed to death: probably not less than one hundred thousand native converts had equally been doomed to death by that fearful edict. But God brought their counsel to naught, and we are here to-night. While we mourn, and while we desire to express our deep sympathy with the parents of those beloved brothers and sisters who have suffered, we mourn not for the departed. We thank God that He by His grace enabled them to be faithful unto death. Among those who have been taken we must mention our beloved assistant deputy-director, Mr. William Cooper; beloved by his fellow-workers in China as few men are...
beloved. He had the sympathy and confidence of fellow-workers as probably few men are privileged of God to experience. God gave him a depth of sympathy and a ripeness of judgment and he was greatly beloved.

We would also mention Mr. and Mrs. Bagnall, who were for many years in Shan-si; although they were not living in the province at the time of their death, Mr. Bagnall was Superintendent of East and Northern Shan-si, and formerly was for many years Superintendent of the whole province, and a valued friend and counsellor of many of us here.

Then we have to speak also of Mr. Duncan Kay. He was a man fitted of God, as it seemed to us, in a special way for the work to which he had been called, being wonderfully efficient in every way. God had given to him such a grasp of the language that he was one of the best speakers in the mission. He was exceptionally beloved of the people. It was my privilege often to meet and have fellowship with him, and after a visit to him I felt stirred up to renewed energy and determination in the work to which we had given our lives.

In the West of Shan-si, West of the Fen river, there is a large tract of country in which we have six stations where were located some eighteen workers. Out of those eighteen but two remain. One has reached the coast, and one, Mrs. Ogren, is still in P'ing-yang Fu,* the city from which we escaped. One of those eighteen workers was Mr. W. G. Peat, who had charge of a large district there, and carried on a work which God has greatly blessed. Mr. Peat was a man of deepest sympathy and tender love for the converts, a true nursing brother to the Church, a man who loved his Bible, who, as a friend at the coast said of him:

"MAKE THE WORD OF GOD HIS HOBBY."

Then in the northern part of that district at Hiao-i, was Miss Whitchurch, a woman greatly beloved, not only of her fellow workers but by the Chinese; a woman mighty in prayer, and mighty in the word of God. Wherever she went she carried sunshine and joy. The Lord has taken her. When the first night was fixed on which we were to be attacked, Miss Whitchurch was with us at the time. My wife told her what the "Boxers" intended to do, how we were to be attacked at midnight. I was not at home at the time. She quietly without any excitement at all, turned to my dear wife and said "Well, my dear, I hope that we shall meet calmly and bravely whatever the Lord sees fit to send us." That was her spirit. At Hiao-i when the "Boxers" broke open the door and rushed in to do their cruel work she came, no doubt calmly, to meet them. When the Christians went in to search for her body afterwards, she was found in the lobby, just inside the door.

At Tai-yuan Fu were two faithful workers for God, Miss Stevens and Miss Clarke.

Then at Ta-ning there was Miss F. E. I. Nathan. Although not so long in the field yet in a wonderful way she had been able to make the joys and the sorrows of the Christians her own. In a marvellous way she had identified herself with them, and had won their love and confidence. Others we cannot speak of to-night: time forbids.

Dear friends, is there anyone here to-night who had loved ones among that company? Think not that their lives have been in vain. Think not that their going out to China was a mistake. Their time of service was short, but may I remind you that the public life of our Lord was but a short one. And the public life of John the Baptist, who has been mentioned to-night, and of Stephen, was short; but those men fulfilled the will of God. And the dear friends who had recently come to China fulfilled the will of God, and we believe that by their death they have wrought, through the grace of God, a mightier work than they could possibly have done even during a long life of service.

THE NATIVE CHRISTIANS.

In Hong-tong and district not far short of 200 native Christians have laid down their lives for their Master. I should have liked, had time permitted, to mention a number of them. I will just refer to three. First, then, let me speak of an old man, Mr. Yang, the first convert in Hoh-chau. He was seized by the Boxers and handed over to the officials who, after torturing him in order to compel him to recant, commanded him to be beaten 800 blows with a heavy bamboo. Such punishment is sufficient to ensure certain death because the leg becomes so injured that it is almost certain that mortification will set in. After his beating he was cruelly treated in other ways and commanded to recant, and then he was cast into prison. The letter, in a few words, says that he remained there for many days without the slightest thought of recanting and then was taken out and put to death.

At a neighbouring town, outstation of Hoh-chau, were a man and his wife, Mr. and Mrs. Yen. Mr. Yen is known as "Faithful Yen," a name given to him by one of the Christians after his conversion; and faithful has he been. He and his wife were taken and, their hands bound behind, they were tied to a pillar or beam in the temple. There they were first beaten with rods and afterwards a slow fire was lit behind them and their extremities were gradually burnt. After being treated for some time in that way they were taken down and the woman was set free. The man, however, still bound was put on the ground and firewood was placed all round him in a circle. The wood was not put quite close to him but at a distance which sufficed to prevent him from dying speedily. The fire was lit on all sides, and he was in the centre, being gradually roasted to death. He endured it till the agony was so great that he could endure it no longer, and he rolled himself over into the fire. The men then heaped ashes on him, covering his body with the ashes and coal until one of the soldiers standing by seeing the inhuman cruelty cursed the "Boxer" who did the deed, to his face. Thereupon the other "Boxers" set upon this soldier and cut him to pieces. The other soldiers enraged rushed upon the "Boxers" and scattered them. They then took the poor man from the fire and removed the ashes, and finding him still alive carried him to the Ya-men. When this letter was written this man was still alive, but in a dark prison without any comforts near him. His wife had been begging food outside, but the Christians had lost trace of her and, when they wrote, did not know what had become of her.

In Ta-ning, where our three beloved sisters laid down their lives for God and Christ, a number of Native Christians also have been faithful unto death. One man, a Mr. Ho, after suffering the loss of all things—his home being burnt and his cattle and everything he had taken away, and himself tortured to compel him to recant, still refused to do so. The "Boxers" then took his eldest son and put him to death.

These men although not mentioned in our programme to-night have been witnesses for God, and we believe that through their death, and the death of those who have suffered with them, God is going to work a mighty and glorious work in Shan-si, such a work as we have long prayed for.
HE Royal Funeral which took place on Saturday, February 2nd, was the occasion of the most remarkable manifestation of the sorrow of a great Nation that the world has ever seen. Since that fateful Tuesday evening, January 22nd, when the sad announcement was made that the Queen was dead, the hearts of thousands and tens of thousands of men and women have been bowed down under a sense of deep personal bereavement. Our Queen-mother has gone from us. Her long illustrious and wholly beneficent reign is over, and she has gone home to God. Her end was peace. There was no discord, only music ceased.

That the reign of Queen Victoria was distinctly favourable to the progress of Christian Missions is indisputable. In the words of a contemporary Missionary Magazine, "Had the occupant of the throne shown no regard for piety—a circumstance easily conjecturable—and in addition had been out of sympathy with the rights of civil and religious freedom, the work of making known the Gospel in heathen lands had been prosecuted with far greater difficulty. As the Empress of India, she ever took a tender interest in the multitudinous peoples of that vast part of her dominion; in times of famine and earthquake and plague her heart was never failing in pity. Her simple faith in the principles and precepts of the Bible, as the secret of England's greatness, expressed to the chief of a New Zealand tribe, will long be cherished as a precious memory."

Victoria the Good has gone, but God remains. He, "the King eternal, immortal," who was the Guide and Counsellor of the dead Queen, is still with us. "The Lord reigneth." Let us praise Him "for the past, look up to Him in the present, and trust Him for the future"; and let us direct our prayer unto Him, that He, by Whom "Kings reign and Princes decree justice," may cause the dew of His blessing to descend upon the new Monarch. God save the King.

We may take it for granted that one result of the present war in China will be the more rapid advancement of Western commerce and civilization within that Empire. A new national career is opening up before China. If, however, this career is to be one of true progress and expansion it must be
regulated by the principles and precepts of the Gospel of Jesus Christ. "Civilization can do much to change the habits and customs of communities and nations, but only the master touch of Christianity can mould the inner purpose and renew the secret springs of righteous living."

Now it is the high privilege and duty of the Church of Christ — working through the individual members thereof—to make His Gospel known to the world. Thank God, a great deal has already been done, in China, in this direction. That 100,000 Chinese have, through the preaching of the Gospel, been turned from idols to serve the living and true God, and to wait for His Son from Heaven, is surely cause for abounding praise and thanksgiving. But, after all, what do these figures amount to? This only, that one in three thousand of the population, or a thirtieth of one per cent, of the entire population, have as yet become Christians. So that remaineth yet much land to be possessed.

There are those who write and speak of China as "the Yellow peril," and prognosticate troubles of all kinds regarding her. Be that as it may, we cannot but think that the present upheaval will culminate in a golden opportunity for the church of Christ. The net value of an opportunity however, is the use we make of it. If through lack of vigilance, task, daring, faith, it is allowed to slip past us, we have obviously not only gained nothing by it, but contrariwise, have lost immeasurably. Not so will it be, we trust, with regard to the present crisis and Christian Missions in China. Despite certain indications, in some quarters, to the contrary, we are persuaded that the Church of Christ will enthusiastically arise to lay hold upon and make the most of her impending unparalleled opportunity, for proclaiming from one end of that vast Empire to the other, the glorious Gospel of the Grace of God, which is the one only and infallible remedy for all the evils which lie at the heart of that ancient and interesting Nation.

In taking account of the causes which have brought about the present troubles in China, it must not be forgotten that the injury done to the Chinese by the introduction of Opium has prejudiced the people against foreigners. In a recently-published book, entitled "Chinamen at Home," by Rev. Thomas A. Selby, for twelve years a missionary in China, we read the following:—

"The patriot and the moralist in the Chinaman are confronted at the trade in Opium, carried on for the benefit of Indian Revenue, by a nominally Christian Government. The present disquiet in Northern China has been immediately provoked by railway concessions and territorial aggrandizement, which seem a menace to the Chinese right to rule themselves. But this pitiable trade, against which missionaries have been the chief agitators, is a long-standing cause of prejudice and ill-will, and the fact that China is now perhaps the predominant partner in the trade does not reconcile her to the wrong. It tends to make her sense of injury all the more acute, and in no sense relieves us from responsibility. This noxious and discreditable trade is the cloud that never lifts from missionary enterprise in the Far East, or from the fortunes of our commerce and diplomacy."

The Meeting in memory of the Martyred Missionaries of the C.I.M., which was held on Tuesday, February 12th, in the Milton Hall, was a most solemn and impressive gathering. At the very beginning of the proceedings, when, punctually at seven o'clock, the chairman, Mr. J. E. Mathieson, rose and quietly asked the audience to engage for a moment in silent prayer, "the Comforter which is the Holy Ghost" descended upon that waiting and praying multitude, and from that moment until the close of the meeting two hours and a half later, His blessed sustaining, tranquilizing and inspiring presence, was realised alike by speakers and hearers.

The good and "comfortable words" of our friends Mr. J. E. Mathieson, Rev. H. E. Fox and Pastor Frank White were, it may be safely affirmed, a great cheer and consolation to the bereaved hearts present. Seldom have we heard addresses so full of deep and tender sympathy.

Singularly appropriate also was the statement by Mr. Wood at the opening of the meeting, and not less so the brief address of welcome given by Mr. Howard to the escaped missionaries who were on the platform.

Our three missionary brethren who spoke—Messrs. A. Lutley, A. R. Saunders, F. C. H. Dreyer—held the close and sympathetic attention of the great audience as they recounted the strange and wonderful dealings of the Lord with them.

There were no words of complaint, regret or disappointment in any one of these addresses; but there were many devout expressions of praise and thanksgiving to God for His wonderful goodness and mercy. No idea of relinquishing the work was suggested, but, on the contrary, the determination was expressed to return to China, as soon as the Lord opened the way, and carry forward the work of evangelization with greater vigour than ever.

This remarkable meeting was closed by Rev. F. B. Meyer in a dedicatory prayer of peculiar earnestness and power, at the conclusion of which he asked the great audience of well-nigh 2,500 people to repeat after him, while standing, part of Miss Havergal's Consecration Hymn. It was a wonderful spectacle, calculated to awaken the liveliest hopes for the future of Christian Missions. How many lives were, that night, anew yielded to God and Christ in absolute self-surrender? He alone who "searcheth all hearts, and understandeth all the imaginations of the heart" knoweth. We doubt not there were a large number.

The visit of Mr. W. B. Sloan to China is being manifestly blessed of God. Since his arrival in Shanghai on December 10th he has conducted a number of meetings, all of which have been very well attended and accompanied by much blessing. Writing about these meetings Mr. Stevenson says:—"God has put His seal very manifestly upon Mr. Sloan's ministry since his arrival, and it has been a great joy to hear one and another testify to blessing received." On January 2nd Mr. Sloan and Mr. Hoste left for Kiu-kiang. They may probably go as far as I-ch'ang, and intend visiting all the River Stations and will hold meetings as opportunity offers.
CHINA'S MILLIONS.

Address by Rev. A. R. Saunders.

(From Ping-yao.)

E would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure above strength, insomuch that we despaired even of life. But we had the sentence of death in ourselves, that we should not trust in ourselves but in God which raiseth the dead, who delivered us from so great a death, and doth deliver; in whom we trust that He will yet deliver, ye also helping together by prayer for us. “My thoughts are not your thoughts, neither are your ways my ways, saith the Lord.”

Such words as these were a comfort to us many a time on that long journey from Shan-si to Han-kow. We were often perplexed; we were oftentimes discouraged. We could not tell why God should have permitted such suffering. We could not see how God could in any way get glory to His name by such humiliation of His servants. We would, no doubt, have chosen an easier way to glorify God than that. But we rest in the blessed assurance that it was God’s way. He makes no mistakes. God has been glorified, and will yet be glorified more and more through the past suffering in that far-off land. We think of those dear friends who are now in the presence of our Lord Jesus Christ. I may say that perhaps thousands have seen their triumphant death, which yet is not death to the child of God. Death has been vanquished. The body sleeps. The soul is in God’s presence, waiting for that glad and joyous day when both body and soul shall be re-united again, and, we with them, shall come with the Lord.

God has been glorified, and He will continue to be glorified through the deliverance of many of His dear children through much suffering. Thousands have seen the grace of God that was given to them at that time; and hundreds of thousands will yet hear of it.

And then God has been pleased to deliver many, and by far the larger number without much suffering or discomfort. To Him alone be the glory.

At our meeting to-night we are to sound a note of praise. God hath done marvellous things. He hath delivered some of us in most miraculous ways. Truly, as our dear brother Mr. Fox said, the day of miracles is not past. The mighty, miracle-working God lives still, and He it is whom we serve.

First of all then let me ask you to join in praise for one of the greatest workings of God during those troubles, and perhaps one which is easily lost sight of, namely the wonderful way in which God kept open that great river of China, the Yang-tse, along which hundreds of our fellow-workers escaped to the coast. Let all the honour due be given to those Chinese officials and the consuls of the European and American nations; but oh, let us not rob God of His due. Under God we owe it to those viceroys and to those consuls that so many of God’s children escaped; but who was it that held the hearts of men and turned the hearts of those Yang-tse viceroys to do this very thing? Our God. If that great river had been closed, and if the country on both sides of it had been thrown into a state of anarchy, as the northern part of China was at that time, the martyrs to-day would have been far more than a thousand. But God wrought a marvellous deliverance, and for that we praise Him to-night.

No doubt many of the friends here, if not all, have read the account of our journey, so that I need not enter into details; those who have not read it may do so in the book that has just been published, and to which reference has just been made. But, I would like, in as short a time as possible, to draw your attention to some of the wonderful works of God on our behalf.

First of all, then, let me speak of that wonderful deliverance wrought for us in preventing our entrance into the ill-fated city of Tai-yuan Fu where, perhaps, the greatest massacre took place, in which something like fifty missionaries, including Roman Catholics, were slaughtered by the Governor. We were on our way up there, and we reached a place about ten miles from the city, where we had dinner, in the middle of the day. Whilst resting there, we heard rumours that there

The last photograph taken of Miss Rice and Miss Huston, who suffered martyrdom in August of last year.
was trouble at T'ai-yuan Fu; but we had got accustomed to
rumours of all kinds and I said, “Well, we will go on at any
rate; it may not be true.” However, after going a few more
miles, when we were within a distance of seven miles from
the city, a young convert met us. He was in a very agitated
state of mind, and he jumped on the cart where I was sitting,
and said “do not go into T'ai-yuan Fu.” I asked him why
not, and he told me of the burning of the compound of the
T'ai-yuan mission, and he said that all the foreigners were
then in Mr. Farthing’s house, and were

BESIEGED BY A CROWD

of several thousands of Chinese who threatened to set the
place on fire that very night. What brought that young man
out at that time so early in the morning? He had made two
attempts to escape, and was prevented each time; his escape
was delayed until that afternoon when he should meet us.
Was it chance that brought him to us at that time? Oh no,
dear friends, God had purposed to deliver us ; and when God
delivers His people — to give them physical deliverance—He will set all heaven and all earth in motion to
do it. It was God, and we give God the glory to-night.

Then, after we turned back from going towards T'ai-yuan
Fu, we passed through what has been the most troubled
district in the whole of Shan-si where, perhaps, most of God's
children have laid down their lives.

We travelled right through that district although even at
that time T'ai-ku, on the east, and Fen-chau Fu, on the west,
were in a troubled state, and our dear friends at T'ai-ku were
besieged. They were shut up in their own houses and crowds
were around their dwellings. We went on, God’s protection
over us, I think, all through the entrance to the mountains,
and there our difficulties met us. The morning after we
arrived, a rain procession, of thousands of villagers passed.
Anyone, who understands anything of Chinese life, knows
that when those rain processions are passing it is one of the
most dangerous times for the foreigner, but, God kept us in
peace through all. And then the next day, Sunday, we were
shut into that village, and a crowd of several hundreds was
waiting in the river below, ready to take our lives and rob us
of the little that we had with us, when we should start on our
journey towards Lu-ch'eng. But God was on our side to
deliver us and He did deliver us. He enabled us to send a
messenger to that city of T'ai-ku, where six of God's children
were massacred, and He enabled the messenger to reach in
safety the dear friends there, with a letter, asking that they
would let us have a little sum of money to enable us to get out
of our prison. They sent it, and God protected that
messenger, and he arrived with that little parcel of silver at
the place where we were and that money brought us
deliverance.

Afterwards, we went on in peace to Lu-ch'eng, where we
had another instance of God’s “going before” us. At the
request of Mr. E. J. Cooper and Dr. Hewitt, who is here to-
night, I went on a Saturday morning to Lu-gan Fu to try to
see the Prefect there about some troubles in the U-wu district.
I got within three miles of the city, with the city wall full in
view, when a young man hailed me and said, “Do not go to
Lu-gan Fu.” “Why not?” I asked. He answered “The
mob are even now looting the place. They started before
daylight this morning. The foreigners have made their
escape and are on their way to Chau-kia-keo.” God gave us
notice of the impending trouble. I knew it was only a matter
of a very short time, a few hours perhaps, when the mission
premises in Lu-ch'eng city, only twelve miles distant, would
share a similar fate to those at Lu-gan Fu. I hastened back
and apportioned our friends of what had taken place. I said to
Mr. E. J. Cooper “We must make preparation to start.”

At midnight we began our long

WEARY JOURNEY OF ABOUT 600 MILES,
towards Han-kow, on foot. The official had promised to
provide us two carts, and an escort to the boundary of his
district, but he failed to do so, and we were robbed of every-
thing when only a short distance away, just a little while after
daylight being stripped of nearly all our clothing, and some
of us were left barfioot, with nothing on our heads to protect
us from the burning sun of the month of July. It is a miracle
of God’s power that we are here to-night. Dr. Griffith John in
Han-kow, when we were talking about it, said that it was one of
the most marvellous things that he had ever met with, that
we had not died of sunstroke. At the time we thought that in
less than half-an-hour we should all be dead, but immediately on
that thought coming, God’s word came to our remembrance.
—Oh, how precious it is to have it in one’s heart! We had no
Bible’s then.—“The sun shall not smite thee by day.” And
in the strength of that word of God we went on our journey.
And how one could speak of God’s grace given to us during
those six days of weary trudging through the province of
Shan-si, when we were beaten, and stoned, and clubbed, and
when mud, and bricks, and anything that they could lay their
hands on, were thrown at us. God’s grace supported us in
that hour of trial.

I should like to speak of the faithfulness of the native Chris-
tians to us when we started, and of the kindness shown to us
by the way, but time fails me.

Just one word in closing with reference to our dear brother
Mr. William Cooper, a man, as has already been said, dearly
beloved. I remember his last letter, written to me just when
he had reached Pao-ling Fu, where he was massacred. He
said that he was there, “the prisoner of the Lord, in the Lord’s
hands, ; a very safe place to be at all times.”

Oh, dear friends, God calls through these troubles to one
and all of us, for volunteers to fill the gaps! Think of those
gaps in Shan-si. Young men, are you in the place that
God wants you to be in? Have you asked the Lord: “Lord,
what wilt Thou have me to do?” Let not those stories of
terrible suffering in China deter you from doing God’s will.
Ah, had I a thousand lives, I would lay them all at the Master’s
feet for Christ and China.

Corrections.

In “ Martyred Missionaries of the C.I.M.,” on p. 25, Ellen
and Alice (daughters of Mr. and Mrs. A. R. Saunders) should
be Jessie and Isabel, as on pp. xxii. and 200. Alice is one of
Isabell’s names, but Ellen (commonly called Nellie) is still
living. This correction also applies to the November number
of CHINA’S MILLIONS.

Referring to the verses, “Have ye counted the Cost?”
which we printed in February C H I N A ’ S M I L L I O N S , we have
since learnt that the writer’s name is Miss J. E. Lecsen, and
not Miss Elizabeth Wilson, as there stated.

N.B.—Owing to the special pressure upon our space caused
by so fully reporting the “In Memoriam” Meeting, we have
not been able to continue Mr. Green’s interesting story of his
adventure; nor yet Mr. Drewey’s account of “The Boxer Troubles
in SHAN-SI.” We intend, however, resuming both these serials
in our April Number.
Address by Mr. J. C. H. Dreyer.

(From P'ing-yang Fu.)

T has been my privilege for two-and-a-half years to work in association with Dr. and Mrs. Millar Wilson, in P'ing-yang Fu, and I thank God for their lives and lives like those of whom we have already heard to-night. Dr. Millar Wilson was a man of position, with means of his own, who went out to China to live, to work, and even to die for the Chinese.

Ah, dear friends, do we think that these precious lives are wasted—that they have been thrown away? I am reminded of that story in the Bible of a woman who came to Jesus and took the most valuable thing she had—an alabaster box of costly ointment—and poured it forth, anointing His head. The disciples murmured and said indignantly, "To what purpose is this waste?" But what did Jesus say? Jesus rebuked them and said, "Let her alone: she hath done what she could." Do not, therefore, let us think that these lives which have been laid down in China have been thrown away, or I think Jesus may also say to us, "Let them alone: they have done what they could."

If you could have gone through the province of Shan-si twenty odd years ago—a province of twelve millions of souls—you would not have seen a single witness for Christ in the whole province; you would not have seen a single convert, or a single chapel. But if you could have gone last year, you would have seen scores of chapels dotted here and there throughout the length and breadth of that province, with little groups, and larger groups, of Christians worshipping the only true God. Do we think that these lives are laid down for naught? I would remind you of the faithfulness of native converts during those trying times. Oh! I wish you could have been with me that night, in P'ing-yang Fu, when we heard the first news of the massacre of the Hiao-i ladies. Our servants and some members of the church were with us, and for a moment they were all in a panic—the news was so dreadful. We saw that the danger was very imminent, so we told them, "We do not want you to be in danger with us. If you feel like going home, do so by all means." As I went through the court that night I saw little groups of the Christians, one here and two there, on their knees before God, asking what they should do. About ten o'clock a boy came into my room—he was our servant boy—and he said, "Will you kneel down with me before the Lord? I have something to say." We knelt with him, and there, with the burning tears streaming down his cheeks, he said, "I do thank God that I have been able to come to your school to hear of Jesus and to learn to trust in Him as my Saviour. I also thank God for the year that I have spent in your home, and I would like nothing better than to stay with you and, if need be, die with you. But my uncle has come, and he wishes me to return home to my widowed mother, and I want you to say what I should do." Of course we told him at once to go home, but as we knelt there on the floor, amid our burning tears we encouraged one another to remain faithful unto death, and I assure you that it was a scene that can never be forgotten, a scene that has impressed itself on my heart and memory. I thank God for the faithfulness of native Christians.


GROUP OF SHAN-SI MISSIONARIES, TAKEN AT SHANGHAI, AFTER THEIR ESCAPE.

No wonder that Mr. McKie could write these words (you know that Mr. McKie with Miss Way, Miss Chapman and Mrs. Ogren, are still in Shan-si;* perhaps they are now travelling on their way South, and we ought also to thank God for their deliverance, and remember them in our prayers), in reference to the Tai-yuan Fu Christians: "The Chinese Christians were asked to deny Christ and thus to save their lives, but to the glory of God, and for the honour of the

* They have since reached Han-kow in safety.—Ed.
CHINA'S MILLIONS.

Church in China be it said, many have laid down their lives rather than deny the faith."

These words, and words like the following from the pen of Miss Way, in a letter which has recently come to hand, must stir our hearts. She says, "Our hearts are filled with joy when we think of the faithfulness of the Christians at T'ai-yuan Fu. The missionaries were beheaded first, and then the native Christians had to kneel down and drink their blood, and as they knelt they were killed. Not one denied Christ. The school girls were taken into the Ya-men and the governor said to them 'You follow the foreigners.' They answered 'No, we follow Christ.' He then said 'You read the foreigners' books,' to which they replied 'No, we read God's book.' You see they were not ready to die for the foreigner, but they were ready to die for Christ. And I am sure that could the whole history of this terrible time be written, its pages would bristle with gems of faithfulness of the native Christians.

What of the future? What are we missionaries going to do? Well, we mean to go back. I believe that I voice the sentiments of all here present in saying that, if God should open the way for us to-morrow, we would set out again for China. I can say for myself that my love for the Chinese has never been stronger than it is now. There are many who would have us retreat. The other day a friend of mine met a man who said, "Look here, these missionaries ought to return home. A great many of them have been killed of late." A little while afterwards that same man was speaking about South Africa, and he said, "It is my opinion that we ought to sacrifice every last man, since we have gone thus far, for the honour of our country and of our empire is at stake." "Yes," said my friend, "that is just what I have been thinking with regard to the work in China. I have been thinking that the honour of Christ, the Lord of Lords, and the King of Kings, is at stake and we dare not draw back." The man who was speaking to my friend is a professing Christian, and there are thousands who, like him, would have us turn back. But, thank God, I believe that in this audience to-night there are hundreds who would cry "No, go forward;" and I hope not only that there may be many who will help us to go forward with their prayers and with their means, but that there may be some here to whose heart God is speaking and saying, "Go forward and fill up the places of those who have fallen."

One sentence in that pathetic letter of Mrs. Atwater's, which many of you no doubt have read, ran thus: "I do not regret coming to China, but I am sorry that I have done so little." I am certain of this: that that one sentence voices the sentiments of every one of those servants of God who have laid down their lives for Christ, and that it also voices the sentiments of those missionaries who are here. We are not sorry that we went to China. We mean to go back, if God wills, and by our life and our work show that we are the disciples of Him who, even on the cross, could pray: "Father, forgive them, for they know not what they do." My time has gone, and I cannot speak to you of our journey, to the coast from Ping-yang Fu to Han-kow, but doubtless many of you will get the book at the door, and in it you will see the full account of our remarkable journey, and how God in His grace has delivered us and led us here.

Address by Pastor Frank White.

(Of Talbot Tabernacle, Bayswater.)

May dear Christian friends, dead witnesses, or witnesses who have died for their testimony never cease preaching. I remember that when Mr. Spurgeon came upon the platform on one occasion full of pain and weakness, he could get through but a few sentences, and then he sat in the chair and went on preaching. He said "Some of my clerical friends may think it undignified for me to sit and preach, but I cannot stand. And when I cannot sit I hope that I may be brought in and laid down on the platform and I will preach Christ lying down." But when a man of God is laid to sleep and when living witnesses such as we have had before us to-night pass away, they remain. Luther sang "The City of God remaineth." But there are other things that remain; our brethren and sisters have fallen asleep, but they are with us to-night. "Compassed about," says the Scripture, "with an overcloud of witnesses." There was a vast cloud of holy witnesses when the Epistle to the Hebrews was written, but our dear friends have added to that cloud. It matters not whether these witnesses were Old Testament or New Testament witnesses, post-Messianic or pre-Messianic. All things are ours: Paul is ours; Apollos is ours: Cephas is ours; Mr. and Mrs. Saunders, Mr. and Mrs. Atwater, Miss Whitchurch, and all those blessed men and women, some alive to-day in the body and some asleep, are all ours.

I feel ashamed to be here to-night. I do not know how you who sit in those seats feel, but I feel ashamed. I never was more honoured in my life—in all my ministry I never remember a greater honour being put upon me than the beloved Society laid on me when they asked me to come and to be a partaker with you and with these brethren in the fellowship of the sufferings of these dear brethren and sisters. Shall I say the sufferings of those who fell by sword, by beating, by hunger, by thirst, by nakedness? No, it is not the fellowship of their sufferings; though it is. "Remember them," says the writer of the Epistle to the Hebrews, "who are bound with me, and they that suffer as those that are in adversity." "The fellowship that we have to-night is the fellowship of Christ. It is participation in the sufferings of Christ. A scene is before me this evening—a Covenanting scene—in which two women are witnesses. You notice how many women have witnessed for Christ in and unto death of late. These two women were put to death in the mode chosen by their persecutors, namely, by being tied to a stake to be drowned by the in-coming tide. One sufferer was older than the other, and she was placed nearest to the sea so that her younger companion, witnessing her sufferings, might recant. When the younger one was pointed to the aged woman as the waters were rolling over her, she was asked what she saw. Her answer was, "I see Christ suffering in one of His members." What do we see to-night as the scene has been brought before us by the very brethren who have come from the place of tribulation and persecution? Cannot you see that cloud of fifty-six? Ah, and the little children. And do not we
see Christ in them. And what then. Oh, do you know how Christ thinks and speaks of His witnesses? You and I have a Book, and I am ashamed that I have had this Book so long and preached from it so often and yet that I am not a different man from what I am. And are not you ashamed of yourselves too. Compared to us these Chinese natives know so little, but in a beautiful sense they know much better, for they know how to suffer for the truths that that Book contains, and how to lay down their lives—not a thousand lives, for God has not given you a thousand lives but He has given you one precious life. And do you want to make that life more valuable than ever? Oh, give it to Him.

I have cried on that chair to-night, "Lord speak," and God has been speaking. Through Abel he spoke; and through that glorious gathering of Christians (as I call them) in the eleventh of Hebrews. Take the Book when you get home, and look at those words: "Of whom the world was not worthy." Ah, and remember neither the Church nor the world was worthy of them. I do not think that anyone would deny to-night that there is not one of us who is worthy of them; and yet God loves us; Christ speaks of His "faithful witnesses." He knew all about their sufferings, and he mentioned them.

Now for the application. "Wherefore." It is not "wherefore we also are compassed about." Those men were not compassed about as we are. But it is "wherefore being compassed about with such a cloud of witnesses let us lay aside every weight and the sin which doth so easily beset us." That is the only place where that word "easily beset," is used.

It is "easily beset us"; surrounding us, holding us, hindering us. "Let us lay aside every weight and the sin that doth so easily beset us, and let us also run with patience." They ran with patience. Let us also do the same. You and I have not yet "resisted unto blood striving against sin." What remains of this life and what remains of my life is a very brief space; but there are younger ones here to-night and you can get the ears and the hearts of the young ones. Upon the roll being called may every dear child that you and I can influence be amongst them.

I will tell you before I sit down of one dear child who is designated for the mission field and has been so for two years though she is not out of her teens yet. When she heard her pastor speaking of the sufferings of these China missionaries she was asked by her mother upon reaching home "Are you not glad that you are not in China?" She paused and then said calmly "No, mother, I am quite ready if need be to lay down my life in China missionaries she was asked by her mother upon reaching home "I am quite ready if need be to lay down my life in China two years though she is not out of her teens yet. When you get home, and look at those words: "Of whom the world was not worthy." I do not regret coming to China, but I am sorry I have done so little." How much have you done, and how much have I, and how much will you do? Do what Isaiah did, the witness of his day. When the voice comes to us "Who will go for us, and whom shall I send?" say as Isaiah said, "Here am I." That was the presentation. That was the surrender. Then comes the petition. "Send me." When God sends us He is sufficient. If God sends you, my dear sister or brother, He will suit you; He will fit you; He will use you for His glory; and you shall be numbered amongst the noble army of martyrs. This is what I call true apostolic succession.

I have read through the book that you are exhorted to buy to-night. I hope you will. I know nothing more touching than the words of some of those dear missionaries who have gone. Mrs. Atwater's name has been mentioned. I close with her words. She says, "I am preparing for the end very quietly and calmly. The Lord is wonderfully near me, and He will not fail me. The pain will soon be over, and oh, the sweetness of the welcome above." Then she says, "Dear ones, live near to God and cling less closely to earth..."
Tidings from the Provinces.

SHAN-SI

Mr. Graham McKie wrote from Ping-yang Fu on October 27th and mentioned that Miss M. E. Chapman, Miss M. E. Way and himself were escorted to Ping-yang Fu by the Mandarin and soldiers of that place, and that they arrived there on October 25th.

Mr. and Mrs. Ogren and child were escorted from Ta-nings Hsien to Ping-yang, by the same Mandarin and soldiers about three weeks earlier. Mr. Ogren, after weeks of intense suffering, fell ill and became delirious in Ta-nings Hsien prison, and died in the C.I.M. ladies' house in Ping-yang Fu.

Mr. McKie telegraphed on December 12th, to Mr. Lewis Jones at Han-kow, that himself, Miss Chapman and Miss Way were well and were being protected in Ping-yang Fu, and that the Mandarins were lending them money. They were not able to start for the coast, however, until the middle of January, owing to Mrs. Ogren's illness. When they did start they intended taking the route to Chefoo, and he asked the question, "Are the roads safe?" Mr. Jones telegraphed back advising Mr. McKie not to travel by the Chefoo route, but through Ho-nan, as this road is nearer and safer, and therefore much more preferable.

The Governor of Shan-si also telegraphed to the coast, renewing his assurance that every help and protection would be given to these missionaries. On December 30th, Mr. McKie telegraphed to Shanghai, "We hope to start in a few days," so that we conclude that he and his party are now nearing Han-kow, if indeed they are not already there.

Since the foregoing was written, we have received a note from the Foreign Office, communicating the pleasing intelligence that Mr. McKie and party arrived, all well, at Han-kow, on Wednesday evening, February 13th. We praise God for this, and rejoice with our friends in their safe deliverance from serious peril.

CHIH-LI.

Three of the missionary fugitives—Mr. and Mrs. Griffith and Miss Gregg—from this province are now in England (Mr. and Mrs. Green are in Italy, where they hope to spend a little time, resting). On the journey from Paot'ing Fu to Tsien-tsin, they stopped at Sin-an, where Mr. and Mrs. Green and Miss Gregg were previously imprisoned, and while waiting there they met the man who was chiefly instrumental in saving their lives. Sergt-Major Thomson, who was in charge of the party, requested the names of the men who were principally concerned in saving the lives of Mr. Green and those with him. Six names were written on a paper and handed to the leader, who was told that when the military expedition came to Sin-an, if he presented this paper the city would be preserved from destruction, and the British Official would suitably reward the six men mentioned for their good offices to Mr. Green and party while at Sin-an. Mr. Griffith has since learned from these natives themselves that each of the six men was given $100 and a British flag.

Departures for China.

On February 25th, per N.G.L. s.s. Princess Irene.
Miss Kate Spink* | Miss Mary Smith.
* Returning.

Notes from Shanghai.

BY REV. J. W. STEVENSON.

December 8th.—Miss Alice E. Smith left us for England; also Mr. George Edgar Betts, the latter going via America. Mr. Betts may stay some time in the United States before proceeding to England.

December 10th.—Yesterday (December 9th), Bishop Cassells left for Si-ch'uan. Mr. Alex Grant, who has been with us for some time, also left the same day for Amoy.

December 15th.—To-day the following brethren left for Ch'ung-k'ing, by the new German Steamer which is going direct. Messrs. W. Hyslop, W. T. Herbert, T. O. Radford and W. H. Aldis.

December 17th.—Rev. and Mrs. A. T. Polhill-Turner and four children, with Miss Drake, left for England via India. It was Mr. Polhill-Turner's intention to stay at least a month there, before proceeding home.

December 18th.—Mr. and Mrs. Wilcox and Messrs. R. H. Lewis and D. Urquhart left to-day for Gan-k'ing. I have since heard from Mr. Wilcox that everything is quiet there.

December 23rd.—Mrs. Ed. Hunt, Mrs. Grierson, and Messrs. Upward and Grundy left for Wun-chau. I have since heard from Wun-chau that everything is quiet there.

Mr. Charles Thomson returned here to-day from Hwang-yen. He found the officials and people extremely friendly, and, as far as he could judge, there was nothing to hinder the missionaries returning to the district and resuming work again.

December 26th.—To-day I received a telegram from I-ch'ang announcing that the German steamer on which Bishop Cassells and a number of our brethren left for Ch'ung-k'ing had been wrecked, and that they had lost everything, but that the missionaries and their servants were safe. I understand that some of the missionaries are refitting at I-ch'ang, and that they were intending to start shortly by native boat for Si-ch'uan.

I am glad to say, on the other hand, that on the 27th I received a telegram from Mr. James, from Ch'ung-k'ing, informing me that he had arrived there safely on the 26th Dec., after a good journey, and that the Christians were rejoiced to see him once more.

January 3rd, 1901.—Mr. and Mrs. Knickerbocker arrived from Ningpo; also Mr. Meadows and his daughter Lily. I am sorry to say that Mrs. Knickerbocker is seriously ill. We trust, however, that she will soon recover sufficiently to enable her to start with her husband for home.

Arrivals from China.

On January 16th, per N.G.L. s.s. König Albert.
Miss A. E. Smith.

On February 9th, per N.G.L. s.s. Princess Irene.
Mr. and Mrs. Griffith and infant.
Mr. and Mrs. Geo. Andrew and five children.
Miss Eva Palmer.

On February 10th, per N.G.L. s.s. Prinz Heinrich.
Mr. E. J. Cooper, and little girl Edith.
Miss B. M. P. Pettersen. (As far as Bremen.)
Dear Young Friends,—I have been asked to tell you a little about our dear Jessie [one of the child-martyrs in Shan-si] who is now in heaven. She was born in China on April 14th, 1893, and was always a bright, healthy child. I do not remember her being in bed a single day because of illness. She was very fond of animals, and dearly loved a donkey-ride; she would ride quite fearlessly through a Chinese city. With the native Christians she was a great favourite; she seemed always to see the bright side of life, and was so loving and lovable.

Very early she learned to love Jesus, and was fond of hymns and Bible stories. She especially liked me to repeat to her that hymn commencing—

"Jesus, who lived above the sky,
And always seemed so sorry that Jesus had suffered so much for us. She would sometimes say, "When I see Him I will look for the marks of the nails in His hands and feet."

She liked to talk of His return, and looked for it in a most natural way. We were expecting to take her and George—her young brother—to Chefoo this spring, and, to her loving nature, the thought of leaving home was not easy. One day we overheard her say to her brother, "Perhaps we won't go to Chefoo. Jesus may come before then."

On another day, when talking about the same subject—the return of the Lord, the children said, "When we hear the trumpet sound in the sky, we will run in very fast so that we may all go together." Jessie was always ready for a Bible story, and liked especially to hear of Jesus rising from the dead. Her life in China, with her brother George, and her two little sisters, Nellie and Isabel, was a very happy one.

She was fond of sitting by my side on the "K'ang" or brick-bed, while I talked to the Chinese women about Jesus and His love. Often when we passed people in the street she would say, "Do you think they have heard about Jesus?"

But the time came when our happy home was to be broken up. Oh! it was so sudden and unexpected! On June 26th, 1900, we had passed the day much as usual; I had been busy preparing apricot jam for our winter use; after the children's tea they had their romp as usual and their bath, after which we always liked to have a hymn and a little reading before they went to sleep. That evening the portion in "Peep of Day" was, "The Crucifixion of our Lord," and when I left our darlings in bed, Jessie was still looking at the picture of Jesus on the cross. In the cool of the evening, Miss Guthrie, Mr. Jennings, my husband and myself were sitting in our courtyard, when our native helper came to tell us that wicked men were burning our house and preaching a place like this," and the thought seemed to help her.

One day we were in an inn and were attacked by a band of "Boxers," who treated us badly; we prayed, and Jessie would say, "Keep praying, mother." I said to her, "Darling, let us all pray in our hearts; we are so tired." But she said, "Mother, just once more," and after that prayer the crowd left the inn-yard. How the dear child's eyes glistened as she said, "Jesus has sent them away!" When on the road we were robbed of everything, including most of our clothes, and as we went on with our bare, blistered feet in the burning sun, with no covering for our heads, we were treated very cruelly. Stoned and beaten, often hungry and thirsty, and for several nights sleeping on the bare ground in the open air, it was so comforting to know she did not think harshly of these poor people who were treating us so. She would say: "If they loved Jesus they would not do this;" and so many times she reminded us that they treated us badly; she would say: "They took Jesus' clothes when they put him on the Cross;" and again, when one day we were lodged in a place where animals were fed, as we put the children into the stone manger and I was tending Jessie, who was very weak, she looked up so sweetly and said: "Jesus was born in a place like this," and the thought seemed to help her very much. She often spoke of the native Christians, mentioning them by name, and expressing the hope that they were not being hurt or killed. After we had been a month on our journey our sweet baby, Isabel, was taken by the Good Shepherd to heaven; she had been so patient and passed away so peacefully, we could only rejoice for her that she was safe for evermore. A week later Jessie joined her little sister. She was very tired and worn out, but also very patient, though the last few days she would often say, "Mother, I do want a comfortable place." Jesus heard her cry, and took her to that beautiful place prepared for her—what a lovely change from our awful surroundings to His own presence! Though we miss our darlings very sorely, we must not wish them back, they are still our little girls: George and Nellie often say, "We are still four, two in heaven and two on earth." When Jesus comes, and "the time will not be long," He will bring them with Him (1 Thes, iv. 14).

This photo was taken when Jessie was 4 years old. When she died she was 7 years of age.

Isabel A. Saunders.
**In Memoriam—“Martyrs of Jesus.”**

"The noble army of Martyrs praise Thee."

Miss F. Brook.

**Miss G. H. Cooper, A.R.C.M.**

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**Rev. ii. 10.**

There is singing in the Homeland,—canst thou hear it o'er the strife?
There is glory in the Homeland,—canst thou see it through thy tears?
For lives laid down the victor's crown of life through endless years.

**Phil. iii. 10.**

He hath suffered with His people, for His saints and He are one;
O blessed fellowship with Christ, the Father's suffering Son!
By the golden links of holy pain He draws His people nigh
To holy fellowship with God, Who gave His Son to die.

**Rev. xii. 11.**

There are praises in the Homeland, they are praising Jesus Name:
His Word, their sword; His blood, their shield; 'tis thus they overcame;
There is gladness in the Homeland for the souls that loved their Lord,
And held Him dearer than the lives they yielded at His word.

**Ex. xiii. 7.**

There is weeping in the Earth-land,—canst Thou hear it, Saviour dear?
'Mid triumph songs can Earth's deep wrongs now reach Thy listening ear?
Or the gladness of the ransomed,—shall it hide Thy children's grief?
"Ah! nay, I know their sorrows, I am come for their relief."

**Ex. xiii. 9.**

Never, never shall the notes of praise that ring through endless years
Shut out His people's prayers and cries from Jesus' listening ears,
Though their music strangely blendeth with the cry of them that fall,
Yet in the heart and love of God He findeth room for all.

**John xii. 24.**

He hath heard the prayers for China, He hath heard its sore complaints,
And answered prayers and cryings with the life-blood of His saints.
Shall we say the cost is greater than the end for which we seek?
Nay, rather let the voices of the dear departed speak.

**Rev. iv. 10, 11.**

Christ is worthy, ever worthy!—at His feet we cast our crown,
And gladly for our Saviour lay our lives in darkness down;
What is sown in grief and darkness shall be raised in joy and light,
God's harvest shall be worth the cost, His victory worth the fight.
Lady Missionaries in the Interior of China.

BY STANLEY P. SMITH, B.A.

IX THOMAS SUTHERLAND, in a speech given at the annual dinner of the China Association, held on November 7th, 1900, made the following remarks:

"It might be incumbent upon us, and on the other nations in Europe, to re-cast, in some measure, the Missionary policy which we had been pursuing in recent years. He doubted whether it had been a wise step to allow many hundreds of young unmarried women to go to live in the interior of China."

The sentiment expressed was received with marks of approval by his audience. The language, at any rate, had the merit of moderation. No definite policy is laid down, such, for instance, as that suggested by the Ostasiatische Lloyd that "Missionaries be restricted to spheres within thirty miles from a treaty port; female Missionaries be restricted to the treaty ports."

On the other hand, there has been a great deal of immoderate and even reckless language used. Men have not hesitated to blame personally the Heads of Missions in this respect and hurl at them the cruel aspersion that they are responsible for the hateful massacre of tender women and innocent children, as if they had a monopoly of a virtue which was denied to Missionaries—chivalry.

With most of these critics there is this most obvious fact, which seems to have escaped their notice. That they use arguments based on an abnormal, not to say an unparalleled, series of events, as if they were events of common and regular occurrence. Sir Thomas says so truly that "most of us are even now oppressed with something like bewildered horror at the tragic occurrences which have recently taken place in China."

With the responsible Government of China sending out Imperial decrees to slaughter every foreigner, engaging her soldiery to bombard the residences of Ambassadors, residences crowded with women and children, what society would, under such circumstances, advocate the presence of unmarried ladies in the interior? Pe-kin and Tien-tsin were by a chain of miraculous events, saved the horrors of a general massacre, such as befell the Missionaries of Shan-si, but it is no thanks to their position near the coast that they were delivered, as we all know. And the women and children in Pe-kin and Tien-tsin may have been said to have been in greater danger than women and children in the innermost territories of China—with the exception of Shan-si.

And why, may we ask, if unmarried ladies are to be prohibited from entering the interior, should married ladies be permitted? The presence of married ladies involves the presence of children, and the presence of children necessitates oftentimes the presence of the unmarried lady. If objectors would urge the prohibition of all ladies and children in the interior it would at least be logical, if not feasible. But the prohibition of all ladies and children involves great evils.

1. It involves enforced celibacy.
2. It involves the non-Christianizing of the Chinese.

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women, or at any rate having this work done by celibate men, which is dangerous, objectionable, not understood by the Chinese, and a constant source of slander.

3. It involves the non-presentation of a pure family life, which is of all object-lessons one of the most impressive to the Chinese, and which they can most easily appreciate.

4. It involves (what will not have the least weight with some) the ignoring of Scripture commands.

"On My servants and on My handmaidens in those days, will I pour forth of My Spirit; and they shall prophesy" (Acts ii. 18 R.V.). "The Lord giveth the word; the women that publish the tidings are a great host" (Ps. lxviii. 11 R.V.).

5. It involves the removal of persons of blameless life from a sphere where they have done incalculable good—this should appeal to non-believers in Scripture.

6. It involves needless interference with a class who are free agents, and have a perfect right to choose their own way of laying out their lives to what they consider the best advantage.

7. It involves the principle that there may be heroes for Christ, but no heroines, when it is notorious that all history confirms the fact that the women were last at the post of danger at the foot of the Cross.

8. It involves cruelty to thousands of Chinese who deeply appreciate their ministrations, and by whom they are beloved.

9. It involves a backward step in the progress of the race. For their presence furthers the intercourse of nations under favourable circumstances.

It is worthy of remark that those who are most ready to decry the work of unmarried ladies in the interior of China, seldom or never speak from first-hand knowledge, having never been eye-witnesses of the work they condemn.

Having seen work in ten out of the eighteen provinces of China, and travelled extensively in seven of them, we venture to bring forward some facts on this point at issue.

Some nine years ago we went (in company with another) through the provinces of Cheh-Kiang and Kiang-si, and going down the Kuang-hsin River, which flows into the Po-yang Lake, we visited a chain of seven stations, each one of which was officered by unmarried ladies, the work amongst the men being carried on by native pastors. In the first station there were 99 converts; in the second, 17; in the third, none; in the fourth, 42; in the fifth, 5; in the sixth, 70; in the seventh, 10—a total of 243 converts. In each station, where there were converts, the ladies, loved and respected, were carrying on a noble work. The converts, brought out of the darkness and superstition of Heathenism into the light and liberty of Christianity, were rejoicing in their freedom, and seeking, in the joy of their first love to Christ, to make their neighbours partakers of like benefits.

Nine years have passed; the converts in the seven stations above mentioned now number—in the first, 172; in the second, 55; in the third, 66; in the fourth, 156; in the fifth, 112; in the sixth, 341; in the seventh, 86; many outstations and other stations have been opened, and the total number of converts is over 1,100—about 1,134.

Now here is production of "the salt of the earth" going on apace. Is such work to be stopped because of the irresponsible talk of some who express opinions, before they are possessed of the requisite information to enable them to do so judiciously?

In the course of our journey down that river we met a lady working in the sixth station. She has been living there for twelve and a half years, without ever once leaving the people, either for a holiday or to go to the coast.

Being now in the home lands for a brief, well-earned rest, we have made inquiries on one or two points, and we now present her written answers to the reader.

**IN ANSWER TO OUR QUESTION,**

"How are the ladies on the Kuang-hsin River treated by the officials?"

She replies:

"I can emphatically say they have been treated well, and with much respect. The officials have been most kind and courteous, and as far as my knowledge goes they have never been treated otherwise by them.

Question.—"In mobs against Roman Catholics have not both officials and people left your work a good deal untouched?"

Answer.—"Last year when our river valley was in a state of rebellion against the Roman Catholics, we were left entirely undisturbed, with the exception of Ho-k'eo (the fourth station), which was destroyed by the Roman Catholics, as they were at the bottom of the trouble there. All the other stations were left untouched. We were threatened for a time because we were foreigners. The foreign priests having caused such trouble, the mandarin did what he could for us, but he got out of favour with the people, as he had taken the side of the Roman Catholics, and consequently he lost his office. Another mandarin came, of strong will and wonderfully just and upright for a Chinese official. The people were soon restored to order, and this mandarin has proved most friendly to us. Strangely enough, our safety during last year's troubles seemed to be (under God, of course) in the fact that we were women! The hatred against the French priests was so bitter that we, knowing the danger to gentlemen just at that time, wrote requesting our superintendent not to visit us there.

"Last year, when the riot occurred of which I have already spoken, when the Mission premises at Ho-k'eo were destroyed, Miss Gibson and the ladies with her were treated with extreme kindness for some six weeks in the mandarin's official residence, where they stayed while the Mission house was being rebuilt. The officials and gentry of Ho-k'eo expressed their deep sorrow at what had occurred, and at once set about restoring and rebuilding the house. When the house was finished, the officials put on their robes, and escorted the ladies back with every honour—the house having been previously decorated by them with lamps, scrolls, etc."

Question.—"Are you not generally respected, and treated well by the people?"

Answer.—"I can truly say Yes! And my fellow-workers would say the same. During the twelve and a half years I have been in the Kuang-hsin River district, without ever once leaving the people, not even for a holiday or to the coast, I have had many and varied experiences, and can affirm that I have been well treated by the Chinese, and they have always been most respectful to us. At first I went often into districts where no foreigner had been before, and the work was hard, the darkness great, and the people indifferent to
the Gospel. There was some ‘gossip,’ of course, but, as
my Bible-woman and I made our way in and out among
the people, I met with much kindness then, and never
with disrespect. Of late years the whole district seems
changed—open doors on all sides, far more than we
can enter. The fields are, indeed, white unto the
harvest.’ May God soon re-open the door and let us
return to those who are longing to see our faces
again!”

The above is the testimony of Miss Marchbank. She
ends by saying she has just received a letter from a
native pastor, who testifies that the mandarins there is
doing all he can to protect the Native Christians and
property left to his care.

The above testimony gives an admirable answer to
the criticisms of the late Professor Max Müller. In his
article on Buddhism in the Nineteenth Century of
November, 1900, he refers to

UNMARRIED LADIES IN CHINA.

In Speaking about Protestant Missionaries he says:—
“Although they could not possibly, like the Jesuits,
adapt themselves to the prejudices of the Chinese, they
seem to have given greater offence than in their
ignorance they imagined. To give one instance only.
The European Missions would send out not only
married, but unmarried ladies, and persisted in doing
so, though warned by those who knew China, that the
Chinese recognise in public life two classes of women
only—married women and single women of bad
character. What good results could the Missions
expect from the Missionary labours of persons so
despised by the Chinese?”

When we first read this passage, if it had not been
for grief of heart at the wrong done, the sense of the
ridiculous would have been overpowering. We should
think it strange if an individual (whose sole knowledge
of military matters extended to having once seen a
military review in Hyde Park) should be a critic on the
tactics of our Generals in this late South
African war. But this would not be so absurd as an
Oxford Professor, laying down the law on ladies’ work
in the interior of China, concerning a place he has
never been to, people he has never seen, work about
which he knows nothing, and calmly accusing heads of
Missions of ‘ignorance’ of Chinese matters, who have
been thirty, forty, and fifty years in the field.

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the spheres of Sanskrit and Comparative Philology, but
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In the North of China, where such enormities have
been committed, it will, of course, be quite impossible

U.S.A. Minister to China, said, “I never believed in
women’s work in China before I saw something of it.”

Miss Soltau, who spent over a year in China visiting
the stations, especially the stations where ladies were
working, gives the following independent testimony as
to the work of the unmarried ladies along the Kuang-
hsi River. She has sent us the following in writing—

“As an eye-witness of the work of unmarried women
in China, these points present themselves to me:—

1. Their whole-hearted devotion to the Lord in
their work.

2. Their absorbing interest in those they were able
to reach, so that they won the women and children by
their patient, untiring love.

3. Their patience in instructing the ignorant women.

4. Their influence over the Christian men.

The ladies took no prominent part in the public
services; this was in the hands of pastors and
Evangelists. It seemed to me that the very weakness
of the instruments called the Christian men to the front,
and threw the responsibility upon them of the evan-
gelizeing of their fellow-citizens.

5. The effect on the women converts of these lives
was that they, in their turn, followed the example of
their teachers in untiring zeal and love, being trained
to become Bible-women, school teachers, visitors, and
matrons in the schools.

Points that struck me forcibly were: The respect
paid those ladies both by rich and poor; the access
they had to the homes of the wealthy as well as the
poor; the ease with which they made their way among
the people; the confidence shown them—from early
morning till sunset people

COMING FROM ALL PARTS

for counsel or help. Their houses were open to all who
came, always a welcome—‘hearts at leisure from them-
selves, to soothe and sympathize.’ In some places a good
deal of work was done in dispensing simple medicines,
which gave them access into the homes of the wealthy. In
many cases the extreme kindness of the officials to them
was most striking.

In the boarding schools the girls were being trained
to do all their own work, as they would be required to
do in their own homes—washing, cooking, needlework,
embroidery, and, in some cases, spinning.”

Miss Soltau then goes on to speak of “similar schools
in the province of Cheh-Kiang.” There she mentions
that the girl scholars had “extraordinary proficiency in
their knowledge of Scripture,” and anyone who knows
anything of the hope and brightness brought into a
Chinese woman’s life by the emancipating truths of the
New Testament know, too, the value of such knowledge.
“ `They were also learning the Chinese character and the
Romanized, geography and arithmetic, besides all homely
matters.’

In conclusion, Miss Soltau, in speaking of these
unmarried ladies and their work, says: “I would like
to bear testimony to the simplicity of their lives, to their
joy in service, to their lives of prayer, to their ceaseless
and self-denying labours.”

To this we would add our testimony that we believe
that their work—sympathetic, conciliatory, and elevating
to the people—is amongst the most valuable work in
China. Their absence would be irreparable loss. Their
sex and position are the very things that assure the
officials that they, at any rate, are not “political agents.”

In the North of China, where such enormities have
been committed, it will, of course, be quite impossible
for ladies to work for some time; and it will be certain that, at first, only men will be able to enter the interior there. But, once given a Liberal Progressive Government and the country would speedily settle down, the only vestige of the past being a hideous memory. Railways will soon be opening up the country, mines in full swing, the happy relations which has existed between foreigners of all grades and the people of China re-established.

The idea of shutting out ladies, married or unmarried, when matters are thus tranquilized, is both antiquated and preposterous. The Powers will not leave the Chinese question until adequate guarantees for future security are forthcoming. Surely they will insist on China carrying out the letter and spirit of the treaties, and not annul treaty rights because of the fanatical acts of a handful of Manchu madmen.

Apropos of the subject of this chapter we subjoin a personal incident:

Coming home some years ago across the Pacific I entered into conversation with a lady who had moved in high circles of Shanghai society. She was a widow of some years, vivacious and intelligent. Not knowing whom she was addressing she began to speak disparagingly of Missions, and when she came out with the remark, "There is one Mission I do particularly object to, and that is the Hudson Taylor Mission," I thought I had given her enough "rope," and answered, "I happen to be a member of the China Inland Mission; but will you kindly tell me why you so particularly object to it?"

She laughed heartily, and apologized, after which she said, "Well, one thing was the sending of those young girls into the interior." Having just at that very time come from my visit on the Kuang-hsii River I was able to give her the testimony of an eye-witness as to what these "young girls" were doing, their spirit of devotion, and the success attending their labours.

We often conversed after that, and, before landing at Vancouver, she wanted to know the address of the China Inland Mission, as, she said, "I should like to give the Mission a donation." Crossing the Continent we went by different trains. I had business in New York, which officially sent to Lugon. This man also brought us news that the L.M.S. station at Hsiao Chang, had been destroyed, but he did not know how the foreigners had fared. While he was yet talking to me, the man I sent out, came in to say that a traveller from Shan-si had just told him that Sheo-yang mission premises were destroyed. This was the nearest station West of us, about three days' journey. Now we went to God in prayer for guidance—all the nearest stations around us, north, south, east and west, were destroyed. The Shan-si Governor and his troops were expected either on the morning we were leaving or the next day, so we were led to consider the advisability of seeking a place of retreat where we could hide until he and his followers had passed through.

A temple-keeper having a few days previously voluntarily offered us a room in his temple on a mountain near by, we sent a man to see the place and make arrangements for our going if we decided to leave our home. The next day, Thursday, July 5th, the tension increased; one native after another came to urge us to hide. I sent out a man to gather any information he could from travellers coming down from the West, knowing that the troops only march about twenty miles a day and the ordinary traveller would soon be two or three days ahead. He, a well-known sympathizer with the Boxer Movement, we, after learning also from the Telegraph Office that the Catholic Mission at Tai-yuen Fu had been burnt down and some foreigners killed, began to consider the advisability of seeking a place of retreat where we could hide until he and his followers had passed through.

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About 3 o'clock came a very unexpected blow. A man arrived, and was quickly ushered into my office where I soon gathered that he was from Shuen-teh and that our mission there had been violated on June 30th. Everything was destroyed and stolen and was quickly ushered into my office where I soon gathered that he was from Shuen-teh and that our mission there had been violated on June 30th. Everything was destroyed and stolen.

We had more conversation on Missions going across the Atlantic, and before our journey had ended she came out with this: "I wish I were young again, for then I could go out to China myself as a Missionary." It was a striking illustration to me of the way in which prejudice and misunderstanding sometimes vanish in the presence of a little accurate information.

"Counted Worthy to Suffer . . . for His name."

MR. C. H. S. GREEN'S STORY.

(Continued from page 22.)

Shortly after our landlord called and stayed till near midnight, as he did again the following night, paying a third visit on the Thursday morning. Pretending to be anxious for our safety he urged us to leave, but his many and varied suggestions as to what we should do and where we should go, only proved that it was his property, and not our lives, he was so desirous to save. The reader can scarcely understand what an additional strain these interviews were at such a time.

Troops had been passing Hwai-lu for several days, going north it was said, to "stop the Russians" who had invaded the Empire from that quarter, and now word came that the Governour of Shan-si was on his way down with soldiers and a company of Boxers, that they had already left Tai-yuen Fu, and were likely to cause trouble at any stations on the way. This official, being a well-known sympathizer with the Boxer movement, I could from travellers coming down from the West, knowing that the troops only march about twenty miles a day and the ordinary traveller would soon be two or three days ahead. He, a well-known sympathizer with the Boxer Movement, we, after learning also from the Telegraph Office that the Catholic Mission at Tai-yuen Fu had been burnt down and some foreigners killed, began to consider the advisability of seeking a place of retreat where we could hide until he and his followers had passed through.

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that it was one long strain all day to keep the children quiet in case our presence there should become known. There were temples, too, on the face of the mountain opposite just across the valley, where live priests and their labourers, and we had to be very cautious when coming outside of our rooms, lest we be seen. The first day we saw no one from the outside world; much time was spent in prayer that God would guide us, and if possible, bring us quickly through the troublous time and enable us to return to our home. We left three natives in charge of the house, with orders to hold the fort as long as possible, and one was to come up on the Saturday night, bringing us provisions and further news of the situation. There was in connection with the temple a small living-room which was very rarely visited by worshippers except during the fourth moon, which was a gala time there; this room we occupied. The courtyard-door was kept locked, so that anyone wishing to visit the place must go to our friend the keeper for the key, and he always accompanied them. Thus we had an arrangement with him that he should give us warning of his approach, so that we could shut our door and keep quiet until they had gone again. On our second day there we had a fright. Towards evening, the oil for our cooking-lamp having run short, Miss Gregg and I ventured forth into another building used as a kitchen, where there was a lot of sticks and dried grass, and tried to boil the kettle gipsy fashion. While thus employed, and with the door wide open, two men came by and went into one of the temples to worship. They made no signs to know us, and indeed they had not noticed, slipped quickly into our retreat while they were burning incense, and remained there until they had gone again. Alas! this was the beginning of trouble for us, but trouble which our God turned into the means of our escape from death, as will be seen as I tell the sequel. It appears that the temple-keeper's mother was very ill, and he having to go off into the city seeking medical help for her, his younger brother—who was not in the secret—brought up a worshipper without warning us of their approach. The worshipper, a man from the north suburb of the city, saw us, and upon his return, soon set the rumour afloat that the "foreign devils" were hiding in the temple on "Lien Hua Shan" (Lotus Flower Mountain).

The effect of this rumour did not reach us for a day or two, so I will go on to describe our experiences consecutively.

About midnight on this day, Saturday, July 7th, our cook came with two enquirers, bringing us provisions, and news which filled us with dismay; it would have been despair, but we had our Heavenly Father with us, and through this, and all our subsequent trials we have realized His constant keeping and sustaining. Our house had been looted by the rabble that day, and we were now practically homeless. This not only meant the loss of our all, but also the belongings of Miss Gregg and our sister-in-law Mrs. Cameron, who was away in Chefoo. The Master had given us an opportunity to take joyfully the suffering of our goods.

On the Saturday morning, two of them went next door to interview the landlord. They told him we had gone away for a time. Upon this, the landlord, professing to be in full sympathy, came round to our house and at once advised that they should completely clear the three dwelling-buildings of the main court, stowing away the things in two rooms through the back, the idea being to throw the place open to any who might come about when word of our fight got round, and let them really see we had gone, and the place was empty. So they set about the work, our three men, the landlord, his brother and their partner. All our foreign padlocks were removed from the doors, and some considerable amount of stuff was stowed away to the back, when one after another, suspicious characters began to arrive. Thicker and faster they came, and the affair soon developed into a general riot, everyone making off with what they could lay hands on. The whole affair was planned by the landlord; he had been on the roof the night before, watching our men remove the things. Now he locked the two back rooms with his own locks, ordered off our servants, and would not let them touch another thing. At an ordinary time this could not have happened: but if it can be understood what a state the country was in; what an anti-foreign feeling there was abroad; how the news of the wholesale murder of foreigners and the destruction of Mission premises was rife; how the Boxers were doing their terrible work under the patronage of the Dowager Empress and a certain party of the Government; how the officials were all afraid to show favour to the foreigners and quite unable to give them any protection—then it will be seen how easy a matter it had become. The Mandarin, who knew quite well what was going on,

TOOK NO STEPS TO PREVENT IT.

Some may wonder why I had not sought his protection instead of ourselves finding a place of retreat and leaving without letting him know; but since my last communication with him the Government had taken steps which effectually prevented the officials from in any way defending or befriending foreigners. The Boxers had been officially recognized by the Peking authorities, and some of their leaders promoted to the highest ranks and grades, and they were now being used with the regular army in the efforts to exterminate all foreigners and check the advance of the European forces at Tien-tsin. Knowing this, I thought it no use to make the position more difficult and run the risk of it getting abroad that he had refused to do anything for us. Now, however, I was led to go and see him as privately as possible, to see if he could do anything for us, or, at least, get his advice, which I felt would be friendly.

Towards evening therefore, on Sunday, July 8th, I set off for the city, but, as I had anticipated, the Mandarin was powerless to help me. He did not even come into the room to see me, our conversation being carried on through the Secretary, who had been to our home twice. Explaining why he could not do anything for us now, he asked me to remember what he had done a week or two previously, as an indication of what he would do if possible. He too was afraid of the Boxers; several officials known to have
pro-foreign tendencies had been killed by them, and already a report was about that he had taken a bribe of Tls. 700 from me. If I could myself find a hiding-place among the mountains for a time, it was the best thing that could be done under the circumstances. He sent a strong guard of underlings to escort me out of the city and help me to get quickly away again. An enormous crowd had gathered outside the Ya-men when it became known that I was there, but we gave them the slip. The few score who gathered at our heels before we got to the city gate were held back there by part of the escort, and I was able to get away without molestation, arriving at the temple about 11 p.m. By the next day (Monday 9th) the report that we were living on Lien Hua Shan (lotus flower mountain) had reached the village near, which really had control of the mountain and its temples. There was quickly an uproar; the big gong was beaten round the village to call the inhabitants together, and a council was held, in which it was decided to send a representative to see if we were really there, and if so to order us off at once, or they would come that night in force and turn us out. About 3 o'clock this man arrived at the temple, in company with one of the priests. We were resting at the time, and were suddenly aroused by the sound of footsteps. The priest showed more or less kindness, but the man from the village was a real bully, and looked as if he would like to lay hands on us there and then. I quietly assured them that I would gather our things together and go at once. Then they left us, and we were face to face with the fact that go we must. But where?

Our first impulse was to turn to Our Father, and we poured out our hearts to Him and laid them open to the yearning to find a way, we set about packing up all we now possessed of this world's goods. We could not communicate with our friends in the city, and to the temple keeper, who had promised to visit us daily, we knew not what had become of him, as we had seen nothing of him since our arrival. Having the two children to carry, we knew but little could be taken with us and not knowing where we might get the next meal, we were just trying to choke down some food when the keeper himself arrived. He first told us why he had not visited us; his mother had died the day before and he had been unable to leave since then; he had been making funeral arrangements. The priest had proved his friendliness by going at once to him, telling him our position and urging him to try and help us out of it. We knew that our prayers were answered as soon as we saw him coming, and our hearts overflowed with thankfulness to God as he said "Don't be afraid. I have another place for you, it is a natural cave high up on the face of this mountain, plenty of room inside, but a very small entrance; very few know of its existence. You will be perfectly safe there, and I will find you a better place." Shouldering a giant's share of our things, he then led the way. We each carried a load and dear Vera trotted alongside over the difficult stony pathways. The last 300 feet was a steep, trackless climb and the children had to walk up, but after two or three trips we were all sitting 300 feet was a steep, trackless climb and the children had to walk up, but after two or three trips we were all sitting.

Not having the least trace of us, they could only guess that we had not gone far owing to the

Chinese Inn at Ta-Kwan-Lao.

N.B.—The complete story of the wonderful experiences of this missionary party is now published in book form under the title of "In Deaths Glimpse," and may be obtained from the offices of the Mission. The price of the book is 7½ cents.
It has been decided to hold our Anniversary Meetings this year in Mildmay Conference Hall, on June 11th. This late date has been purposely fixed in order that we may have present with us, on that occasion, Mr. Walter B. Sloan and Mr. H. W. Frost the Home Director of the Mission in Canada, who with Mr. J. D. Nasmith, a member of our Council in Toronto, expect to arrive in England, from China, about the end of May. This, our Thirty-fifth Anniversary, will be one of exceptional interest. Owing to the recent troubles in China, many of our missionaries from the disturbed districts—the Provinces of Ho-man, Shan-si, and Chiu-li—are at home on furlough, and several of these will speak at the meetings, and tell of the wonderful deliverances God wrought for them. Will our readers pray that the blessing of God may attend these gatherings.

The present issue of China's Millions will be out just in time to allow of our calling attention to the Public Meeting, in connection with the Mission, which Saunders, from Ping-yao, Shan-si, the story of whose wonderful escape with his family, and other missionaries to Han-kow, appeared in The Times of September 29th, 1900; Miss Jessie Gregg, of Hwai-luh, Chiu-li, one of Mr. C. H. S. Green's party, the thrilling narrative of whose sevenfold deliverance from death is now published in book form, price sixpence; and Rev. A. E. Glover, M.A., of Lu-gan, Shan-si, who also has an exceedingly interesting story to tell. In accordance with our usual practice, there will be no collection at this meeting. The railway station nearest to the Town Hall is High Street, Kensington, on the Metropolitan
line. Friends who come from a distance may be glad to know this.

Regarding the Missionaries in Ta-tong Fu, Shan-si, of whose martyrdom we were for a long time more or less in doubt, the following extract from a letter, dated December 27th, 1900, and written by Mr. Mills, of Tien-tsin, to Mr. J. W. Stevenson, Shanghai, gives, alas, the death blow to all hope of their survival:—

"The two men sent to enquire at Ta-tong Fu of the fate of our Missionaries there have just returned. They report the country as being panic-stricken for fear of foreign troops, and that, afraid of being arrested as spies, they did not dare to go nearer than 60 li of Ta-tong Fu. There, they say, everyone told them the same story, namely, that about June 29th or 30th or July 1st all the Missionaries in Ta-tong Fu were killed, and that it is certain that no one escaped. They only confirm the story as we have heard it already. I am sorry our messengers cannot give more details, but I fear their account of the state of the country is by no means exaggerated, and in that case we have only to be thankful that they themselves have got back safely."

The Missionaries referred to are:—Mr. and Mrs. Stewart McKee and one child, Alice; Mr. and Mrs. C. S. I’Anson and three children, Dora, Arthur, and Eva; Miss Maria Aspden, and Miss Margaret E. Smith. We intend, shortly, publishing suitable "In Memoriam" notices of each in China’s Millions. Our hearts grieve for those who have been so sorely bereaved. We commend them to the tender sympathy and love of our Heavenly Father: He is able to comfort them.

At the Conference of C.I.M. Missionaries held in Shanghai last October, one of the many subjects discussed was that of "Itineration." Those who took part in the discussion were workers who had considerable practical experience in the special kind of missionary work in question, and in all essentials there was practical agreement among the missionaries. The following synopsis of the discussion of this subject, as reported to us from Shanghai, may be of interest to our readers. A good knowledge of the language was generally acknowledged to be of great importance. If the missionary "is only a novice in the language, it is probable that only a stray sentence here and there of what he says will be understood, and quite possibly an impression may be conveyed which is antagonistic to the truth of the Gospel."

Then, "itinerations must be systematic, definite, continuous" if they are to be productive of the best results. "In visiting a village, or villages, we must go over and over again to the same people, as they can take so little in at the first or second visit. Going through a village, preaching and distributing tracts is not evangelising it."

Again, "Tact, patience and perseverance are indispensable. (a) Tact to deal with the rowdy element often met with. (b) Patience to deal with ignorant prejudice and indifference. (c) Perseverance that the work may be fruitful and consolidated."

In the matter of methods employed, considerable latitude must be allowed. "God blesses no one particular method, but uses all. The following are particularly specified—(a) Distribution of Scripture. (b) Posting up of tracts. (c) Preaching to crowds. (d) Personal dealing. "Questions should be encouraged; the missionary should not show resentment at abuse. Book-selling is a great help to beginners; tract posting draws an audience." Emphasis was laid upon the importance of being "careful of Chinese prejudices when preaching," if the missionary would make friends of the people and gain their confidence.

The value of Native Helpers as itinerant Evangelists, was dwelt upon by several of the speakers. "If you have a native helper take him with you on itinerations. He knows his own people, is able to speak to them, and is often a great help to you, both as regards the language and in getting amongst the people."

"He will be "invited into houses," which the Missionary would not be allowed to enter. The people will "ask questions" of him, when they will not ask the Missionary. The native helper knows how to "get round the intricate corners of a Chinaman's heart," when the Missionary fails entirely. It is difficult to over-estimate the value of native workers. "Several times people have been led to take an interest in the Gospel, which has resulted in conversion, through the itinerations of native helpers."

The above are a few of the thoughts and suggestions given expression to at this Conference. Several of the friends who took part have since then resumed their itinerations in the interior. As we think of them moving in and out among the people, seeking to win them for Christ in one way and another, let us remember them in prayer before God, that He may give them much joy in their holy and blessed ministry, and cause their labours to be abundantly fruitful in the salvation of souls.

Our New List of Missionaries, revised up to January of this year, has been sent us from Shanghai. The Prayer Union Members, especially, will be glad to know this. Our stock is limited, but so long as we have any, we shall be pleased to send these lists to enquiring friends, for 2d. each, post free.
The “Boyer” Troubles in Shan-sti.

BY MR. F. C. H. DREYER, P’ING-YANG FU.

(Continued from page 28.)

N June 26th we got the first news of the Tai-yiien riot through Mr. Kay, of Kuh-u, and the latter had been called to the Ya-men on the 28th or 29th, and was told by the Mandarin that he had received a telegram on the previous day from the Governor, saying that the Tai-yiien Mission buildings had been burned to the ground. As to the whereabouts of the Missionaries, Mr. Kay could learn nothing. The official also told him of the reported victory of the Chinese at Tien-tsin, and said he could no longer protect foreigners. Before leaving he was given to understand that he could not see the official again. Mr. Kay sent messengers at once to P’ing-yang, asking if we had received the same instructions; and tried to telegraph to the capital for confirmation, but the office would not accept the telegram. He also sent to Uin-ch’eng to find out about the condition of Ho-nan, and the best route in case it was found necessary to move south. Shortly after Mr. Kay’s messenger arrived we heard from the Kiai-hsiu ladies that they were on their way down under official escort. On June 26th there was a riot at P’ing-yang, followed next day by another at Kiai-hsiu. Mr. and Mrs. Lundgren and Miss Eldred had gone to Fen-chow Fu to visit Mr. and Mrs. Price, of the A.B.C.F.M., just a week before, hence only the five remaining ladies came down. When crowds collected in the court at Kiai-hsiu about noon, June 27th, the ladies, in hurried consultation, decided to go to the Ya-men. They went out by a side-door, astonishing the crowds on the street by walking boldly to the Ya-men, preceded and followed only by their two brave little boys (servants). The Magistrate received them kindly, but told them that he had Imperial orders of the A.B.C.F.M., just a week before, hence only the five hospital, so that we hoped that they would enter unnoticed some ten cash to get rid of them. Our natives were helpless. The prospects were anything but bright and we did not know what moment might prove to be our last. The thought of the deliverance of Daniel’s friends out of the furnace, and Daniel’s increase the tumult by saying that we would gladly pay ten cash to get rid of them. Our natives were helpless. The prospects were anything but bright and we did not know what moment might prove to be our last. The thought of the deliverance of Daniel’s friends out of the furnace, and Daniel’s own deliverance out of the Lion’s Den became very precious, and Phil. 1. 20 became the burden of one’s prayer that “Christ shall be magnified in my body, whether it be by life or by death.” From what the underlings had said we felt that we should look in vain to the officials for help, so we considered it wisest not to ask for it. But just when the tumult seemed to be nearing its height we were surprised and delighted to learn that men had been sent to guard our door. We felt it advisable to ask the Misses Hoskyn to vacate their own house for that of the hospital, so that we might all be together. Mr. and Mrs. Lutley had moved down from Hong-long for the summer some days before Dr. Wilson left, and were occupying his house. Mr. Lutley was suffering from a severe attack of sun-fever, and each day his condition seemed to become more critical.

As we were sitting quietly in the court that evening, discussing the situation, Dr. Wilson’s woman came in great excitement, saying that crowds were breaking in the door!

WHAT A SCATTERING!

Being unprepared for so unexpected an attack we each ran to get together a few necessities, but were relieved to hear a moment later, that it was a false alarm. The crowd was simply amusing itself by pulling the bell rope, knocking at the door, and insulting those who opened. By wise exhortations our natives were able to quiet them, but far into the night we were kept on edge by repeated hanging at the doors. At 10 p.m. the Mandarin said that the city was full of wild rumours and we must leave. We asked to see what place they would take us. The reply was three or four stages south. We said that unless the Magistrate would give us some guarantee of getting safely to Han-kow we would not move. Next day, July 3rd, they came again, and wished that our request be put in writing. We asked to see the official in person to talk over the situation with him, but word was sent back that this was not convenient, and again we were requested to put on paper what was wanted. By this time the situation was getting more critical. The youths of the city were taking further liberties. They had heard that the officials were no longer protecting us; now they were going for “a jolly good time” at our expense, knocking, cursing, threatening, and setting beggars to help to increase the tumult by saying that we would pay ten cash to get rid of them. Our natives were helpless. The prospects were anything but bright and we did not know what moment might prove to be our last. The thought of the deliverance of Daniel’s friends out of the furnace, and Daniel’s own deliverance out of the Lion’s Den became very precious, and Phil. 1. 20 became the burden of one’s prayer that “Christ shall be magnified in my body, whether it be by life or by death.” From what the underlings had said we felt that we should look in vain to the officials for help, so we considered it wisest not to ask for it. But just when the tumult seemed to be nearing its height we were surprised and delighted to learn that men had been sent to guard our door.

The Last Photograph of Rev. Wm. Cooper.
Taken when travelling in Shan-sti last Summer. He is standing, hat in hand, ready for the road.
especially under the conditions offered. We wanted a Uen-shu (official despatch) and questioned the value of even that in another Province in such turbulent times as these, but they wished us to go to the Ya-men by a p'iao (road pass). We told them plainly that unless everything was satisfactory we would not move. Rather than go to Ho-nan and perish among strangers we were prepared to wait for our doom, if need be, in P'ing-yang, where Missionaries had lived and laboured for twenty odd years. Mr. Lutley roused himself to attend the interview with the Ie-men (underling). He could scarcely hold up his head but he gave the underling a very, very straight talk. The man seemed impressed and returned to report to his superior.

Next day it was said that the official would be pleased to have us leave but we were not to be forced to do so, though no other foreigners were to be allowed to enter the city. Thus our doors were guarded day and night by the officials and our hearts began to hope once more that we should not only live but also be protected. A well-dressed individual came in to say that he had completed arrangements for a number of Catholic Priests to go to the coast, and asked if we would not also accompany them. We declined on the ground that our party was almost entirely made up of natives. They engaged several athletes to escort them to Han-kow.

On July 4th we received the first news of the riot at Hsiao-i and the murder of Miss Whitchurch and Miss Searell. We destroyed all native and foreign Church registers, collected books, lists of children, Chinese letters, &c., &c., and requested others to do so lest they should fall into the hands of the Boxers as proof against our Christians, having been reminded others to do so lest they should fall into the hands of the banditti. We were grieved to hear of several of our friends in South Africa. Are the armies of the Cross to learn and unlearn this purpose. He continued: "Praise the Lord Jesus, everybody just hates Christians now. At Kia-chuang there are some Christian women who wish to hide, but they find it impossible. Elder Shang-kuan sent his wife and two children to his mother-in-law's home, but they dared not, retire from the blood-drenched battle-fields of the East, so long as the Captain of our Salvation is in the front, and men and women are ready to fight and die under His banner."—Mrs. Bishop.
A Visit to Kih-an, Kiang-si.

BY WILLIAM TAYLOR.

Mr. E. BEVIS and myself left here on December 8th to visit my station—Kih-an—some 250 miles south. We travelled by Chinese passenger-boat, and reached our destination on December 18th. En route we found the people quiet and friendly. The majority evidently knew of China's crushing defeat, and "the fear of the foreigner" was upon the people. One man remarked, "Those foreign cannon are of very great power!" We are probably now entering upon a period of great danger to the native church, and much prayer should be offered on her behalf.

Arriving in Kih-an, I sent the native helper, with my card, to the Mandarin, asking him kindly to send someone "to break the seal" and open our house. This he did. We found our premises intact, only very dusty, having been locked up for some four months. The only damage was that done by the rats.

We remained thirteen days in Kih-an, and had a busy time with callers and our own people. All were very friendly, and we went freely about the city, visiting one day the ruins of the Romanist buildings, which were looted and burned last August. Only part of the walls remain.

All the Christians, though persecuted and threatened, remained faithful. We had some good meetings with them on the two Sundays we were there. We had a solemn time one Sunday evening, when I spoke on the suffering and martyrdom of so many in North China. There was much cause for praise in the way our people, as well as our house, were delivered in the day of trouble. I want specially to mention two instances:

The first is that of a Christian man named Liu. He is the only baptised Christian in his village. During August and September he had to bear a good deal of reviling and petty persecution, and was also threatened that unless he set up the idols again in his home, his goods would be taken, and he would be killed. More than once a mob collected, but he went out and faced the crowd in a friendly way, and the Lord delivered him. Then matters became more threatening, and a man of influence, in official employ, took the lead against him. About this time, Mr. Liu, who was much cast down, had a dream. He seemed, in his dream, to be standing on an eminence, and crowds of fierce-looking men were coming towards him. He felt afraid, but something made him turn round, when he saw behind him a sedan chair, and in it one seated having a golden face, whom he instinctively felt was the Lord Jesus! His fear was gone, and he turned and watched the fierce-looking crowds coming nearer and nearer. On they came, until when quite near they disappeared—more came on and they also disappeared. He awoke, and thanked God for the dream. The sequel of this dream was as follows. Within a week after, the man of influence above referred to got into a quarrel over money with another village, and there was a fight, in which he was killed! The heathen recognised the hand of God in this, and let Mr. Liu alone. I should add that Mr. Liu's mother had not, up till this time, come out from idolatry. She had consented, some time before, that the family idol should be taken down, but would not allow it to be destroyed. During the time of persecution, however, she said to her son, "You may destroy the idol." He split it up with the axe (the idol was a wooden one) and burned it. This, too, it should be noted, when all we foreigners had left, and they did not know if we would return or not. In thinking over this, one feels these Christians can say in a truer sense than ever before:—"I am not ashamed of the Gospel of Christ, for it is the power of God unto Salvation."

The other case was that of a Christian woman—Mrs. Chang. One day a crowd of some fifty or more men went to her house, burst open the door, crying out that they would loot her home. She came out, passed through their midst, and went into a field in front of her dwelling, where she stood, and in their presence, prayed to God for deliverance. They stood and gazed at her for a few minutes, and then scattered without touching her. She came in to see me, and her beaming face was a benediction as she said to me, "God helps."

During our stay in Kih-an, the officials issued proclamations clearly stating that the missionaries were now returning to work as heretofore. We would have been glad to stay on, but H.B.M. Consul had requested us to return to Kiu-kiang within five weeks. We left on December 31st, and arrived here on January 10th, north wind hindering us somewhat.
The Last Day of 1900.

Report of Special Meetings held December 31st, 1900, in the Hall of the China Inland Mission, Shanghai.

BY MRS. D. E. HOSTE.

The last day of the year is always set aside for special humiliation and prayer by the members of the C.I.M., but perhaps, never in the history of the Mission, have we met under such solemn, almost awful obligations, as on December 31st, 1900. On the same date a year before, our beloved Mr. Wm. Cooper had spoken to the much smaller company then in Shanghai, words that are a living power to-day. How little did anyone think then, that during the year 1900, he was to be among the first of a chosen band of fifty-eight members of our Mission to whom it was to be granted to crown their service for Christ in China, with the literal laying down of the earthly life there, for His sake! “Thou hast shewed Thy people hard things; Thou hast made us to drink the wine of astonishment!” had been the language of our hearts at times, but looking back over that memorable year, we knew we had been called, as a Mission, as never before into the fellowship of the Father, and of His Son Jesus Christ.

Our gatherings together for prayer began at 9.30 a.m., in the Hall, when Mr. Stevenson gave out the hymn—

“O God our help in ages past,
Our hope for years to come.”

He then read Psalm cxxxix., and, after a few suitable words, threw the meeting open for prayer. Mr. Easton then followed with a quiet, searching address, based on the words in Daniel ix. 7, “O LORD, righteousness belongeth unto Thee, but unto us confusion of faces, as at this day.” Fruitful causes of failure were touched upon: such as want of sympathy with the weak ones, or with those who were backward with the language; and the lack of some parts of the body in fulfilling their share in the edifying of the whole—“By that which every joint supplieth.” After more prayer, Mr. Sloan told us how in many lands the C.I.M. is being used of God, as a testimony to His faithfulness, and reminded us of what a responsibility this laid upon us; and then in burning words expressed the thoughts of many hearts as to the added obligations.

The Events of the Past Year had placed upon us. His Bible address was on 1 Peter v. 1-6. The humility shown by the apostle in speaking of himself only as one of themselves, and only “a witness of the sufferings,” but “a partaker of the glory.” Humility enjoined upon all who exercise any authority: members of councils, superintendents, senior missionaries, pastors, and teachers; and all in the light of the appearing of the Chief Shepherd. Humility also as necessary to those under authority, verse 5, “Yea, all of you” “Gird yourselves,” R.V.; an allusion, Mr. Sloan believed, to our Lord’s girding Himself with the towel to wash the feet of the disciples. “Gird yourself with humility; to serve one another.”

In the afternoon Mr. Stevenson called upon Mr. Hoste to speak, and as he came forward addressed to him a loving welcome back among us, after his serious illness. Mr. Hoste spoke from John’s Gospel, the twenty-first chapter, shewing points of similarity in the condition of the disciples at that time—disappointed, scattered, demoralised—and that of the Christian Church in China now. He dwelt on our Lord’s way of restoring the courage and confidence of His disheartened followers: first caring for their wearied bodies, and then by His thrice-repeated question to Peter, the one whom we should naturally say could never be trusted again, never placed in a responsible post—teaching that the supreme qualification for service was

Personal Love to Himself.

Mr. Sloan spoke again, pointing out how the promises in Deuteronomy xxxi. 6, 8, and Psalm cxviii. 6, are linked together in Hebrews xiii. 5, 6,—“Himself hath said, I will in no wise fail thee, neither will I in any wise forsake thee.” So that with good courage we say, “The Lord is my helper; I will not fear. What shall man do unto me?” God’s last words to us are not of rebuke, but always of encouragement.

It was after five p.m. and the hall was quite full, when Mr. Stevenson lifted the white cloth from the table in front of the platform, and invited what he said he believed was the largest company of the C.I.M. workers ever gathered together for this purpose “To shew the Lord’s death till He come.” And thus, for us as a Mission, the year 1900 ended with a fresh reminder of the principle of the Gospel we had come to China to live and to preach. “Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.”

A Watchnight Service,

in connection with the Shanghai Free Christian Church, was held in the C.I.M. Hall, at eleven o’clock, led by Mr. Sloan.

Archdeacon Thompson led in prayer, and Mr. Vale gave an address on 2 Tim. iii. 14, impressing upon all the importance of not forgetting or neglecting any lessons learned during the year then closing—“Continue thou in the things which thou hast learned.” The meeting was thrown open for testimonies until 11.50, when the last ten minutes of 1900 were spent in prayer, and at twelve o’clock the New Year was begun with praise to God in the words of the Doxology.

Mr. Sloan then spoke briefly, giving as a motto for the New Year our Saviour’s words in John x., verses 3 and 4,—

Called by Name to follow Him.

Missionary Ladies and Group of Native Women at Wung-zen, Chekiang.
Reviews.


Critics of Christian Missions and Missionaries in China, who honestly desire to have a straightforward and satisfactory answer to their criticisms will do well to purchase and carefully read this little book.

We hear it alleged, in these days, that Christian missionaries are responsible for the present trouble in China, that they are careless of the purity of their mission, that they are too much interested in money, and that many of them are simply materialists. We hear, too, that Christian missionaries in China are amply rewarded, and that they are not shrewd enough to prefer the present material gain to the spiritual gain which they can obtain by giving up their present position and returning to their own country.

It is said that Christian missionaries are amply rewarded, and that they are not shrewd enough to prefer the present material gain to the spiritual gain which they can obtain by giving up their present position and returning to their own country.

Within the short compass of ninety pages the author gives a clear, concise, and—to the candid reader—convincing reply to these allegations.


Many able books have been published about China; this is a piece of China herself. It is the English edition of a book published by H. E. Chang-chih-tong, China’s greatest Vicerey. Those who read this book have come to the fountain head.

Chang-chih-tong is a man who deserves to be heard. To him more than to any other living man we are probably indebted for that wise and strong policy which held the South of China in restraint when the North was under the mad sway of the Boxer movement. A man who has dared to disobey the Emperor Dowager’s commands and has controlled the passions of millions of men is one whose opinions are worthy of respect.

This book was published in China a little over two years ago, and has had in that country the wonderful circulation of over a million copies. In it the dangers and perils threatening China are clearly faced, and the book is a Chinaman’s answer to the question, What must be done to save China? We know nothing else which in a few hours can in a like degree reveal the inner-self of China.

The honest strength of the author’s moral convictions will come as a revelation to many. The following passage would do credit to a Christian statesman:—"We have recently heard a rumour that in some of the Foreign Treaty Ports a movement has been inaugurated to abrogate the Three Moral Obligations (i.e., of Subject to Sovereign, Son to Father, and Wife to Husband). Nothing can be worse than this, and the thought makes one tremble. China has never possessed a Government founded on such outrageous principles. The West acknowledges no religion supported by such pernicious tenets. A hybrid scheme indeed! Our own opinion is that the countries of the world will combine to stop such outrageous proceedings."

The man who has the moral force necessary to write such words as these cannot be overcome by the sneers of those who call his denunciation of opium foolish cant. Concerning opium what does he say? "Oh the grief and desolation it has wrought to our people! A hundred years ago the curse came upon us more blazing and deadly in its effects than the great flood or the scourge of the fierce beasts. In its swift, deadly course it is spreading devastation everywhere—wrecking the minds and souls of the strong and wealth of its victims."

In the deadly drug we are self-seeking, seeking poverty, imbecility, death, destruction. In all her history China has never been placed in such frightful circumstances. There is something most invigorating in the way he courts the wounds of a faithful friend. One would have to go a long way to find a bolder frankness than the following. Referring to the newspapers and their criticisms he says:—"We do not perceive our own faults, and if we did we should not dare to speak unreservedly about them. Every way seems right in our own eyes, but our strong neighbours come and search us out. Readers of foreign newspapers perceive at once that the Chinese are unmercifully abused. We are compared to drunkards and rotten stuff. The partition of our country by foreigners and the question of who can seize the largest portion are freely discussed. This discussion arouses the ire of every patriotic Chinese. But stop! Let us put the question to it wise to be angry? Ought we not to court the acquainances of those who frankly tell us our faults. An ancient saying runs:—‘The wise man holds on to friends—who are willing to criticize him.”

The writer’s liberal views are shown by the way he deals with the question of travel and education. On the former he says: "Travel abroad for one year is more profitable than study at home for five." To those who would object to his demands for a better and broader education he says: "Convert the temples and monasteries of the Buddhists and Taoists into schools. Buddhism and Taoism are decaying religions and cannot long exist. The Western religion is flourishing and making progress every day."

Concerning his chapter on Religious Toleration, the Rev. Griffith John says: "It might be published by the China Religious Tract Societies almost as it stands." Space only permits a short extract here. He says: "The highest claims of Chinese should carefully consider the situation and should tolerate the Western religion as they tolerate Buddhism and Taoism. Why should it injure us? And because Confucianism as now practised is inadequate to lift us from the present plight, why retaliate by scoffing at other religions? Not only is such a procedure useless, it is dangerous."

These are but a few characteristic extracts from a most fascinating book. Chang-chih-tong is not always correct in his facts and estimates of other countries, but he shows a wonderful knowledge of them. Nor is he right in his views as to the salvation of China. Neither Confucianism as a basis, nor education as a topstone can save China. The only power unto Salvation unfortunately he knows not. Would that he who so clearly sees China’s danger and disease, saw also the True Physician for all these ills."

China’s Millions—Scottish Supplement.—From March, 1898, to January, 1900.

This is the first volume of a supplement which was started three years ago by Mr. Graham Brown, the Acting Secretary of the Scottish Council, the raison d’etre being thus expressed in the first number:

"To the largely-increased number of missionaries now on the field, it has long been felt that reports of the work in which friends from Scotland are engaged could only appear occasionally in the pages of CHINA’S MILLIONS. We have, therefore, been led to undertake the issue of a small supplement, giving special news of the Scottish workers now in China, the desire for which has been expressed by many who cannot otherwise hear of those for whom they pray."

This supplement began its career as a modest four-page little paper. It has during the last year doubled its size, and increased its attractiveness by the addition of a few illustrative pages. It is issued bi-monthly, and may be obtained, post free, for eightpence per annum, from Mr. Graham Brown, 192, Hope Street, Glasgow.


These are Sabbath morning sermons or, we would rather say, meditations on those letters which are devoted to the love of Christ, the latest words of our Bible. Marvellous letters, breathing out messages of love because so full of life, the eternal life of Him who is Love. Some of the apparent contradictions of the Epistles are dealt with and simply explained, and there is a meekness about all the teaching which proves the writer to be much at home in his subject, and makes the reader also feel as if he were in a very blessed atmosphere.

A finisher on "The Anointing" is one that we read with special interest and would commend to the prayerful study of our readers.

—G.E.S.
Notes from Shanghai.

By Rev. J. W. Stevenson.

January 5th.—Messrs. Clinton and Stewart left us for Hankow, hoping to proceed to Chang-teh in Hu-Nan. It was expected that the Consul would be able to get the permission of the Hu-nan Authorities for them to proceed. On the same day Miss Young and Mrs. Greene left for Wun-chau. I have since heard from them that everything is quiet there.

January 19th.—Mr. and Mrs. Hyslop, Messrs. R. Williams, and Curtis, left for Ch'ung-k'ing; Mr. and Mrs. Milsum for Gan-king; and Messrs. Horne, Meikle, and Reid, for Kiu-kiang. Last night Mr. and Mrs. Hyslop, Miss Ramsay, and Mrs. Moses, also left for Ch'ung-k'ing.

January 23rd.—To-day we had the great pleasure of welcoming Mr. Frost from Canada, after a good voyage. We trust that his coming will be a means of great spiritual blessing. Mr. Ed. Pearse, writing from the Kwang-sin river district (Kiang-si), mentions that there is great quietness there; that the Christians are delighted to see him, and the officials and people generally are very friendly.

February 1st.—A number of friends have gone forward during the last week: some to Gan-king, others to Wu-hu, Kiu-Kiang, Ku-ling, Ch'ung-k'ing, Chin-kiang, and North Gan-hwuy. Mr. and Mrs. Row are hoping to leave on Monday (Feb. 4th) to take up the Local Secretary work at I-ch'ang for the present. Bishop Cassels and party are also hoping to leave on that day. We have a telegram from Mr. Aldis from Wan-hsien, stating that their party had arrived safely there, and that several of them were leaving on the following day for Pao-ning, travelling overland. We hope that they may be in Pao-ning in a day or two now. We have heard of Mr. James being at Lu-chou. Bishop Cassels had a long letter from one of his native helpers who had visited all the C.I.M. and C.M.S. stations [in Si-ch'uen?], and he reports everything quiet, and the services going on as usual.

Under "Notes from Shanghai" we, last month, announced the wreck, above I-ch'ang, of a German steamer, on which were a number of our missionary brethren returning to Ch'ung-k'ing. We have since heard who these brethren were, viz.: Bishop Cassels, Messrs. Hyslop, Aldis, Wupperfeldt, Hannah, Radford, Herbert, Farrent, Rogers, and Toyne. Three of them were in considerable danger—Bishop Cassels, Mr. Hannah, and Mr. Wupperfeldt, but they were all good swimmers, and through God's mercy they were picked up. The others managed to get into the lifeboat, but they all lost everything they had with them. Several natives were drowned; it is not known how many. The captain also lost his life.

Bishop Cassels and Mr. Hyslop returned to Shanghai to refit.

Arrivals from China.

On February 25th, per P. & O. s.s. Rome.
Mr. and Mrs. W. H. Warren | Master Tali Clarke.

On March 15th, per N.G.L. s.s. Hamburg.
Mrs. William Cooper and four children.
Miss Ramsten.

On March 17th, per P. & O. s.s. Peninsula.
Rev. and Mrs. A. Polhill-Turner, and three children.
Miss E. Drake.

Translation of an Edict

Regarding the Churches in Shan-si, issued on the 2nd of the 11th Moon (Dec. 22nd, 1900.)

On the arrival of Hsih-liang (the newly appointed Governor of Shan-si) instructions were issued to all minor officials in his jurisdiction for the careful protection of the Missionaries and their converts; thus for some months peace has reigned between the people and the church members. But it is feared that after some time has elapsed the local officials might get remiss or the local banditti watch their opportunity to cause trouble, therefore we order the said Governor, Hsih-liang, to again issue instructions to his subordinates in such places as have Mission premises, that these must be guarded and protected with extra care. Should any local banditti cause trouble by saying they are only doing it out of hatred of the church, instructions should immediately be issued for their arrest, and the severest punishment should be meted out to them. Moreover, the local civil and military officials, and those having control over military forces in the districts where trouble occurs, should be forthwith cashiered and punished without the slightest leniency.

A Correction.

Owing to the fact that lack of time did not allow of our submitting the report of Mr. Lutley's address at the "In Memoriam" meeting to him for revision, two or three mistakes appear in the address as published in our March number. The principal one is in the statement regarding the martyrdom of native Christians. This reads as follows:—"In Hong-tong and district not far short of 200 native Christians have laid down their lives for the Master." The expression "In Hong-tong and district" is misleading. Its use here is the result of a misapprehension in editing. Of the 200 native Christians martyred, Mr. Lutley writes:—"Few of these were from the Hong-tong district itself." A second mistake (a reporter's error) is in the sentence: "Mr. Yang, the first convert in Hoh-chau," which should be "Mr. Yuen, the first convert in Kih-chau."

NEW PUBLICATION.

"In Deaths Only."

A thrilling and graphic account, written by Mr. C. H. S. Green, of the escape of himself and family, with Miss J. GREGG, out of the hands of "The Boxers" in North China.

Illustrated by three photos, on art paper, of the Escaped Missionaries and Children.

Preface by Rev. J. Hudson Taylor, M.R.C.S.

Price Sixpence.
Lessons to Missionaries, from Recent Troubles in China.

ADDRESS GIVEN IN SHANGHAI BY REV. CHAUNCEY GOODRICH, D.D.

Are there then special lessons for us who have given our lives for the regeneration of China? And was it for us—in part—that this cataclysm came? Did the Divine Artist see that there was need for the hammer, and the chisel, and the fire, to fashion the men and the women fit to do this highest, hardest work of all the ages—the winning of China for our Master?

It may be well for us, a small army of missionaries, torn from the work and the people we love, and gathered in this metropolitan city, sitting, and waiting, and longing back toward the little flocks we left, to spend an hour together in discussing the lessons for us of this great catastrophe.

And first: We have gotten a new sense of the difficulty—shall we say impossibility?—of the work we have undertaken. Some of you have given your best life-blood for a quarter of a century to China. In a day the work is obliterated, and in place of a little flock of believers, a mad howling mob is seeking your lives. And have we then undertaken an impossible task? Yes. One may almost say that the wresting of the world—and even of China—from the grasp of Satan, and building up in it a kingdom of righteousness, is the only impossible achievement in this world. We speed under mountains and across continents. We talk by lightning under the sea. We investigate the substance of stars, whose light has been a thousand years in reaching us. But we stand helpless before a nation, or even a soul, that will not receive the kingdom of God.

The Chinese have a favourite saying that “truth can overcome evil.” But what is the fact? China has had more than two millenniums since her great sage appeared. His doctrines are daily taught by a million teachers and studied by ten million scholars. Has truth conquered? Truth single-handed never conquers, never can conquer, in a world which has been taken possession of by evil. Do her queenly form and angel-face win men’s admiration? So also do her stern demands for truth, and righteousness, and purity, invite a cross. Satan has not changed his front, nor has the poison of sin been taken out of the world. We stand in the presence of this great catastrophe to have this lesson burned into us, that all the powers of darkness still keep a solid front against the kingdom of light. What now shall we look to see written upon the faces of the gospel messengers but gloom and despair? So did the disciples moan and wail when Jesus expired on the cross and was buried in the grave. “We thought it had been He who should have redeemed Israel.”

I think we have had imprinted upon our hearts with greater power than ever,

2. A second lesson: That the Kingdom of God will certainly triumph. This kingdom is a kingdom which cannot be moved. Other kingdoms have their aeons—rise, prosper, wane, and pass away—but this kingdom lives on and lives forever. Where but from the desolate rock of St. John’s enforced captivity should visions of heaven be opened? Where else should he hear the song, “The kingdoms of this world are become the kingdom of our Lord and of His Christ, and He shall reign forever and ever”? See Paul in his dreary prison and hear him with sublime hopefulness and joy sing songs for the church. What a place, do you say, for such books as Ephesians and Philippians to be born in? The apostle, I trow, might never have written such epistles but out of the stress and storm of his life. When but in a time of religious death and religious persecution should Isaiah write his prophecies of the glorious days to come? The days when martyrs are crowned are the days when prophets are born.

Thirty years and more ago I was touring in the then untrodden paths of missionary activity. I began my day’s journey while the sun was still only dreaming about the coming day. It was winter, and clouds inky-black covered all the sky. Becoming chilled through I dropped off from the cart, and holding on I stumbled along as best I could in one of China’s millennial rats. It seemed like walking at the bottom of the sea. Would the morning ever come? I knew the morning would


May, 1901
come. Thus dark and hopeless seemed the outlook for China. Should I ever see the rosy flush of dawn in her eastern sky? Never was I more certain that a golden day should come, and there, as I struggled on, I had visions of the China yet to be.

The day the siege of Peking began, and the first rattle of fire of artillery, I met Dr. Martin. He looked haggard and worn. It was a strange experience after fifty years of a life given royally to China, to stand and face thousands of Mauser and Mannlicher rifles. When I addressed him, the Doctor straightened himself up to his full height, and seemed like one of the old prophets, as he said, "This is the crack-of-doom for Paganism." And this is the spirit which possessed the party penned up within the Legation walls. For morning prayers we read such passages as: "He that sitteth in the heavens shall laugh; the Lord shall have them in derision. Yet have I set my King upon my holy hill of Zion." Shall I ever forget the fourteenth of June, when, all night long, from the throats of ten thousand demons came the angry howl, Shh, shh, shh, shh (Kil, kill, kill, kill)? Six days later we were shut up within a space of five or six acres. Then the Boers were sure they had us. Her Imperial Majesty from within her royal palace, her wrecked head glittering with jewels, leered out and cried, "Now we have them." Princes who led the armies knew they had us.

And so they had the Saviour when He hung upon the cross. How did evil men and devils exult! Now we have Him! Come down from the cross! Aha! And we? How is it we were not clothed in sackcloth, and crying a great and bitter cry! How is it we sang songs of victory and rejoiced in the coming resurrection time of China—it might be over our ashes? Faith often has her visions in the darkness. Then how all the stars sparkle and glitter in our sky. O never again will we doubt the final outcome of victory.

3. We have learnt something new of the cost of lifting up a great nation out of sin.—We thought in the time of our first consecration that we made a costly gift for China. Was it not all? And a yet more costly gift was it for father and mother, though we wot it not. Happily we had no eye of prophet or seer to look into the coming years and see peculiar trials we could never have guessed. And to crown the whole came this great cataclysm. What struggles of soul we had—God only knows what it cost—in leaving our flock and our work. Nothing that came afterward could compare with that. Then for us in the north the two months shut away from the world and penned up in Peking. Did I give the impression to some a month and more ago to tell me that there was not much of suffering in being in a state of siege? Let me hasten to remove that impression. The suffering was very real, and sometimes very great. I need not explain it in detail farther than to say it was not chiefly fear from bullets. I saw little of that fear. I may confess that when in my home I saw the catastrophe approaching, I had an awful, yet unspoken dread—am I not descended from the Puritans?—of falling into the hands of the Boers and soldiers. Let me not fall into the hands of man — was my prayer. I knew their unspeakable atrocities, worse than a hundred deaths. But if we were only to be shot—well, we could face that, and did daily face the possibility. But there were many ways we suffered, and especially when loved ones and little ones, who were more than life to us, were in the same furnace with us. But when the news came from Pao-ting Fu, and then from Shan-si, of the fiendish work done there; and finally when word came from that little band who suffered many living deaths in their journey through the province, oh! I thought, we who were shut up in the capital had scarcely known suffering.

A few weeks since I saw dear Mr. Glover, who had been through it all, and finally had watched his beloved as the cords that bound her to the world finally parted, and she passed through the gates of pearl. How idle to ask how much he had suffered! But I stood almost hushed to silence in his presence.

What a roll of martyrs, of missionaries, and Chinese Christians! Who will write the martyrology of China for the closing year of this great century? The world should know the story. Added to all the rest we have ever known of sacrifice must needs come this great persecution, and we have learned something new of the price of China's regeneration. And we cannot wonder. It is the same evil world that crucified the Son of God, and that would crucify Him again. Ah! He knows what it costs to save this world.

4. We have learnt new lessons, or deeper lessons, in regard to special Providence and the Divine Immanence in this world and in our lives.—Even men who made no profession of Christianity, but who surely ought to be Christians henceforward, were deeply impressed with God's hand, which was so often and so plainly stretched forth for our deliverance. Witness the coming of the marines just before the tearing up of the railroad. Coming later would have probably been impossible. Witness the coming of half a million pounds of wheat from the south into the Legation district only three or four days before the siege began. Witness the grant to bring the little army of native Christians with us into the Legation. What did it mean to have a total of nearly four thousand men, women, and children within the bounds of the Legation? For food alone it meant that from somewhere more than two tons of provisions must be furnished daily! I do not wonder that our Minister hesitated long over all the difficulties that confronted us with the coming of the native Christians. It was God who put it into the heart of Dr. Morrison to speak the right word. It was God who put into the heart of Mr. Conger to allow them to come. We bless them both, and we bless God most of all. It was one of His blessed providences working at once for their salvation and for ours.

What was it—tell me—that brought about the marvellous shifting of the wind when we were all plainly doomed to destruction by the firing of the Hanlin Academy? What gave us such perfect safety in the midst of a rattle of fire of bullet, and ball, and shell, continued by day and by night through so many weeks? What accounts for our health under circumstances which daily imperilled it? Why did our enemies always stop firing just when they had gotten the right aim? What held them back from pouring in upon us on every side, and at any moment, and overwhelming us? O I need not add to this catalogue! In the olden times we read, "I have surely seen the affliction of my people, and I am come down to deliver them." God came down to deliver us, and we knew it. Very many in this presence can give a similar testimony. Shall we ever again doubt the continual presence with us of our Almighty Friend? "I am with you all the days." Let this word be for us henceforth a source of perennial comfort, and joy, and inspiration.

(To be continued.)
Letter from Rev. J. Hudson Taylor.

MY DEAR FRIENDS,—I have been long hoping to visit England and meet some of you face to face, but I am reluctantly constrained to admit that for the present this would not be wise. I therefore take this opportunity of expressing my grateful thanks to you for your continued sympathy and help on behalf of our sorely tried missionaries and native Christians, and also for your sympathy and prayers on behalf of myself and my dear wife.

It has been a great trial to be unequal to returning to the Field, and I have been much concerned that dear Mr. Stevenson has had to bear so much strain without such help as he usually had before the emergencies of last year began. Finding myself unable to return last autumn I was led to ask Mr. Hoste to act on my behalf as General Director, during the time of my inability to help. This step which has met with the cordial concurrence of Mr. Stevenson and the China Council has been a great relief to my own mind, and will, I believe, be helpful to the whole Mission. We cannot be too thankful that God has so manifestly answered the special prayer that Mr. Stevenson might be guided and sustained through all the difficulties and sorrows and excitements of the past months.

It will interest you to know that we are not making any change in our fixed policy of making no claims for indemnity, though the losses we have sustained have been very heavy. We feel sure that God will, through His people, enable us to reinstate the destroyed mission stations as He may show this to be possible and desirable; and that He will enable us to care for the widows and orphans of those whom He has counted worthy to win the martyr’s crown.

Might I suggest that you will help us in promoting the circulation of our volume, “Martyred Missionaries,” and in widely spreading the pamphlet, “In Deaths Of?” Many of you who have read our dear daughter-in-law’s intensely interesting book, “One of China’s Scholars,” will be thankful to know that Pastor Hsi’s wife has been spared, and that many of the native elders and leaders in Shan-si have also been spared, though so many have sealed their testimony with their blood.

It has been a great joy to us that dear Mr. and Mrs. Green and their little boy having been invited here by kind friends, we have had the privilege of intercourse with them. They have benefited by their stay here, but are still far from strong.

Praying that God may reward you all, and that He may soon bring about a just and stable peace and open the whole land to the Gospel again,

I remain, yours gratefully in Christ,

J. HUDSON TAYLOR.

Cannes, April 11th, 1901.

Report of the Meeting in Kensington Town Hall.

The special Public Meeting which we held on Tuesday, 26th March, in Kensington Town Hall was very largely attended, over two hundred people being unable even to gain admittance. In the unavoidable absence, through illness, of Capt. the Hon. A. Moreton, who was to have occupied the chair, Colonel Morton, of Mildmay, kindly presided. A telegram from Rev. J. Hudson Taylor, now at Cannes, was read to the meeting. It was as follows:—“Present with you in spirit at the meeting in Kensington.” (Owing to continued weakness Mr. Taylor is obliged to remain in the South of France. We bespeak for him and his dear wife the prayers of our readers, that it may please the Lord graciously to restore his servant.) Rev. Preb. Webb-Peploe, Pastor Frank White, and others wrote regretting their inability to be present. Mr. Marshall Lang (C.M.S.) read a portion of Scripture, and Mr. Stanley P. Smith offered prayer. The Chairman spoke only a few words, as he was desirous that the three missionary speakers, who had each such a wonderful story to tell, should have as much time as possible in which to tell it.

After a brief statement from Mr. Marcus Wood, as Secretary,

REV. A. R. SAUNDERS
rose to address the meeting. For nearly forty minutes he held the close attention of that great audience as he told of the marvellous way in which the Lord had protected and delivered himself and the little band of missionaries and children with him during their long and perilous flight from Shan-si to Hankow. We have already published, in pamphlet form, his thrilling narrative of their escape, and, therefore, only make mention here of the following incidents:—Outside one city they were stopped by a large gang of ruffians, who yelled round them that unless they made rain come they would kill them. No rain had fallen there for a whole year. They prayed to God and in His mercy He sent rain, but it was not heavy enough for their enemies. At their repeated prayer, however, God sent the rain down in torrents. Since that time no rain has fallen in that place! Many acts of kindness were shown them by people who ran the risk of instant death, for the Imperial Edict was that all who helped the “foreign devils” should be put to death. One Christian gave them 2,000 cash; a poor old woman gave them half a loaf, and her little boy gave him a coat; another man gave them thirty-six hard-boiled eggs; soldiers passed cups of tea to them under a city gate. Thus were they aided. He had the inexpressible sorrow of losing two of his children during this time of trial, and the whole party seemed on the point of succumbing to exhaustion when God raised up a good Mandarin, who came out to meet them and provided them with clothing, two bamboo lounges for Mrs. Cooper and Mrs.
Miss J. Gregg,

from Hwai-luh, in Chih-li, was the next to speak. Her auditors listened spell-bound for three-quarters of an hour as she made mention of the loving-kindness of the Lord towards the five helpless fugitives—herself one of the number—in all their wanderings. This story is now published in book form, price sixpence, under the title "In Deaths Only," and is a full and graphic account, written by Mr. C. H. S. Green, of their miraculous escape. Some of the most touching and pathetic passages in Miss Gregg's so deeply interesting address were those in which she referred to the children of Mr. and Mrs. Green, Vera and John, particularly the former. During the four weeks that this helpless little band of missionaries were hiding in a Chinese farm-house among the mountains it was of the utmost importance, if they would avoid discovery, that they should keep very quiet. Naturally this was no easy task for the little ones. Miss Gregg took charge of Vera, and, day after day, among other devices she employed to entertain and interest the child in order to keep her still was that of telling her some Bible story. To the oft-repeated remark, "I am so glad I am suffering for Him now." there has been much to cheer and encourage them. The officials showed them kindness, and gave them help, in one way or another, during their wanderings. Mr. Glover concluded his deeply interesting address with an earnest appeal to those who held themselves aloof from Christ, to do so no longer, but yield themselves to Him.

A Tour in Kiang-si.

Mr. Edward Pearse, the superintendent of the North-east portion of Kiang-si province, has recently returned from an itinerary of over five weeks among the Mission Stations of the Kwang-sin river district. Mr. James Lawson accompanied him on this tour. Reporting upon their experiences, Mr. Pearse writes:—"We have visited Rao-chau, Gan-ren, Kwei-li, I-h-yang, Yang-keo, and Kwang-feng, spending several days in most of these places. There has been much to cheer and encourage in this journey, and some things to make one sad. On the whole, the Christians have stood well, but some have taken down their Ten Commandments, &c., and others have opened their shops on the Lord's Day, and kept away from the services. There has been some persecution, but not a great deal. Of course, there have been plenty of threats of dire calamities to fall upon the Christians. The services in most places have been sustained, but in a few centres there have been longer or shorter breaks in the holding of meetings, and in one or two places they had ceased altogether until our arrival. We have, where necessary, had the doors, which were sealed, opened by the officials, in order to show that we were returning and also to facilitate the carrying on of the work of the station. The officials seem generally to have given all the help and protection in their power. We found them uniformly courteous and the people friendly. In fact, I think everyone was glad to see us, for our presence was a sort of guarantee that affairs were being settled and the country was resuming its normal condition. We purposely showed ourselves as much as possible on this account. The Christians, of course, gave us a very hearty welcome, and are very anxious to know when the ladies are returning. There is really nothing in the condition of the several cities and towns to prevent their going back at once, but I doubt if the consular authorities will give their consent for them to do so yet. This is a matter for prayer."

"In other fields than ours
The rose that bless'd our sight
Is blooming—and to happy eyes
Yields ever fresh delight."
“Counted Worthy to Suffer... for His name.”

MR. C. H. S. GREEN’S STORY. (Continued from page 54.)

THE Governor of SHAN-si had only travelled from T’ai-yuen Fu, about twenty miles, when he was recalled on urgent business, but the troops and Boxers had come on and arrived at Hwai-luh that very day. Hearing that our house was empty and that we were ‘hiding on “Lien-hua-alan,” a party of them tried to find us, and even searched the Temple we had left the day ‘before!’ We were hidden alike from friend or foe, for when He hides none can find until he Himself hath shown the way. This was the first of our wonderful deliverances from death, for they certainly would have killed us had we fallen into their hands. Later in the afternoon our cook returned to his home, tired and hungry. When told that a man of a certain description had called upon him he knew it was the Temple-keeper, and then it flashed across him that in some way he knew of our whereabouts; so, only waiting to get food, he set off again to the keeper’s home, who, about 10 p.m., brought him along to our hiding-place. What a meeting! How we praised God together. The lad had carried with him a big stone bottle of tea and some eatables, and brought the good news on the Monday that he, with our other servant, had been into the country and found what seemed to be a splendid retreat for us. It was too late then to arrange for our removal that night, but he promised to come the next night with three or four others and help us move to our “third” home, about three miles away. The two days spent in this cave were truly a trial to our faith. After sleeping there one night we all felt the cold; our food supply was very meagre, in fact, by mid-day on Wednesday we had very little left, but the God who sent the ravens to Elijah sent us a feast of unleaven cakes and cucumbers by the hand of a man at one time in our service. His village was near, and he was friendly with the Temple-keeper. Succeeding in learning from him our hiding-place he brought these cakes just as we were feeling very hungry, and offered to take us into his home if we would go. Picture the little company sitting round in that dimly-lighted cave, a dough cake in one hand and cucumbers in the other! I assure you we did not need to pray “For what we have received make us truly thankful.”

The children especially felt the restraint of these two days. We dare not let them speak above a whisper, for there were shepherds with flocks of sheep on the mountain-sides nearly the whole of the time. With thankfulness too deep for words, we welcomed our relief party, who, with us, could hardly keep back the tears of emotion and joy. Six men came, so that we should be relieved of any burden to carry. With Vera on the back of one and John asleep in the arms of another, the long single file moved on.

A bright full moon made the progress easier though not so safe, and all were very glad when we reached the place about 1.30 a.m. without having been seen by anyone. We found a nice, clean little room prepared for us, such as one rarely sees in a Chinese farmhouse. The principal value of this place as a refuge was the fact that it stood alone, the nearest village being a mile away, and hidden from view by the hills—these single houses are very rare in this part of China. The household consisted of Mr. Kao, his wife and two children, and his elder brother. Arrangements had been made that they should cook for us, it being impracticable for us to have anything but Chinese food now. Receiving us very kindly, our landlord assured us that he intended to take good care of us and nothing should be left undone that could possibly lessen the trials of our imprisonment there, although we found out afterwards he had not realized the seriousness of our position. A splendid watch-dog was an additional advantage. No one was allowed to get nearer than hearing distance to the house without his giving a vigorous warning—so here we have a house alone, completely shut in on all sides by mountains, out of sight and hearing of the nearest village; and a clean room, a strong-minded landlord respected and feared by all the near villages; a clean woman who could cook Chinese food admirably; and two children about the same ages as our own, whose laugh and cry would be a set-off against any similar noise our own barns might make; a good watch-dog; and a household of one mind to keep the fact of our presence there a secret. Surely this must be owned as the Lord’s provision for us. There were disadvantages, however, for the hillsides all around were terraced and under cultivation, and, this being a busy time on the land, our courtyard was overlooked all day by scores who were busy on their fields; thus we were obliged to remain in the room all day, and could only take air and exercise after dark when these toilers...
had gone over the hills to their homes. Then again, the well, being the only one in the village, was constantly used by those who were working on their land, and only a very thin wall, through which the slightest sound could be heard, separated this well from our room. Thus, many times a day we were obliged to keep perfect silence. Then again, they often came to borrow some implement or to chat with the landlord, and although he did his best to get rid of them quickly, all this tended to make the restraint under which we were placed more trying and difficult. It was here, however, that for the next four weeks we learned many precious lessons from our Master, and enjoyed much of His loving-kindness and fellowship.

On the night following our arrival, two of our men came to bring provisions and a reply-telegram from Shanghai, in which anxiety for our own and the Shun-teh stations was expressed. I had to reply that both stations were already rioted, and give some idea of the danger and difficulty of our present position. Very few nights passed, especially during the earlier part of our stay, without our men coming either with provisions or news of some kind, and though daily we hoped for an improvement in the situation, things seemed to go from bad to worse.

Not very long after he had got rid of us, the landlord of our house in Hwai-luh, now showing his true colours, invited a teacher of the Boxers to the place, and soon a school of some twenty men and youths were in full possession of our premises, learning the mysterious “Boxerism,” which is the art of becoming invulnerable to knife or bullet, and a fit subject to be possessed by the demons. From time to time we heard of different Mission stations being destroyed. Through the kindness of the clerk, I kept in touch with the telegraph office, though the wires were repeatedly cut in both directions. A message I sent to Ping-yao, one of our Shnan-si stations, was returned after nine days with the word that there was

“No Receiver” for it.

This, with the terrible rumours of what was taking place in Shnan-si (although we could learn nothing definite and certain), convinced us that the awful persecution was spreading in that province also, and kept us constantly in prayer on behalf of our friends there. Again, as though to add sorrow upon sorrow, some of those who had helped us in our exile, falling under the temptation of the Evil One, sought to gain advantage to themselves at our own expense and serious injury. Sickness, too, came to test us. Miss Gregg had a very serious attack of dysentery which lasted about a week. My dear wife passed through nearly three weeks of great suffering with abscesses in her ear, whilst I myself was troubled more or less with neuralgia and indigestion nearly the whole time. Only the Lord himself enabled us, in the midst of so much suffering both in body and mind, to bear the constant strain of amusing and keeping the dear children quiet.

The messenger who first brought word of the riot at Shun-teh Fu had promised to return within a fortnight and let us know how our friends Mr. and Mrs. Griffith and Mr. Brown fared; but as time passed, and there was no news of them, we were thinking of sending to enquire, when we were startled one night to hear from our cook that they were in Hwai-luh, having arrived the same evening. After spending a fortnight in the mountains, they were turned away by the villagers. Their money was all gone, and now, being practically destitute, they walked back to Shun-teh in the night and demanded protection from the chief official there. He promised to escort them to a place of safety, and was sending them through to Shnan-si. Had there been time to get there and back before daylight, I would have gone to the inn and seen them, but now we could only send them a few of our things with a letter of sympathy and follow them with our prayers, as we heard of their desolate condition and the ill-health of Mrs. Griffith and her baby. The dread uncertainty of their destination, and the fear that in going west they were going from bad to worse, seemed almost more than we could bear. Four days later we heard, as a further surprise, that they were again in Hwai-luh. It appears that when they reached Ping-ting-cheo, about seventy miles away, the official there would not allow them to be sent further west, and arranged for their return to Shun-teh. He told them that

Mr. Pigott, of the Sheo-tang Mission, thirty miles further on, had been killed by Boxers, and it was almost certain death to proceed. This was indeed the Lord’s deliverance for our friends, and we praised Him for it. On arriving at Cheng-ting Fu, twenty miles east of Hwai-luh, Mrs. Griffith was very ill, and as to continue travelling by cart would be to risk her life, they decided to accept an invitation to go into the Roman Catholic premises there, which were still untouched; thus we were able to correspond with them and know each other’s welfare.

With the third week of our stay at the farm, came a new trouble; it began to be whispered abroad in the villages that we were there. This led our host to prepare a place for us in case of emergency, by cutting a passage-way through the cliff that the house was built against. He joined one of the smaller rooms of the kitchen with two tumbled down caves at the back of the buildings which had been used once as a dwelling. Leaving only a very small entrance on the house side, and no one but ourselves knowing of its existence, it could easily be concealed. The doors and windows of the caves were walled up, only leaving a very small hole to admit a little air and light and the only means of entrance was by the secret passage from the kitchen. With but a very short warning, we and our belongings could all be hidden so that anyone searching the place would search in vain, though, of course, the caves were too dark and damp for us to stay any length of time. Even with this additional security, we felt it advisable to seek another retreat. One of our enquirers urged us to go to his home about forty miles south and we also had a very warm invitation from the Catholic Bishop at Cheng-ting Fu to join the friends there.

It was on Thursday morning, August 8th, when we were in the very act of talking about these matters and seeking to know the Lord’s will for us, that the decision was suddenly taken from us, and we found ourselves in the hands of

A Band of Armed Boxers.

Warning was given that several men were approaching, and we quickly hid ourselves in the cave, while the woman covered the entrance with some household chattels. The inquirer, Mr. Keng, mentioned above, who was there at the time, joined us in the cave, and listened near the opening, so that we might know what was going on. Soon the tramping of many feet and loud alterations could be heard. Mr. Keng came to tell us in awed whispers that it was a number of Boxers who were searching for us.

(To be continued.)

N.B.—The complete story of the wonderful experiences of this missionary party is now published in book form under the title of “In Deaths Off,” and may be obtained from the offices of the Mission. The price of the book is sixpence.
We again call the attention of our readers to the forthcoming Anniversary Meetings, to be held in Mildmay Conference Hall, on June 11th. Sir George Williams has very kindly promised to preside once more at the Afternoon Meeting, and our Home Director, Mr. Theodore Howard, will occupy the chair in the evening. Mr. Walter B. Sloan and Mr. H. W. Frost, of Canada, will be present and speak at the meetings, as well as a number of the Missionaries who escaped distribution among the sufferers. He also writes, “we have been able to send Tls. 345 to the native Evangelist at Si-an, for distribution amongst the Christians at our various stations in Shen-si.”

We understand, too, that a wealthy Chinaman has promised to advance sufficient money to relieve the distress, if the Missionaries will give security for the sum. We suppose that this Chinaman is a gentleman living in the distressed district, who would see that the money was properly distributed. If the missionary

out of the hands of the “Boxers” last year. Fuller particulars will be given in our issue for June. We are looking forward to these meetings with great expectations, and pray that they may be visited with “showers of blessing” from our gracious God.

The famine in the provinces of Hu-nan, Shen-si and Shan-si continues severe. Many of the native Christians are in great distress. Hundreds, we fear, are literally starving. We are glad to know that something is being done for their relief.

Telegraphic information has been received in Shanghai that the Governor of Shan-si is giving relief to the Christians in the T’ai-yuen and T’ai-ku districts.

Mr. Stevenson has sent Tls. 3,000 into Shan-si for body are satisfied about this, as they cannot at present personally superintend the distribution, they will probably grant the security asked for, and thus the relief work will go on.

From a missionary point of view, the position of affairs in China is, we think, steadily improving. A considerable number of our missionaries have got back to their stations, and more are returning. The provinces of Kiang-si, Gan-hwuy, Ch’en-khiang, Hu-nan and Si-ch’uan, are gradually being re-occupied. The Native Christians are delighted to have our brethren back again; in some places, notably at Pao-ning, in Si-ch’uan, the welcome given by the native converts to the returned missionaries was overwhelmingly joyful.
Mr. Easton and three other brethren are traveling together into Shen-si and Kan-su, on a visit to some of the stations in these provinces. The condition of the country inland, as far as it has been re-visited, is reported to be peaceful. The missionary travellers have been treated well by the people and by the officials. A very cheering feature in the condition of things as regards the Church in China is that during the enforced absence of the missionaries the work has not sustained so serious a check, as might, naturally, have been expected—excepting, of course, in the province of Shan-si, and also probably in Ho-nan. The native Christians have themselves been carrying on the work, and we hear that in some places not only has there been no backward move, but on the contrary the tendency has been to go forward. Herein is cause for unfeigned thanksgiving.

The publication of this Number of China's Millions, and the departure of Mr. W. B. Sloan from China on his homeward voyage well-nigh synchronize. He intends leaving Shanghai on April 23rd, per P. & O. ss. "Sobraon," which is due in London about the end of May. We have heard from several friends how greatly his visit has been appreciated by our missionary brethren and sisters in that far-off land. One correspondent writes as follows:

"During his stay many of us have been impressed with his constant joy and rest in the Lord; he has had the heart at leisure from itself, and has comforted many by his tender, loving sympathy; so fully has he entered into details that many feel as if he had come out to see them personally. The public meetings and private conversations have been so refreshing and strengthening; it has been well worth while for the Church at home to spare him to visit us in China, for I think never before have his talks been more blessed of God than at this time.

He brought to us all the messages of loving sympathy from the home friends sent to us—native and foreigner alike—and we feel that although seas between us roll, the hearts of God's people at home are one with us in China.

We knew it all before, but the reiteration of your love and sympathy has greatly cheered us. We know that you are with us, watching, and waiting, and praying—looking to God to once again set before us an open door in China."

We desire to express our deep sympathy with the London Missionary Society, in the loss sustained by the Society through the death of the Rev. Joseph Stonehouse, who was killed at the ferry of the village of Wha-ngo-lo, near T'ien-tsin, on March 23rd. It was while distributing relief to the starving villagers that Mr. Stonehouse met his death. A gang of sixteen men, armed with rifles, set upon him and took his life. The native Christians have themselves been carrying on the work, and we hear that in some places not only has there been no backward move, but on the contrary the tendency has been to go forward. Herein is cause for unfeigned thanksgiving.

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The summer of 1882 was a season of special blessing in Glasgow— all over the city; and St. George's Cross Tent had a good share of the showers that fell from the open windows of Heaven. Several of those who that summer were brought to Christ in the Tent are now earnest preachers of the Gospel, and one, at least, has gone by a fiery way to Paradise. Stewart M'Kee was then a tramway-guard on the Kelvinside route, and was repeatedly asked to attend the services in the Tent, but at first refused point blank to do so. Being induced to come “just for once,” he that night heard a message from God which changed his whole life, and led him to give himself most whole-heartedly to the Saviour. He at once became a home missionary, and before that season was over, some ten or a dozen of his workmates were also led to trust in the Lord Jesus. For about three years he approved himself ready and willing to do any service for his new Master, no matter how humble the service might be; and then the desire was born in his heart to go forth to preach the Gospel to the Chinese. This desire became so intense that he assured the writer that if no missionary society would send him out, he would work his passage to China, and find some way of supporting himself when he got there. God set before him an open door, and in 1885 he went out as a member of the first Glasgow party in connection with the China Inland Mission.

In that same time of grace—the summer of 1882—Kate M’Watters was brought to decision for the Saviour in a Bible-class in the vicinity of St. George’s Cross, and at once cast in her lot with the workers at the Tent. She was deeply interested in Brother M’Kee’s call to the mission-field, and two or three years later followed him to China, where, after the usual probation, they were married. At first their work was in Mid-China, but that region not suiting their health, they removed to Ta-t’ung Fu, in the extreme north of the province of Shan-si. In that city they worked for ten years, with the exception of a short furlough at home in 1892. They were made a blessing to many, both natives and missionaries, all who met them bearing witness to their zeal and devotion and singleness of purpose in working for the glory of God and the good of the people amongst whom their lot was cast. The work was peculiarly difficult and trying in many ways, the extreme isolation of their station not being the least of their trials. Yet God did not leave them without some precious fruit of their labours, and in one of his last letters our brother gave a dozen most interesting and intelligent testimonies given by some of their converts at their New Year Conference (February, 1900). The last letter that reached us is dated 5th May, 1900, and then we had a long, weary wait of eight months without any definite news of our friends. It was feared that they might have lost their lives in the sad troubles which have wrought such havoc in that part of China, but no reliable word could be got. Now, however, tidings have been brought to the coast by a trustworthy Christian native that in the last week of June the mission premises in Ta-t’ung Fu were looted and burned, and our dear friends, together with their sweet little daughter Alice, and four other missionaries and their families, were killed with swords, and their bodies thrown into the flames of their burning home. It is sad for those who loved them to think that they can never look on their faces again on earth, but it is the greatest of joys to know that they are only “ absent from the body,” and “ present with the Lord,” which is far better. “ They do rest from their labours, and their works do follow with them.” May it be ours to follow Christ, even as they did, so that when the end of our earthly life shall come, there may be no doubt about what our new address is.

D. J. Findlay.

Mr. George W. Clarke, who knew Mr. M'Kee in China, writes of him: “He was a bright and shining light, full of love, zeal, and cheerfulness in his service for the Lord. Our dear brother toiled in service for Christ, and saw many souls brought from darkness to light—God’s seal to his own and his fellow workers’ faithful labours.”

One of these fellow workers, Miss M. E. Barraclough, who had removed to another station, some time before the troubles commenced in North China, writes of “his great love and untiring devotion to the Chinese,” who, in their turn were greatly attached to him, and placed their confidence in him. This lady relates the following incident of him:—One Sunday he could not preach the sermon he had prepared, but felt impelled to take an old text—Matthew xi. 28, “Come unto me all ye that labour and are heavy laden, and I will give you rest.” At the time he could not understand why he felt so constrained to preach from this text, but in the evening of the same day, the reason was revealed to him. On going to light the lamps in the Chapel, he heard the voice of one—an Opium patient—proclaiming in the darkness, “Oh God! give me this rest.” Mr. M’Kee left the man alone with his God. The following
evening—Monday—this earnest suppliant was heard repeating the same prayer, in the same place, “Oh God! give me this rest.” On the Tuesday morning, when Mr. M’Kee went to give the opium-patients their medicine, this man said to him:—“Pastor, it does not matter about the medicine, or anything, I have the rest you preached about, in my heart: Praise God!”

Miss Barraclough writes in terms of warm praise of his kindly disposition, and his helpfulness to those associated with him in the work at Ta-tung.

Of Mrs. M’Kee, her sister in Sterling writes to the following effect:—Shortly after her conversion she became deeply interested in the work of God in China, and longed to do her share in carrying the Gospel to the Chinese. She and another sister in the Lord, who was similarly drawn to Foreign Missionary work used to meet in Miss M’Watters’ home in Glasgow, once a week, in order to pray for China, and to ask the Lord to open up the way for them to go as his messengers to that land. This He ultimately did for the subject of our sketch, but for her friend He had some other service in His own immediate presence, so took her home to Himself. “I may say,” continues Miss Maggie M’Watters, “that my sister never spoke a great deal about her religious life in our home, although she was the first-of the family to be saved; but what was far better, she lived Christ in the home, and the influence of her quiet, consistent life spoke more loudly to the unconverted members of the family than words could have done.” Husband, wife, and child, and the friends with whom they worked so happily in Ta-tung, are now “absent from the body . . . . present with the Lord.” They have entered upon the more abundant life in the Paradise of God; the veil that hindered full and joyous vision of the face of Christ has been removed; they “see the King in His beauty” and—are satisfied.

In Memoriam—Mr. and Mrs. C. I’Anson.

TA-TUNG, SHAN-SI.

[Mr. and Mrs. I’Anson and their three children were martyred, it is believed, at Ta-tung, about the end of June or the beginning of July, 1900.]

My dear brother, the late Mr. Chas. I’Anson was persuaded by a friend to attend the Night-school Classes at the Conference Hall, Mildmay. It was here he was led to give himself to the Lord, and at once accepted his responsibility as a disciple of the beloved Master. He started by taking a class at St. John’s Church, Hoxton; here he became acquainted with Mr. Harland, of the Battersland Street Mission, and joined in his Evangelistic Mission work in the neighbourhood of Nile Street, Hoxton, both as a Sunday School teacher and lodging-house preacher. He also did a great deal of work in some of the roughest lodging-houses in Whitechapel, in connection with the late Mr. Geo. Holland’s “Ragged School Mission” and it was while engaged in this work he received his call to China. He offered himself to Dr. Grattan Guinness, and was accepted for training.

He was a splendid worker; a real, quiet plodder, sticking to the work in hand till it was finished; a man of few words, but of peaceful and blameless life; truly, a man without guile, his one aim being the Glory of God, and salvation of souls. His whole heart was in his work in China, and nothing pleased him better than the thought that he would die in harness. The prayer of his family is, that through his humble efforts, the Lord may “see of the travail of his soul,” and be satisfied.

ROBT. E. I’ANSON.

For a long time after our own escape to the coast, we cherished the hope that our beloved brother with his family and co-workers would effect an escape through Mongolia into Russian territory, but now all hope is extinguished, and the names of Charles and Mrs. I’Anson, with their three children, are added to the long roll of Martyrs from the Province of Shan-si. After a course of study at Harley College, Mr. Charles I’Anson sailed for China along with eight other young men, of whom the writer was one, on 3rd November, 1887. We were part of the one hundred missionaries given to China that year in answer to prayer. After four months at the Training Home at Ganking, we travelled together as far as Pao-ting Fu in Chih-li, when we parted for a few years, he going to the Northern Station of Ta-tung Fu in Shan-si, and I to Tai-yuen Fu in the same Province. Some years later we were brought into close relations again, as our brother was asked to take up the work at Hsiao-i about the time we went to P’ing-yao. He attended one of our Native Conferences at P’ing-yao, and we have had him as our guest several times.

Of a genial and cheerful disposition he was a general favourite with the Missionaries and the natives. Ever faithful to God, and to His Word, he was not easily ruled by mere human sentiment. In dealing with native Christians he always sought their highest good—kind, yet firm—he won their confidence. The Opium Refuge Work at Hsiao-i, which has been so fruitful, was introduced by Mr. I’Anson, and was later carried on by Miss Whitchurch and Miss Seearel.

The work at Hsiao-i was greatly helped and strengthened by his stay there, but he had always a longing for the Ta-tung district, and after their furlough, Mr. and Mrs. I’Anson, with their children, went there as co-workers with Mr. and Mrs. Stewart M’Kee.

The Lord has abundantly blessed the labours of His servants in that district, and many have been added to the Church, and not a few of these have, during the recent persecution, sealed their testimony with their blood.

Mrs. I’Anson, then Miss Doggett, went to China in 1889, and in the following year travelled in the same party with my wife into Shan-si, and went to Ta-tung.

She was married to Mr. I’Anson in 1892. During their stay at Hsiao-i, we frequently saw them, and were always impressed with the meek, and also cheery disposition of our dear sister.

A. R. SAUNDERS.

Florence Emily I’Anson was the eldest daughter of Mr. and Mrs. T. W. Doggett, of Sandon Bury, Herts, where she was born in 1867. Her early religious training was most carefully guarded by her parents,
Mr. and Mrs. C. I’Anson, Dora and Arthur.

who were anxious, above all things, that she should grow up in the practical knowledge of godliness. While living at Sandon Bury, Florence went to School at Hitchin, and had as one of her teachers a future missionary of the China Inland Mission, Miss Barclay, now Mrs. Botham, to whose influence, among others, is probably due the awakening of her own interest in the work of God in China. In 1881 her parents removed to Cherry Hinton, a village close to Cambridge, and to this town Florence was now sent to school. Her teachers—the Misses Thornton—“while assiduous in the mental and intellectual training of their pupils,” were not less so in their care for the spiritual culture of the young lives entrusted to their charge. The pupils attended St. Andrews Street Baptist Church, the minister of which was, at that time, the Rev. T. G. Tarn. It was while studying at Cambridge, and attending the ministry of this good man, that Florence was led, in 1884, to make public confession of Christ Jesus as Lord, in Baptism. Subsequently she returned to her parents in Cherry Hinton, where under the holy and happy influence of her home life, and the special fostering care of her beloved mother, her young spiritual life grew in strength and beauty. She taught in the village Sunday School, and in this way learnt how to impart truth to others, a most necessary qualification for all would-be missionaries. She visited the sick and helped the poor, and was thus taught how to sympathise with and comfort those who are in any trouble, another important qualification for a missionary of Jesus Christ.

The outgoing to China in 1885 of “The Cambridge Seven” was used of God to stimulate her interest in Foreign Missionary Work, and this interest was deepened by a short visit of Mr. and Mrs. Hudson Taylor to her home, and by intercourse with Dr. Handley, C. G. Monle, Principal of Ridley Hall, Cambridge.

When, at last, she made known to her parents her desire to go as a missionary to the heathen, they, while very naturally shrinking from the thought of parting with their beloved daughter, felt that they could not withhold her from so glorious a service for so loving a Lord, and at once put her in the way of preparation for a missionary life.

After a short Hospital training, and some added experience in Evangelistic Work with Miss MacPherson in East London, she sailed for China, in October, 1889. Seven years later, in 1896, having done very useful service in that land, her health so requiring it, she came to England on furlough. Her husband, Mr. I’Anson, followed her in 1897, and together they returned, with their two children, to their sphere of service in China in September, 1898. She always spoke of China as “her home,” and after her return there, wrote to her friends, of her own joy and that of the natives, in being once more back in Ta-t’ung.

And now this dear worker has entered into her rest. It is a happy thought that she and her husband and their three children, Dora, Arthur, and Eva (the last named little one was born after their return to China), entered Paradise together. They were not separated. Together they were welcomed by the Lord Jesus into that:

“... land of pure delight
Where saints immortal reign:
Infinite day excludes the night
And pleasures banish pain.”

T. W. G.

In Memoriam.—Mr. T. O. Radford.—It is with much sorrow that we have to report the death of our beloved brother, Mr. Thomas O. Radford. He reached China, from Australia, on the 28th Oct., 1898, and, after spending a time at the Training Home, proceeded to Ta-tsien-lu, to prepare for his life work amongst the Tibetans. He made good progress with the Chinese language and many years of useful service were anticipated for him. Having to come to Shanghai last summer, Mr. Radford started again on the 15th Dec., to return to his station, apparently in perfect health. Travelling by the ill-fated s.s. Sui-kiang, he lost everything; but after making some purchases at I-ch’ang, he left by native boat, in company with two C.M.S. brethren, on the 16th Jan.; and writing from Wan Hsien, where he arrived on the 28th, he reported all well. Telegraphic information, however, has come from Ch’ung-k’ing, stating that our brother passed away on Saturday morning, the 16th Feb., of typhoid fever. “David, after he had served his own generation, fell on sleep by the counsel of God.”—Acts xii. 36 (R. V. Marg.). Thus regarded, the apparently premature death of our friend and brother ceases to appear so, but contrariwise is seen to be the fulfilment of the will of Him whose “way is perfect.”
In Memoriam—Miss M. E. Smith.

[Miss Smith was martyred, it is believed, with the rest of the Missionaries in Ta-t'ung, Shan-si, about the end of June or beginning of July, 1900.]

Miss Margaret Elizabeth Smith was from Canada, having been born at New Hamburg, Ont. Her father was a native of Durham, England, and had come to this country to settle in the new land as a farmer, New Hamburg being finally his choice of location. Here several children were born, and among them, in 1858, as one of four daughters, Miss Margaret Elizabeth. Miss Smith received the usual education of a Canadian farmer's daughter, but her parents being very refined people, much was added to her life in the way of general culture which others in like circumstances did not receive. This was especially true in religious matters, as her father and mother were exceedingly godly people, so that deep spiritual impressions were made upon her from her earliest childhood. It was not until Miss Smith was twenty-three years of age, however, that she was brought to the Lord. This blessed event occurred in connection with her attendance at her weekly Bible Class, where the Holy Spirit on a particular evening, brought deep conviction to her through the story of Ananias and Sapphira, which, though there followed a few weeks of bitter straggling, finally led her to the Master's feet as a surrendered soul. She was at this time connected with the Methodist Church, it being the only one in her neighbourhood; but her former and later connection was with the Church of England. In October, 1890, her older sister, Miss Annie, applied to the Mission, and a year later left for China. This dedication of her sister to missionary service much impressed Miss Margaret, and when somewhat over a year afterwards, her sister in China fell asleep as a result of a fever, she could no longer hold herself back from God, but joyfully gave herself to Him to take her sister's place. The same event led a younger sister, Miss Eliza, to take the same position. Miss Smith now sought for the preparation for service which she felt she needed, and with this in view, she went to Chicago and had a year and four months training at the Bible Training School of Miss Emma Dryer. She then returned to Toronto, and, together with her sister, entered the Church of England Deaconess Home, putting herself under the helpful training and spiritual influence of Miss Cross. While there, a final offering of herself was made to the Mission, for service in China, and after consideration of her application, it was the privilege and joy of the Council to accept of the offer thus made. It was the Council's double blessing to accept of Miss Eliza at the same time, but in the latter life, sickness eventually intervened, preventing her going forth to China. Miss Margaret Smith, however, was able to proceed upon her way, and eventually sailed in 1896, in company with the Misses Pasmore, Walter, McConahah, Hall, Waterman and Palmer. The station which was chosen for Miss Smith was that of Ta-t'ung, in north Shan-si, and she had the privilege of going there, together with Miss Jessie Thompson, of Montreal, in 1897. Here she became associated with Mr. and Mrs. M'Kee, the heads of the station, though she became the companion in a special manner of Miss Thompson. A ripe and holy friendship sprang up between these two friends, and their companionship in the Lord became very blessed. Miss Thompson, being a trained nurse, became particularly interested in medical work, and Miss Smith was her faithful assistant in this, and particularly in spiritual ministry to the Chinese women. But the friendship formed and continued in China, so far as its earthly relationship is concerned, was destined to be broken, for Miss Thompson was taken suddenly ill in October, 1899, and upon the seventh of that month, passed away to her eternal reward. Miss Smith felt this blow more keenly than any other affliction which had ever come to her, and repeatedly expressed her sorrow in the letters which she wrote to friends at home. "But in spite of her sorrow and her loneliness, there was no thought of turning back from her service. With new courage and devotion, which she obtained from waiting upon God, she set her face toward the future, her only thought being to glorify the name of her precious Master in the saving of souls. The letters referred to were about the last received from her. Quiet days followed, full of happy and helpful service. Then came the outbreak of anti-foreign and anti-Christian fanaticism, and the tide of persecution swept northward as well as southward in the province, finally reaching Ta-t'ung, sweeping everything before it. Full particulars of the result have not been received, but there seems to be reason to believe that the persecution was so violent as to overwhelm Missionaries and native Christians alike, to the degree that not one was left of all that goodly company of blood-bought witnesses. Thus Miss Smith truly followed in her Master's steps in counting not her life dear unto herself, and in humbling herself even unto a martyr's death. Who now will take Miss Smith's place, and witness as she witnessed for Christ?

H. W. Frost.

"Hark! a voice divides the sky, Happy are the faithful dead, In the Lord who sweetly die, They from all their toils are freed: Them the Spirit hath declared Blest, unutterably blest; Jesus is their great reward, Jesus is their endless rest."
In Memoriam—Pastor Wang Lae-djun.

The following "In Memoriam" notice of Wang Lae-djun, for so many years the "greatly beloved" pastor of the Church in Hang-chau, Cheh-Kiang, is compiled from a long, although very interesting sketch, prepared by four native brethren, well-known in the Churches of Hang-chau. Exigencies of space alone prevent us from publishing in full the account as narrated by these four brethren, whose names are as follows: — Pastor Chang-yung-kiuch, and Elder Chan Yun-sin of the American Presbyterian Mission North; and Pastor Ch'ang An-ling, and Elder Sheng King-yung of the American Presbyterian Mission South.

"WANG LAE-DJUN was born in a small town south of Ningpo, seventy-two years ago. He was called of the Lord in the year 1855, and was baptised by the Rev. J. Hudson Taylor. When Mr. Taylor returned to England in 1859, Pastor Wang accompanied him. Being an intelligent and thoughtful man, he greatly assisted Mr. Taylor in a translation of the New Testament into the Ningpo colloquial. He also was sent to the London Hospital, in Mile End, London, to study medicine. His delicate and neat dissections in his anatomical studies called forth the admiration of the then Professor of anatomy and surgery in the said hospital. After spending five years or so in England he returned to China, and for some time helped to preach the gospel and heal the sick in the city of Ningpo."

Upon the organisation of a Church in Hang-chau in July, 1867, Wang Lae-djun was ordained as its pastor. In those early years he itinerated a great deal, and opened several out-stations in the Province.

In character, Pastor Wang was "diligent in business, meek and unobtrusive; kind, gentle and good to all; his speech and demeanour unblameable; faithful to his Lord and Master; sincere and reverent in his devotion, apt and diligent in feeding and nourishing the Church; impartial in his attitude towards and treatment of others; never trusted in or unduly esteemed outside influence or human power; was ever ready to forgive, and easy to entreat; forgiving and forgetting any ill-treatment he received at the hands of those who, at one time, were envious and jealous of his position and influence. Thus the heathen and Church members alike respected and loved him, and received stimulus from his virtuous and godly example."

As a pastor he was most zealous and devoted; "preaching diligently, and incessantly teaching the members of the different Churches [in his large district] the Scriptures of truth, and caring earnestly for the people under his charge. In the height of summer heat, or winter cold, rain or fine, he went at all times to his work with a willing mind, and delighted in labours, which to many others seemed irksome and tiresome. But which to him were meat and drink."

He had an only daughter, born to him in 1867. She married a Mr. Ren, an earnest godly man, whose special gifts and graces made him an exceedingly valuable assistant to his father-in-law in the pastoral office.

"For nearly thirty years he [Mr. Ren] has been engaged in the noble work of preaching the Gospel, and feeding the Church of God. He is a man of prayer, and exceedingly jealous for the cause of God."

He has now succeeded his father-in-law in the pastoral oversight of the Churches in the Hang-chau district. Pastor Wang received no salary from the Mission, but was entirely self-supporting. "By his frugality and carefulness he had laid by some money for his old age, which he desired to divide into three parts. One part to give to the Lord's work; one part to give to his son-in-law; and the other part for his own use and that of his family." Pastor Ren, his son-in-law, however, persuaded him to "divide his savings into two parts; one part for the Lord's work; and the other for the use of his [pastor Wang's] family." Preference rather to follow in his father-in-law's footsteps, and continue to support himself in the Lord's work. For many years neither of these two devoted men have received any money from the Mission for their own support. When in the summer of 1900, the awful tidings of the massacres in the North of China reached Hang-chau, the whole city was alarmed. Riots occurred in several of the adjacent mission stations, and Pastor Wang advised his son-in-law to seek safety in flight. Mr. Ren answered his father-in-law almost in the words of Nehemiah: — "Should such a man as I flee, when our poor members are coming into this city for refuge every day, hoping that I may be able to help them? Such is the character of the man who has succeeded to the pastorate of the Church in Hang-chau and district. The end of his predecessor, the beloved Wang Lae-djun, was very sudden.

"On the first Lord's day of the 8th moon, after handing round the Communion elements, he was suddenly taken ill with fever. Then later a malignant boil developed in his spine. Having committed his affairs into Pastor Ren's care, he was removed to Dr. Main's Hospital, where he lingered on until the twenty-eight day of the month following. On the twenty-eight day of the intercalary 8th moon—the Lord's day—he called all his family round him, and said to them, 'I am going.' His wife replied, 'Are you going to be with Jesus?' He answered 'Yes.' He said no more, but died in peace, seventy-two years of age. Several leaders and Pastors from other Churches came to take part in the last services, and to minister sympathy to the bereaved family."
CHINA'S MILLIONS.

Notes from Shanghai.

BY REV. J. W. STEVENSON.

February 5th.—Mrs. Talbot, Miss Leggat and eight other sisters left for up river; four going to Kiu-k'iang and the rest staying at Chin-k'iang.

February 13th.—Miss Campbell, of Yuen-nan Fu, left us for Chefoo. She has consented to relieve Miss Angwin at the Boys' School. Miss Angwin is very much in need of a change.

We are very thankful to be able to report that Mr. McKie, Misses Chapman and Way, and Mrs. Ogren with her two children, arrived at Han-kow to-day (February 17th) in good health. Mr. McKie and Miss Chapman reached Shanghai on February 21st, and Mrs. Ogren and her two children, with Miss Way, arrived safely a week later, namely February 28th.

They are in much better health than we expected to find them.

On looking over the list of the 100 Missionaries who came to China during the year 1887, we notice that several of them laid down their lives for Christ during last year's crisis.

Messrs. Horne, Meikle, Reid, Marti, Traub and Quirnbach have returned to the province of K'iang-si; and Messrs. Geo. Miller, Malcolm, B. T. Williams, Beutel, Lyons, Edgar, Witt, and C. B. and Mrs. Barnett to GAN-HWUY.

Messrs. C. Thomson, Hammond, A. Miller, Loosley, Searle and Miss Johnston have returned to their respective stations in Ch'eng-k'iang.

The way being open for re-occupation of the stations in Hu-nan, Mr. Clinton has returned to Ch'ang-teh, accompanied by Mr. H. B. Stewart. Mr. Gemmell has returned to Ch'en-chau for a short visit.

Mr. Bruce J. McCarthy, A. Orr-Ewing, Mrs. J. T. Reid, and Miss Page, Turner and Carver, to proceed to Han-chong without much delay.

I hear from Mr. Easton at Han-kow that he has had no difficulty in getting a passport for Hu-per, Si-ch'uan, Shen-si, and Kan-suh, so there is every prospect that he and his three companions, Messrs. Trudinger, Hall, and Belcher, will be able to proceed to Han-chong without much delay.

From a private letter, we learn that these friends intended leaving for Wan-hsien, on the evening of March 11th, and that they purposed travelling overland to Pao-ning and thence to Wan-hsien. Also that Mr. and Mrs. Martin and Mr. Harding were accompanying them, for Kwan-yuen, where they hope to work for a time.

I have a letter from Mr. George Miller, of NIng-kueh, in which he reports everything quiet there, and the work going on as usual.

Arrivals from China.

On March 2nd, per P. & O. s.s. Himalaya—Miss C. Littler.


On March 26th, per Japanese mail steamer—Mr. G. F. C. Dobson, M.A.

On April 6th, per P. & O. s.s. Arcadia.

Mr. and Mrs. J. Brock and two children. Mr. and Mrs. Robinson and son.

On April 9th, per N.G.L. s.s. Kiao-chau.

Mrs. Botham and four children. Miss Collins.

Departures from China.

Mr. Charles Thompson from Hwang-yen in the Tai-chau district, Ch'eng-k'iang. He reports large audiences at the services, and that quietness prevails throughout the district.

Mrs. Menzies.

† These friends are travelling to America via England. Returning.
Lessons to Missionaries, from Recent Troubles in China.*

ADDRESS GIVEN IN SHANGHAI BY REV. CHAUNCEY GOODRICH, D.D.

We have learned anew from this upheaval lessons of the sovereignty of God.—Have we had wonderful answers to prayer and marvellous deliverances from peril? But what shall we say of the terrible massacres before which our souls sit dumb? How is it that prayers availed for so many of us and brought no answers for them? Were the windows of heaven open above Peking and shut above Pao-tang Fu and SHAN-SI? Was it easy for omnipotence to save some and impossible to save others? Or was the work of the dear brothers and sisters rounded out to its completion? And, indeed, for some it seemed but just begun. Young and brave and consecrated, with faces full of light and hope, set toward the future; why must they be cut down and suffer unspeakable horrors? Oh! tell us why. Must there still be blood of martyrs for the seed of the Church?

We cling to our faith in God and in prayer as we cling to life. And we hold still that "all things work for good" to the Christian. But in some of the Lord's ways how black are the clouds and how dense is the darkness that are round about Him. He does not come and explain Himself to us. He seems to bid us be still and lie in humble reverence at His feet.

Is it true that God has an infinite tenderness of pity which He bestows in fulness of love and blessing on us His children? Yet it is also true that He is the creator and sovereign Lord of all the worlds, and that He sits in imperial majesty on His eternal throne. We have heard Him during this awful time, bidding us bow in lowly adoration at His feet, and with streaming eyes and humbled spirits we have said, "Thy will be done."

6. We have learned something anew of the equipment needed for a missionary and of the discipline he may require for his other-world calling.—Is it possible that this awful experience may be worth all it cost us, in its lessons for us whose lives are given to China, that we may hence receive a new illumination of mind, a new cleansing of heart, a love for this people with new depths of pity in it, a consecration more complete, joyous, and sacrificial, all which scarcely could have come to us save through some stress and strain of suffering which should nearly rend body and spirit asunder? How in the ages past have the men been made who have helped to lift the world a little nearer to heaven? Often they have been nursed in poverty and have grown amid hard conditions, and nearly always they have been through the fire. Men are lifted up just as the mountains are by great convulsions:—

"God ploughed one day with an earthquake,
And drove His furrows deep!
The huddling plains upstarted,
The hills were all aleap.
But that is the mountain's secret,
Ages hidden in their breast.
'God's peace is everlasting'
Are the dream words of their rest.
"He hath made them the haunts of beauty,
The home-elect of His grace;
He spreadeth His mornings on them,
His sunsets light their face.
The people of tired cities
Come up to their homes and pray;
God freshens again within them,
As He passes by all day.
"And lo! I have caught their secret!
The beauty deeper than all!
This faith, that life's hard moments,
Are but God ploughing His mountains,
And those mountains yet shall be
The source of His grace and freshness,
And His peace everlasting to me."

(Wm. C. Gannett.)

And what have we learned by this upheaval?

We have learned new lessons of faith. Our branches have been lashed and battered by the wild storms, only that our roots should strike deeper into the soil of God's word and cling closer about the rocks of His eternal truth. We had been living in such peace and security—were we in danger of coming again to "walk by sight?" Did the eye which sees straight into heaven

* From "The Chinese Recorder" of January, 1901.
dim a little because of the houses, and the lands, and the schools, and the hospitals, and the churches which painted themselves on the retina of the eye of sense? Did the ear which hears the music celestial lose something of its quickness by all the sounds of our busy activity? And yet—and yet—such a great blessing had come to some of us, and we thought we were learning to walk in the footsteps of the dear Master.

Suddenly our work, all that was visible, was wrecked, and we were left with nothing between us and eternal things, nothing between us and God. Then we saw straight into heaven, and we walked and talked with God.

Do you remember the famous sermon by Emperor William on Amalek and China? Let me read a few sentences. "Away up yonder in the towers hang lonely bells on the mountain tops. By no man's hand will they be rung. Silent and dumb they hang in the sunshine. But when the storm wind comes, then they begin to swing, then they begin to sound, and far off in the valley you hear them singing." So, tells us the Imperial Preacher, "When the storm wind of trouble breaks forth, then it begins to sing out."

We have learned new lessons of hope. Faith and hope; are they not twin sisters? Faith sees things invisible, hope grasps things unattainable, and they sing together wondrous songs of their glorious inheritance. Hope! how beautiful she is, living in the midst of tears, and groans, and sufferings; her face yet wearing an angel smile. She laughs at the sword and the flames, at persecution and death; a true salamander that thrives in the furnace. Fire cannot devour her, waters cannot overwhelm her, the sword cannot pierce her. Trouble and peril do but tune the strings of her harp. Presently from out the flame we shall hear melodies that shall make your heart thrill and set it vibrating to the music of her song.

Is it such a strange thing after all, that, shut up within high walls, shot at by fanatical haters, pursued by an insane mob, and even suffering unutterable indignities, and persecution and death; strange school of faith, and patience, and suffering? Strange school of faith, and patience, and suffering?

Ah! love is a strange plant. The clouds cover all its sky. The biting frosts seize and hold it fast. It is cut down. It is torn up by the roots, crushed, burned to ashes, and fairer than ever. It has budded and blossomed, and evermore cling close to Him. So only may we hope to finish our course with joy, and hear at the last the glad "well done."

We learned new lessons of love. How idle in this presence to seek to prove that love is the greatest thing in the world. How well we know that love is the seed dropped from the garden of God into the heart that regenerates it, and that sanctification is nothing less than the growth and blossoming of this celestial plant. Love makes the home a type and foretaste of the home above the stars. Love makes the state a pattern in miniature of the kingdom of heaven. Love—not golden streets, nor pearly gates, nor crystal palaces—love is the glory and blessedness of heaven. Love is the river of water of life from which we shall drink and be filled forever and forever. And love is God. What need to add that love is the one absolute need of the missionary. But Oh! for some ambrosial garden in which to plant this heavenly exotic, some clime far removed from the fierce heat, the chilling frost, the blasting winds, the deadly blast of this world. Take me away to some sunny land where the very air is filled with the aroma of love, where such words as selfishness and hate, and envy, jealousy, and strife, and hard thoughts and evil-speaking were never known. There shall I learn the sweet lesson of love. But here?

Well, I think back to the Baby born in Bethlehem, who came into just this world to learn as a man all the lessons which make a rounded and perfect character. His schooling began in Egypt and ended on Calvary. From exile to the cross, is it not written that "it became Him for whom all things and through whom are all things, in bringing many sons unto glory, to make the Author of their salvation perfect through suffering?" Strange school of faith, and patience, and meekness, and hope, and love.

There is a little word in the gospels—the shortest that could be written—often on our lips and in our hearts. "God so loved the world that He gave His only begotten Son." May we think reverently that perhaps God Himself could not have so loved but for the sin and rebellion in this world? How that sin drew upon the infinite depths of His pity, making possible the sacrifice of His only and well-beloved Son.

So, after our poor measure, have we felt new depths of pitying love for those who were seeking to destroy us? We love the Chinese the more for what we have suffered, and in this we do but follow afar off in the blessed footsteps of the Great Lover.

Let me give you a little incident, in the last act of the tragedy, of one of our dear martyrs. Mr. Pitkin, of Pao-ting Fu, was born in a home of competence and culture; never wanting what money could procure. After graduating he did splendid service in Student Volunteer work. "Mr. Mott ranks his name as the second among all the scores of secretaries that have served the organization." He must have had hosts of friends, for he was a royal fellow, and withal he was an accomplished musician. But he gave up all for a life with the poor and degraded in China. To me it somehow seemed as if it must be a greater sacrifice than for many of us. When this trouble burst upon us he was just on the threshold of his life work, fresh, and strong, and hopeful, albeit alone in that great city, while his blessed wife and precious baby—his little miniature self—were for a few months away in the homeland. I will not repeat other words of faith, and love, and heroism which he wrote, but only mention one short sentence. He buried a letter to his wife, but fearing it would be dug up by the Boxers, he left a verbal message for her. "When my boy is twenty-five years old I want him to come back as a missionary to China." It was his last word of undying love for China before his own holocaust. How plain it is to see that his love for this people was but intensified by the strain of suspense and suffering.

Ah! love is a strange plant. The clouds cover all its sky. The biting frosts seize and hold it fast. It is cut down. It is torn up by the roots, crushed, burned to ashes, lost. Yet suddenly you turn and find it larger and fairer than ever. It has budded and blossomed, and all the air is fragrant with its heavenly aroma. It is so that we have learned something new of love.

Faith, hope, and love, what a triad of graces. Here is the great equipment for the missionary. Finally we have learned not to trust to all we have learned, or to any past experience. How infinitely easy to lose the blessing and grace of it altogether. But oh, in great bitterness and daylight, and dust of the world, and in the shadow of the cross, and even more dizzy close to Him. So only may we hope to finish our course with joy, and hear at the last the glad "well done."
The Flight of Mr. G. McKie and Party from K'uh-wu, Shan-si.

The commencement of the “Boxer” troubles in the K'uh-wu district, the missionaries residing at that station were Mr. and Mrs. Duncan Kay and child—a little girl, Jennie—and Mr. Graham McKie. At the out-station, twenty English miles distant, were Miss M. E. Chapman and Miss M. E. Way. In response to a letter from Mr. Kay, the two ladies left the out-station and took up their residence at K'uh-wu, about the middle of June.

On July 1st the missionaries determined to flee to the mountains. To facilitate their escape they divided into two bands—Mr. and Mrs. Kay and child going one way, and Mr. McKie and the two ladies going another. What follows is the account, very much condensed, from Mr. McKie’s deeply interesting narrative, of the experiences of his party.

On Wednesday, July 4th, at dusk, Miss Chapman and Miss Way, disguised as men, were secretly led out of K’uh-wu city by one of the native evangelists. Mr. McKie followed them. They walked ten miles, to a place called Niu-tsen, which they reached about two o’clock in the morning. The ladies were shown into a hut, and Mr. McKie into an old loft belonging to one of the K’uh-wu Christians, and here they spent the first night of their wanderings. The next day, at even, they started for a twenty-mile tramp into the heart of the Kiang-hsien mountains. They travelled all night, up the dry stony bed of a river, resting once for some minutes in a large temple, and arrived at their destination, the house of a thief, at daybreak. For six weeks, exactly, they remained hidden in the loft of an old out-house, having food brought to them secretly, three times a day, by their faithful “boy” Yuen-reh. During those six weeks they never spoke once but in whispers, lest passing villagers should discover them. Each day was spent in praying and whispering together, and at night they slept on coffin boards.

On August 18th they started out to walk to Si-gan Fu, in Shen-si—a distance of 700 miles—having heard a few days previously from the Swedish brethren in that city that the Governor of Shen-si would give them a safe escort to Han-kow. When they started for Si-gan they had as escort, three noted thieves, two Christians (one of whom was their “boy” Yuen-reh), and the brother-in-law of Yuen-reh. The escort led them, in the darkness of night, over the mountains to two natural caves: here they rested. At the bottom of the cave occupied by the three missionaries was a human skeleton. During the night they were awakened by a dreadful noise in the cave below them, where the escort slept. This noise was followed by an absolute stillness. Mr. McKie and Miss Chapman scrambled down to see what was the matter, and found the escort—gone. The fugitives were now alone, lost on the mountains. It was the Sabbath day. Tired, hungry, perplexed, and not daring to remain another night on the mountains because of the wolves, the helpless little band of missionaries descended the mountain-side—a most perilous descent—into a village. Here they asked for a drink. For a long time no one would offer them one. At last an old woman gave them some very thin soup, made of turnip tops, for which they were very grateful. Then another of the villagers—a man—spoke kindly to them, gave them a raw cucumber, and told them how to reach the next village (Lu-chang-t'suen), ten miles distant. They reached this village about four o’clock in the afternoon, and had passed through and beyond it but a very little way when they were set upon by a band of natives armed with swords, knives, guns, and spears, who drove them back into the village. They had almost given themselves up for lost when Mr. McKie suddenly remembered that he had his old passport in his pocket. Trusting to their ignorance of its uselessness, he drew it out and asked them to read it. The plan succeeded. The head man of the village took the paper, read it aloud to the people, who, after they had heard it, read it immediately set the missionaries at liberty. Thus God interposed on their behalf. After their release the fugitives resumed their wanderings. "In the darkness, knowing no roads, we wandered over fields, into gullies, paddled through streams and scrambled up banks, until when morning light was come, we sought a hiding place from the face of man.
There were no holes, there were no trees. The only place we could find to hide in was the top of a round hill. The sun was so hot that we laid with our heads beneath a small bush in order to get a little shade. All day we lay there not daring to stand or sit up, and we discussed our situation. The third day after the loss of their escort, Miss M. E. Way. Yüen-reh. Miss M. E. Chapman.

The Missionary Fugitives and some of their Escort from P'ing-yang.

they found themselves back again in Lu-chang-t'suen, having unconsciously made a circle in their wanderings. Here they learnt the fate of their escort. The six men were lying bound in a temple, and would probably be beheaded.

"On arrival at the village the people gathered on the wall and rooftops shouting 'The Foreign Devils have returned.' The people flocked around us and some men told us that we could not be allowed to remain but must go on. We therefore left the village, escorted by one or two men who came to show us the way into the mountains. As we were leaving I spoke to them of our hunger and faintness, of the hopelessness of trying to cross the mountains without any food, and offered to exchange with anyone a pair of folding scissors and other things for some bread. I got six small loaves of bread, ten cakes and a pot kettle of cold water." They then pursued their way into the mountains, having now determined that since escape was evidently hopeless, they would try and get back to the neighbourhood of K'uh-wu, and there make their final testimony to the love and goodness of God. As the sun was setting, four men, armed, met them and began to search their persons for silver. They were in the act of searching Miss Chapman when their "boy" Yüen-reh, whom they thought had been killed, appeared on the scene. It seems that after lying bound some time the villagers released the escort, who all fled back over the mountains to their own homes. Yüen-reh, however, determined to find the wanderers, even at the risk of his own life and against the wishes of his parents, who tried hard to dissuade him from engaging in so dangerous an enterprise. Seeing his determination, one of the thieves volunteered to accompany him. Together, therefore, they commenced the search, and came upon the little missionary party just at the moment when their help was most needed. Thus once more did the Lord manifestly deliver His servants.

With glad hearts and fresh hope they now resumed their journey into the mountains to seek hiding from their untiring enemies. The thief acted as guide, and they followed him, in the darkness, over the rocks and through the shrub and undergrowth, on and on, not knowing whither they went. Their faithful "boy" Yüen-reh, fell and seriously injured his foot. This accident made it impossible for him to travel any further in the dark, so they sat and waited till the breaking of the day, when he went on in the day light with the guide to find food and shelter for the fugitives. That evening two other thieves brought them some very coarse food and a little water in a stone bottle, and for the next two or three days supplied them with one meal a day, and in the night-time guided them along their difficult and perilous way, until they arrived late one night, at a cave belonging to the first thief. Here they rested for a little while until the thieves began quarrelling amongst themselves about a piece of silver which one of them had stolen from Yüen-reh, who thereupon urged the Missionaries to leave the place and follow him to his own home, where he would share all he had with them.

"This was a most dangerous plan, as his home was only ten miles from Kiang-chau, and ten miles from K'uh-wu, both of which places were 'Boxer' centres: it was dangerous, too, because it was on the highway which the Empress must travel in her flight from Peking to Sj-gan Fu; but, as our money was done, and as we had no other place of refuge, we could see no alternative but to risk these dangers. At dusk we began our walk.
of twenty English miles, down the river bed, escorted by
the thieves and Yüen-reh, the latter declaring that if we
died he would die with us. He must have suffered
unspeakable pain during that twenty miles, as his foot
had two deep wounds and was swollen to more than
twice its usual size. At day-
break we reached the village
where we had stayed the first
night after escaping from K'uh-wu, and where a brother-
in-law of Yüen-reh lived. Next
morning Yüen-reh's foot was
so much worse that he could
not place it upon the ground,
and his brother-in-law refused,
from fear, to lead us anywhere
but to a cave in a gully about a
mile from the village. Our boy
could not walk, but stayed in
his brother-in-law's home, and
no doubt it was his continued
influence that made his brother-
in-law come to us every night
after dark with bread and
water. We lived in this earth-
cave about ten days, making
our pillows of loose earth, and
covering them with green
leaves, which we gathered at
night, the only time when we
ventured out.

One day a strange man sud-
denly appeared at the mouth
of the cave, and as suddenly
disappeared. The fugitives felt
they were discovered, and if
they would avoid arrest must
find another place of refuge.
That night when Yüen-reh's
brother-in-law came as usual with their meagre supply
of bread and water, they explained matters to him,
and he led them to another cave about a mile distant.
The missionaries afterwards learned that the morning
after their flight a crowd of people had arrived at
the cave seeking for them. In this second
cave they stayed twelve days. "We
suffered very much
from cold at this time,
and the strain upon
our nerves was great,
as people—grass-
cutters—were continually passing. The
text, 'The Angel of
the Lord encampeth
round about them
that fear Him, and
delivereth them,' was
a great comfort to us
while here. On about
our twelfth day in
this cave we were
discovered by a boy,
who immediately
called his companions,
and soon a number of
men appeared at the mouth of the cave. We
expected to be hurried off to the Ya-men or to the 'Boxers,' but
instead of this, a man with a pick-axe sprang into the
cave, sat down, and told me not to fear. From him I
learned that the footprints of the man who nightly
brought us our food had been
by a number of
our journey to the coast." They arrived at P'ing-yang
Fu, on October 24th, 1900, where they found Mrs.
Ogren and her little boy, who was almost at death's
door with starvation. They remained here until
January 6th, 1901, when Mrs. Ogren, to whom, in the
interval, another little
child had been born,
was able to accom-
pany them in their
journey to Han-kow.
Mr. McKie, in con-
cluding his account,
writes:—"Our trouble
began in May, 1900,
and we arrived in
Han-kow in February
[Wed., 13th], 1901, so
that from beginning
to end the trouble
covered about eight
months. God graciously dealt with
us—leading, guiding,
and providing for us
until, at last, He
brought us into safety.
Let all the praise and
glory be given to
Him."
A MOST pathetic little memento of our martyred sister, Miss Georgiana Hurn, has recently reached us from China. It is a copy of Bagster's "Daily Light"—a well-worn little volume, redolent with the odour of the loess soil and the damp, dark mountain caves of Shan-si. Many of the leaves are soiled and loose—the result of frequent handling. It is deeply interesting to turn over the pages of this little text-book and to read the notes which our sister wrote, in the margin, from day to day during their flight. It is impossible not to be impressed with the remarkable fitness of many of the passages of Scripture to their special and peculiar need at that time.

That our readers may share with us the interest and profit of this exercise, we print the notes and several of the texts as they occur in these pages, beginning at July 10th and ending with July 26th, of which last page we herewith produce a facsimile. We print the "notes" in "italics."

July 10th.—"Heard that the Boxers had begun to practise. Things looked dark. See Nov. 8th eve; also July 11th."

Referring to "Nov. 8th eve," we find:
"The children of Israel pitched before them like two little flocks of kids; but the Syrians filled the country."—2 Kings xx. 28, 29.

1 John iv. 4. Isa. xli. 10.

Then turning to "July 11th," we find:
"I am with thee to save thee."

—Jer. xv. 20.

Also:—"Fear thou not, for I am with thee; be not dismayed, for I am thy God."—Isa. xli. 10.

July 21st.—"Left Si-ho-chau to escape to a village, Saturday."

[Evening.] "Stayed at a village."

July 22nd. [Morning.] "Went on to Poo-ssii's home."

Forsamuch . . . as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind.—1 Pet. iv. 1.

[Evening.] "Love of God manifested in a special way. Wang came in to escort us further hiding in the hills."

Text for the day.—"Keep yourselves in the love of God."—Jude 21.

"As the Father hath loved me, so have I loved you."—John xv. 9.

July 23rd.—[Morning.] "Left early for a deserted place in the hills."

"The coming of the Lord draweth nigh."—Jas. v. 8.

"The end of all things is at hand: be ye therefore sober, and watch unto prayer."—1 Pet. iv. 7.

Also:—

July 24th.—[Morning.] "Stayed in the same [hiding place] Yao-nen-li, H-hai [mosquitoes very troublesome]. God's word very comforting."

What was the word? A peculiarly appropriate one.

"Patient in tribulation."—Rom. xi. 12.

"It is the Lord: let him do what seemeth him good."—1 Sam. iii. 18.

"Strengthened with all might, according to His glorious power, unto all patience and long-suffering with joyfulness."

—Col. i. 11. Also:—Job i. 21. Job ix. 10. Isa. iii. 1-3. Heb. xii. 11.

July 25th.—[Morning.] "Towards afternoon went to another place."

[Evening.] "Slept in the same place as last night."

Texts.—"He staggered not at the promise of God through unbelief."—Rom. iv. 20.

"Is anything too hard for the Lord?


"With God all things are possible."—Matt. xix. 26.


July 26th.—"Went further into the hills to a most secluded spot."

This is the last entry. The beautiful appropriateness of the texts for the day will be seen by referring to the facsimile page herewith produced.

In connection with the foregoing, the subjoined extracts from her last letter—written to her own relatives, and dated "In a cave amongst the hills, July 25th, and dated "In a cave amongst the hills, July 25th,.

"We are escaping for our life. . . . The place we have come into to-day is a very secluded spot, where we hope to remain till all is over. If the 'Boxers' come to the hills in search of us, they may find us: but we are in the Lord's hands to do with us as He seemeth [seeth?] best."

"One feels, for some things, that it would be nicer to stay for further service. The Lord is keeping one's heart in perfect peace, during this time of trial."
ILL our readers please remember, and try to be present at our Annual Meetings which are to be held in the Conference Hall, Mildmay Park, on Tuesday, June 11th, at 3 o’clock in the afternoon, when the chair will be taken by Sir George Williams, and at 7 o’clock in the evening, when our Home Director, Mr. Theodore Howard, will preside.

We fixed this date, in the hope that Mr. W. B. Sloan and Mr. H. W. Frost, Home Director of the Mission in Canada, who have been on a visit to China, might be with us; but, owing to the delay caused by the wreck on April 24th of the P. & O. s.s. Sobraon, on which they were travelling, it is doubtful whether they can now arrive in time.

Owing to the serious disturbances in China last year, there are an unusual number of missionaries at home, and among them some of those who were marvellously delivered from death in the Provinces of CHIH-LI, SHAN-si, and HO-nan during the Boxer uprising: several of these will take part in the meetings.

Mr. and Mrs. Green and Miss Gregg, from the Province of CHIH-LI—the account of whose wonderful deliverance has been appearing in China's Millions—are now in this country, and sufficiently restored to health to be present with us and relate their own story of God's gracious dealings with them.

In view of the great losses the Mission has sustained during the past year by the martyrdom of so many...
faithful missionaries and native workers, and, in view also of the continued unsettled state of the Chinese Empire, we desire that these annual gatherings may result in awakening a deeper interest in, and more definite prayer for the special needs of China at the present time.

We heartily appreciate the past sympathy of our friends and their co-operation with us in the Lord's work for the evangelization of China, and we earnestly bespeak their prayers for blessing on this, our thirty-fifth anniversary.

Tea will be provided between the meetings; but as we can only accommodate 600, we have arranged that the admission shall be by ticket. Tickets, 6d. each, may be obtained by application at the Offices, Newington Green, or, if not all disposed of previously, at the bookstall on the day of the Meetings.

The bodies of the missionary-martyrs who were slain at Pao-ting Fu in July last—among whom were Dr. W. W. and Mrs. Howard, and their little girl Gladys—have been recovered through the efforts of Dr. E. H. Edwards and Rev. J. W. Lowrie. The discovery was made on February 22nd, and the remains were placed in separate coffins and a short service was held over them at the place. Full memorial services were held on Saturday and Sunday, March 23rd and 24th, when a large number of friends from Peking and Tien-tsin were present. Afterwards the coffins containing the bodies of the C.I.M. workers were to be brought to Tien-tsin and buried in the foreign cemetery there.

In our issue of January of this year we referred to a special tour of the American Colleges, which Dr. and Mrs. Howard Taylor were then making, at the invitation of the Student Volunteer Missionary Union. In the May Number, just to hand, of "The Intercollegian," the official organ of the Student Department of the International Committee of Young Men's Christian Associations, and of the Student Volunteer Movement for Foreign Missions, a long and interesting account of this special missionary campaign appears. We have made the following extracts from this account for the information of our readers who, we are sure, will be glad to know something of the unique success which has attended the work of our dear friends Dr. and Mrs. Taylor. The writer of the article says:

"One of the most notable campaigns ever conducted among North American institutions by secretaries of the Student Volunteer Movement was that of Dr. and Mrs. Howard Taylor, of the China Inland Mission, during the winter just passed. They began work last November, continuing with some interruptions, until April. The effects of this work, infusing permanent missionary enthusiasm, counselling in the formation of life-purposes, and giving new spiritual inspiration to hundreds of students, can scarcely be overestimated.

In four months, between November and April, Dr. Taylor visited seventy-seven different institutions of learning, including forty medical schools, ten theological seminaries, twenty-one universities and colleges, and six dental, technical, and other schools. The special object of his work was to present to medical students the opportunities for service on the present to medical students the opportunities for service on the

In response to the desire of some of our friends, Special Meetings were held during the months of April and May, at the following places:—Brighton, Eastbourne, St. Leonard's, Hastings and Dorking, at which several of our missionaries who passed through the great persecution in China told the stories of their wonderful deliverances.

These meetings were very largely attended, and already we have heard of blessing having been received through the testimonies borne to the faithfulness of God, Whose all-sufficient grace enabled His suffering children truly to rejoice in their tribulations, and in perfect peace and rest of heart to face, again and again, the prospect of a cruel death.

We hope to hold meetings of a similar character in other parts of the country, and ask our friends to continue praying that such gatherings, when and wherever held, may result in definite blessing to many lives, and so in a deepened and more wide-spread spirit of prayer for China.

We are grieved to learn from Shanghai, of the death, on March 26th, of Miss A. F. Wheeler. She was travelling back to her station in Si-ch'uen, under the escort of Bishop and Mrs. Cassels, and had got as far as Wan-hsien when it was observed she was very feverish. Later, peritonitis developed and after only five days' illness she passed away. Her home-call was very sudden: when she left Shanghai she was quite well and very bright, and was looking forward with eager delight to resuming her beloved work among the women of Si-ch'uen.

Miss Wheeler went to China in 1895. She was a very earnest and devoted Missionary, had made good progress with the Chinese language, and got on well with the people. Her removal is a great loss to the work in Eastern Si-ch'uen and to the Mission generally. May the Lord comfort the sad hearts of the bereaved relatives and friends.

In response to the request of some of the readers of China's Millions we have had the pathetic little story of "Two Child-Martyrs in Shan-si," which appeared in our March number, revised and reprinted in booklet form for enclosing in envelopes. It is very suitable for circulating among children, and, if widely disseminated among the young folks of our land, will, we believe, under the blessing of God, greatly increase their interest in the spread of the Gospel throughout China. The booklet, which is illustrated with photos of the dear child-martyrs, may be had from the offices of the Mission at one penny each.
The Last Days of the T'ai-yuen Fu Missionaries.

BY DR. E. H. EDWARDS, OF THE TAI-YUEN FU MEDICAL MISSION.

I HAVE had a long talk with a messenger from T'ai-yuen Fu who, on Sunday, 24th February, brought a most pathetic letter; written in invisible ink by the Christian photographer. This messenger saw the massacres perpetrated on July 9th. One statement he makes is of importance, and that is: that none of those who suffered were tortured, but all were quickly beheaded, and that none of the adults showed any sign of fear, but calmly met their fate (another refugee from T'ai-yuen Fu said that even the children did not cry out, but only covered their faces with their hands). Yung-cheng, who is a Christian, stated: "On June 28th I was at my home, about 50 li south of T'ai-yuen Fu, and heard of the burning of the hospital premises in that city and the death of Miss Coombs. I left that day for the capital, and for two days lived in Mr. Farthing's mission house, after which I went to live in an inn. On July 5th I heard that the Boxers had looted and burnt my own home, and that my wife had fled to her mother's, taking our children with her. On July 8th I determined to return secretly to my village and ascertain the extent of damage done to my home, and on reaching the village of Teh-tsun (some three miles south of T'ai-yuen Fu) I was surprised to hear there were some foreigners in an inn there. On going to see who they were, I found Mr. and Mrs. Pigott, and their little son Tien-pao (Wellesley), Miss Duval, Mr. Robinson and two little girls (Mr. Atwater's two daughters). Mr. Pigott and Mr. Robinson were both wearing handcuffs, but they fitted quite loosely. They were all eating roasted ducks and cakes, which the soldiers had provided for them, and Mr. Pigott told me the soldiers had provided them with food on the journey from Sheo-yang. About three in the afternoon they started on the last stage of the sorrowful journey. I accompanied them to their two country carts which were standing outside the inn, and there Mr. Pigott preached some time to the people. I went on ahead and, returning to the city, entered by the small South Gate, while they entered by the main South Gate. They were taken direct to the Sub-Prefect's Ya-men (Hsien), and there separated, the ladies being put in the women's prison, although Mr. Pigott had requested that they might all be together. On the afternoon of July 9th, as I was walking near the Governor's Ya-men, I found a great crowd, and, waiting to see the cause of the gathering, I was suddenly hemmed in and could not get away. In a short time I saw all the Protestant Missionaries, with their wives and children, and also the Roman Catholic Missionaries, who had been living by the magistrate's orders for the last few days in the Chu-Feo street, brought along by soldiers. They were taken before the Governor's Ya-men, between the main entrance and the Chao-fei (the wall usually in front of all official residences) by the East Gate. The Boxers closed in behind and on the west were standing many soldiers. Yu-hsien was himself standing at the main entrance, and as soon as the Missionaries arrived, he ordered them to a loud voice, 'Kill!' and the soldiers answered with a shout, 'Ah!' Immediately Mr. Farthing stepped forward, and though his wife tried to restrain him, he walked calmly towards the soldiers. The West Gate was then opened and he passed through it in charge of two soldiers and was beheaded on the road just outside. Each Missionary was escorted in the same way by two soldiers and fell about the same place. The Protestant Missionaries were executed in the following order:—Mr. Farthing, Mr. Simpson, Mr. Beynon, Dr. Lovitt, Dr. Wilson, Mr. Stokes, Mr. Whitehouse and Mr. Hoddle. Then the soldiers led out the ladies in the same way. The only one to speak, so far as I could hear, was Mrs. Lovitt, and she asked why they were killing them when they had come to do them good. She led her little son by the hand, as far as the gate, but then the child was stopped by the soldiers while the mother was made to pass on to her fate. After the ladies were killed,

by the soldiers to the executioner who took them one by one and beheaded them. Then the Roman Catholics were led forward. The only one to remonstrate was Bishop Ai, who asked Yu-hsien for what crimes they were being killed. For reply, Yu-hsien drew his sword and slashed him across the face. While these terrible things were taking place, Mr. and Mrs. Pigott and those with them, had been confined the night before in the prison of the Sub-Prefect, arrived on the scene and also entered by the East Gate. The first to be led forward was Mr. Robinson, then Mr. Pigott. As Mrs. Pigott went forward she led her son Wellesley by the hand, but he was stopped at the West Gate while the mother was allowed to proceed, then each of the remaining ones fell in turn,—Miss Duval, Wellesley Pigott and the two little daughters of Mr. Atwater. Those who carried out these orders of Yu-hsien, were not the Boxers, but a professional executioner and the soldiers. As it was late, the bodies were allowed to remain till the next day, where they had fallen, when they were thrown on a vacant piece of ground inside the main South Gate. They were left there for a day or two and then were carefully buried about a third of a mile outside the south-west corner of the City. It was not till the middle of January that the scattered and bleached remains were gathered and buried in coffins by order of the officials.

The complete story of the T'ai-yuen Fu massacre is now published in penny booklet form, under the title of "They loved not their lives unto the death," and may be obtained from Messrs. Marshall, Bros., 10, Paternoster Row, London, E.C., or from the Missionary Pence Association and Information Bureau, Rooms 21 and 22, Exeter Hall, Strand, W.C. It is a thrilling narrative, and is illustrated with photos of some of the martyred missionaries. The whole proceeds of the sale of 10,000 copies of this booklet will be divided between the Shan-si Famine Fund and the Indian Famine Fund. We commend this story to the prayerful perusal of our readers.

—Ed.
# China Inland Mission.

## General Summary of Cash Account for 1900

### Dr.

<table>
<thead>
<tr>
<th>To Balances from 1899:—</th>
<th>£ s. d.</th>
<th>£ s. d.</th>
<th>£ s. d.</th>
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</thead>
<tbody>
<tr>
<td>General Account</td>
<td></td>
<td>478 5 9</td>
<td></td>
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<tr>
<td>Special Accounts:—</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>China Account, Missionaries on Furlough</td>
<td>4 10 0</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Outfits and Passages Account</td>
<td>259 2 11</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Towards Passages in 1900</td>
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<tr>
<td>Home Department Account</td>
<td>66 4 2</td>
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<tr>
<td></td>
<td>2,579 17 1</td>
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### Cr.

<table>
<thead>
<tr>
<th>To Receipts acknowledged in &quot;China's Millions,&quot; as per total in February Number, 1901:—</th>
</tr>
</thead>
<tbody>
<tr>
<td>General Account</td>
</tr>
<tr>
<td>Special Accounts:—</td>
</tr>
<tr>
<td>China Account:—</td>
</tr>
<tr>
<td>For Specified Purposes in China</td>
</tr>
<tr>
<td>&quot; Missionaries at Home on Furlough</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>Candidates Account</td>
</tr>
<tr>
<td>Outfits and Passages Account</td>
</tr>
<tr>
<td>Home Department Account:—</td>
</tr>
<tr>
<td>Missionary Home</td>
</tr>
<tr>
<td>Towards Expenses of Meetings</td>
</tr>
<tr>
<td>For Missionary undesignated</td>
</tr>
<tr>
<td>Property Account, Rents</td>
</tr>
<tr>
<td>Superannuation Account:—</td>
</tr>
<tr>
<td>Interest on Investments</td>
</tr>
<tr>
<td>Morton Legacy Account</td>
</tr>
<tr>
<td>Accrued Interest thereon</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
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</tbody>
</table>

### By Expenditure:—

| I. China Account                        | 26,503 10 10 |
| II. Candidates Account                  | 510 14 3 |
| III. Outfits and Passages Account       | 1,109 14 11 |
| IV. Property Account                    | 54 4 3 |
| V. Home Department Account             | 3,677 5 3 |
| VI. Superannuation Account              | 331 10 0 |
| VII. Morton Legacy Account              | 12,528 5 1 |

### By Balances Carried Forward:—

| General Account                        | 3 10 1 |
| Special Accounts:—                     |        |        |        |
| China Account, Missionaries on Furlough |        | £142 19 0 |
| Outfits and Passages Account           | 257 12 11 |
| Home Department Account                | 88 11 6 |
|                                              | 489 3 5 |
|                                              | 492 13 6 |

£45,207 18 1
# Particulars of Expenditure on the Various Accounts

## I. China Account

<table>
<thead>
<tr>
<th>Description</th>
<th>£</th>
<th>s</th>
<th>d</th>
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<tbody>
<tr>
<td>Cash remitted to China from London</td>
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<tr>
<td><strong>For General Purposes</strong></td>
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<tr>
<td><strong>Special Purposes</strong> (Exclusive of Morton Legacy Account)</td>
<td>40,387</td>
<td>3</td>
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<tr>
<td>Telegraphic Expenses</td>
<td>13</td>
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<tr>
<td>Payments to Missionaries on Furlough</td>
<td>42</td>
<td>3</td>
<td>1</td>
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<tr>
<td>Travelling, Medical Attendance, &amp;c.</td>
<td>91</td>
<td>2</td>
<td>9</td>
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<tr>
<td>Support and Education of Deceased Missionaries' Children</td>
<td>83</td>
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<td>0</td>
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<tr>
<td>Annuities in consideration of Special Donations</td>
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<td>0</td>
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<tr>
<td><strong>Total Cash Remitted to China</strong></td>
<td>26,503</td>
<td>10</td>
<td>10</td>
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## II. Candidates Account

<table>
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<th>Description</th>
<th>£</th>
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<th>d</th>
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<tbody>
<tr>
<td>Training of Students at Bible Institute, Glasgow, and elsewhere</td>
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<td>6</td>
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<tr>
<td>Stationery and Sundries</td>
<td>11</td>
<td>15</td>
<td>7</td>
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<tr>
<td><strong>Men's Probation Home</strong> (&quot;Inglesby House&quot;)</td>
<td>58</td>
<td>11</td>
<td>7</td>
</tr>
<tr>
<td><strong>Rates, Taxes, Insurance, Furnishing and Repairs</strong></td>
<td>95</td>
<td>8</td>
<td>9</td>
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<tr>
<td><strong>Ladies' Probation Home</strong> (37, 39, 41 and 41a, Pyrand Road)</td>
<td>239</td>
<td>4</td>
<td>9</td>
</tr>
<tr>
<td><strong>Rent, Rates and Taxes</strong></td>
<td>21</td>
<td>7</td>
<td>7</td>
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<tr>
<td><strong>Total Candidates Account</strong></td>
<td>510</td>
<td>14</td>
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## III. Outfits and Passages Account

<table>
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<tr>
<th>Description</th>
<th>£</th>
<th>s</th>
<th>d</th>
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</thead>
<tbody>
<tr>
<td>Outfits and Passages to China, &amp;c.</td>
<td>1,082</td>
<td>15</td>
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<tr>
<td>Shipment of Baggage, Travelling and Sundries</td>
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<td>19</td>
<td>11</td>
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<tr>
<td><strong>Total Outfits and Passages Account</strong></td>
<td>1,109</td>
<td>14</td>
<td>11</td>
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## IV. Property Account

<table>
<thead>
<tr>
<th>Description</th>
<th>£</th>
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<tbody>
<tr>
<td>Repairs to Properties and Attention to Garden</td>
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<tr>
<td>Ground Rent, Insurance, &amp;c.</td>
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<td><strong>Total Property Account</strong></td>
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## V. Home Department Account

<table>
<thead>
<tr>
<th>Description</th>
<th>£</th>
<th>s</th>
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<tbody>
<tr>
<td><strong>Missionary Home</strong></td>
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<tr>
<td>Share of Rates, Taxes and Insurance, and Repairs</td>
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<td>7</td>
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<tr>
<td>Water, Coke, Housekeeping, and Sundry Expenses</td>
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<td>16</td>
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<tr>
<td><strong>Office Expenses</strong></td>
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<tr>
<td>Share of Rates, Taxes and Insurance, and Repairs</td>
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<td>4</td>
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<tr>
<td>Gas, Water, Coke and Cleaning</td>
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<td>14</td>
<td>3</td>
</tr>
<tr>
<td>Payments to Secretaries and Office Helpers</td>
<td>1,195</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>Office Stationery and Sundries</td>
<td>47</td>
<td>17</td>
<td>10</td>
</tr>
<tr>
<td>Postages, Telegrams and Carriage</td>
<td>104</td>
<td>13</td>
<td>8</td>
</tr>
<tr>
<td>Cheque Books and Bank Commissions</td>
<td>8</td>
<td>10</td>
<td>8</td>
</tr>
<tr>
<td><strong>Total Home Department Account</strong></td>
<td>210</td>
<td>15</td>
<td>5</td>
</tr>
</tbody>
</table>

## VI. Superannuation Account

<table>
<thead>
<tr>
<th>Description</th>
<th>£</th>
<th>s</th>
<th>d</th>
</tr>
</thead>
<tbody>
<tr>
<td>Allowances to Retired Workers</td>
<td>331</td>
<td>10</td>
<td>0</td>
</tr>
</tbody>
</table>

## VII. Morton Legacy Account

<table>
<thead>
<tr>
<th>Description</th>
<th>£</th>
<th>s</th>
<th>d</th>
</tr>
</thead>
<tbody>
<tr>
<td>Remitted to China</td>
<td>12,526</td>
<td>17</td>
<td>7</td>
</tr>
<tr>
<td>Cost of Telegram</td>
<td>1</td>
<td>7</td>
<td>6</td>
</tr>
<tr>
<td><strong>Total Morton Legacy Account</strong></td>
<td>12,528</td>
<td>5</td>
<td>1</td>
</tr>
</tbody>
</table>

---

We have examined the above Accounts with the Books and Vouchers, and the Bank Pass Books, and find them correct.

We have also verified the Investments held by the Mission.

The Property of the Mission in England is vested in the China Inland Mission Corporation, a body that acts as Trustee for the Mission, and consists of the Mission's Freehold Premises at Newington Green, and two Leasold Houses in Pyland Road, Mildmay. The Mission has also a Superannuation Fund of £4,000, invested in Mortgages on House Property.

(Signed) Arthur J. Hill, Vellacott & Co.

Chartered Accountants.

1, Finsbury Circus, London, E.C., 1st May, 1901.
## ABSTRACT OF CHINA ACCOUNTS.

### Dr.

**Disposition of Funds remitted from England, America and Australia, and Donations received in China during 1900.**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>To Balance</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>General and Special Accounts</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Remittances from England: Nov., 1899, to Nov., 1900—Funds for General Purposes of the Mission</td>
<td>£18,440</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Special Donations (including Morton Legacy, £12,526 17s. 7d.)</td>
<td>16,120</td>
<td>11</td>
<td>7</td>
</tr>
<tr>
<td>For Missionary’s Private Use</td>
<td>33</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td><strong>£34,593</strong></td>
<td><strong>11</strong></td>
<td><strong>7</strong></td>
<td><strong>7</strong></td>
</tr>
</tbody>
</table>

**£34,593 11s. 7d. produced at current rates of exchange.**

Donations in China and Receipts from America and Australia, sec. list below (= at 28s. 4d. 36.)

| From Rents, Exchange and Interest Account (= at 28s. 4d. 36.) | 1,002 4s. 3d. | | |
| **£33,168** | 90 | | |

*Note.—This amount includes the sum of £2,477 10s. 3d. remitted to China during November and December, 1899, which was not acknowledged in the Cash Account for 1899. On the other hand, it does not include the sum of £2,002 9s. 7d. remitted to China during November and December, 1900.*

<table>
<thead>
<tr>
<th>Tls. cts.</th>
<th>Tls. cts.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>£34,594</strong></td>
<td>78</td>
</tr>
</tbody>
</table>

We have examined the above Abstract with the Returns from China, and find it correct.

We have traced the Items charged in the “Home Accounts” as remitted to China, and find they are duly accounted for, with the exception of the Items referred to in the above Note.

(Signed) ARTHUR J. HILL, VELLACOTT & Co., Chartered Accountants.

---

### LIST OF DONATIONS IN CHINA, AND RECEIPTS FROM AMERICA AND AUSTRALIA, 1900.

<table>
<thead>
<tr>
<th></th>
<th></th>
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<th></th>
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<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>3,002 79</td>
<td>39</td>
<td>15 57</td>
<td>77</td>
<td>1,390 92</td>
<td>115</td>
<td>172 07</td>
<td>112 00</td>
<td>11 25</td>
</tr>
<tr>
<td>2</td>
<td>7,288 18</td>
<td>40</td>
<td>Rent.</td>
<td>78</td>
<td>461 77</td>
<td>110</td>
<td>00</td>
<td>153</td>
<td>22 00</td>
</tr>
<tr>
<td>3</td>
<td>Rent.</td>
<td>41</td>
<td>Rent.</td>
<td>79</td>
<td>00</td>
<td>12</td>
<td>00</td>
<td>42</td>
<td>15</td>
</tr>
<tr>
<td>4</td>
<td>3,525 92</td>
<td>45</td>
<td>18 75</td>
<td>80</td>
<td>1,293 80</td>
<td>118</td>
<td>00</td>
<td>11 25</td>
<td>150 00</td>
</tr>
<tr>
<td>5</td>
<td>711 11</td>
<td>43</td>
<td>91 95</td>
<td>81</td>
<td>00</td>
<td>11 00</td>
<td>19 75</td>
<td>15 00</td>
<td>154 00</td>
</tr>
<tr>
<td>6</td>
<td>7 50</td>
<td>44</td>
<td>1,606 21</td>
<td>82</td>
<td>Rent.</td>
<td>120</td>
<td>00</td>
<td>37 00</td>
<td>157 00</td>
</tr>
<tr>
<td>7</td>
<td>3,093 66</td>
<td>5</td>
<td>Rent.</td>
<td>83</td>
<td>75</td>
<td>00</td>
<td>14</td>
<td>12</td>
<td>1 2 00</td>
</tr>
<tr>
<td>8</td>
<td>7,950</td>
<td>00</td>
<td>106 56</td>
<td>84</td>
<td>00</td>
<td>11 25</td>
<td>00</td>
<td>160 00</td>
<td>13 55</td>
</tr>
<tr>
<td>9</td>
<td>2,477 10s. 3d.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>34,594 11s. 7d.</td>
<td></td>
<td></td>
<td></td>
<td></td>
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<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*It will be observed that the Balance carried forward, as shown in the above Abstract of China Accounts, is large, viz., Tls. 115,886 18. With the exception of Tls. 3,786 7s. the whole of this sum is on Special Accounts to be used only for particular purposes.*

---

### For Payments to Missionaries—

<table>
<thead>
<tr>
<th>Tls. cts.</th>
<th>Tls. cts.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>£34,594</strong></td>
<td>78</td>
</tr>
</tbody>
</table>

(Tls. 434,041 28 at 28s. 4d. 36. = £61,616 14s. 8d.)

---

### For Passages to England, America and Australia (including Special Donations, Tls. 6,741 43)...

(Tls. 434,041 78 at 28s. 4d. 36. = £61,616 14s. 8d.)

---

### General and Special Accounts—

For Personal Use...

For the Support of Native Helpers, Rents, Repairs of Houses and Chapels, Travelling Expenses, and Sundry Outlays on account of Stations and Out-stations of the Mission...

For Expenses of Boarding and Day Schools...

For Medical Missionary Work, including Hospital, Dispensary, and Opium Refuge Expenses...

For Houses Accounts (Including Special Donations, Tls. 50,004 63 for New Premises in the following places—Chefoo, Ch'eng-t'ing, Ch'eng-keo, Vu-lung, P'ing-iao, Sui-lung, Yang-chiao, &c.)...

(Tls. 434,041 78 at 28s. 4d. 36. = £61,616 14s. 8d.)
SHAN-SI.

*Extract from Mr. D. J. Mills' letter, dated Tien-lin, March 21, 1901:—*

"Two days ago a Christian of the A.B.C.F.M., but son of U. Sien-seng, C.I.M. native helper at Hwen-yuen-chau, arrived here. He says that when escaping for his life from the Boxers, he arrived on the 24th June at Ta-t'ong Fu. He found the city in a turmoil. The Mission premises had already been destroyed, and the missionaries were taking refuge in the Hsien Ya-men. He left the city the same day, but heard later that the Ya-men had been attacked, and even the Magistrate, who had been friendly to the missionaries, was killed a few days after he left the city."

YUN-NAN.

On the 4th March letters were received in Shanghai from Mr. Nicholls, of Ta-li Fu, giving information concerning the condition of things in that district up to the beginning of December. Mr. Nicholls writes that they have been continually led to give thanks to God for His protecting care and for the peace which they have enjoyed, and that they are perfectly happy there, because of being certain that God did not mean them to leave. Though they have been cut off from the outside world for so many months, they have not been cut off from the Lord's work, but have had many opportunities of ministering to the need of those about them.

KIANG-SU.

YANG-CHAU.—Miss Marian Fishe, writing on April 4th, says:—

"As we look back now over the past year we just see the Father's hand in all. How strange it seemed that He should be taking everyone away from the work so suddenly. But the explanation came to many in the two-fold thought: He has some work to do in us, and He surely has a work to do in the churches we have left behind, which could not be done while we were there. And how true this has been! There has been great blessing among the missionaries in Shanghai in the first place, now we are hearing from all parts as the different workers reach their stations again ; how the Holy Ghost has been working mightily in the converts,

"Only the other day one of the natives wrote from Yuh-shan, a station in Kiang-si, saying that on Chinese New Year's Day (February 13th this year) all the pastors, elders, and leaders of the church, with some of the members, gathered together and arranged to read daily a regular portion of the Bible, and as he himself expressed it, 'made a covenant before the Lord to serve Him more whole-heartedly than ever before.'"

KIANG-SI.

KIH-GAN.—Mr. Geo. Miller says:—

"Only the other day one of the natives wrote from Yuh-shan, a station for Kiang-si, saying that on Chinese New Year's Day (February 13th this year) all the pastors, elders, and leaders of the church, with some of the members, gathered together and arranged to read daily a regular portion of the Bible, and as he himself expressed it, 'made a covenant before the Lord to serve Him more whole-heartedly than ever before.'"

"Messrs. Horne, Craig, Tyler, Bunting, and myself reached here on the 12th inst. The first three named left on the 13th, by boat, for Kan-chau. All is quiet here and the people are friendly. We have begun regular work, and the meetings are well attended. Our people have been meeting regularly in one of their homes, and I rejoice to see some new faces among the enquirers. The Hsien Mandarin here has promised to arrange for the payment of indemnity to the few of our people whose homes were looted, and we are waiting on God about it.

"Yong-sin news reports the Christians meeting together again. The Hsien Mandarin there has not yet arranged the indemnity for the two shops looted, and has not been showing a friendly spirit."

KWANG-SIN RIVER DISTRICT.—Regarding the return of the lady missionaries to this district, we are pleased to receive the following information from Mr. Stevenson, in Shanghai. Writing on March 30th he says:—"On the 25th I called upon the British Consul-General here with regard to ladies re-occupying their stations on the Kwang-sin river, and he gave his cordial consent. I am glad to say also that both the German and Swedish Consuls are issuing passports for the ladies to return; and the British Consul at Kiu-kiang, who was fully informed of the condition of the country and of the good proclamations that had been issued, said that as far as he was concerned he had no objection to issuing passports, only he preferred not to take the sole responsibility himself, and was waiting for the sanction of the Consul-General in Shanghai. I am glad to say also that both the German and Swedish Consuls are issuing passports for the ladies to return to Kiang-si. Mr. Edward Pearse [the Superintendent of the district] will accompany them and remain in the district for the present."

GAN-HWUY.

NING-KWOH Fu.—In a letter dated the 2nd March, Mr. Geo. Miller says:—

"The country round here is exceptionally quiet, and the officials and people have given me an open welcome. I need hardly say that the Christians were glad to know that I had come to spend the New Year with them. They have come from all parts of the district, and the greetings have been unusually hearty.

"Last Sunday we had a hundred present at the morning service. It was a season of real blessing. We took up a collection for the suffering Christians in the North and got £27. A number of the adherents have, owing to the persecution, stopped coming; but the Christians have, on the whole, done well. The majority of them have been faithful and true. In one of our out-stations about twenty of the adherents have been bold and unyielding."

CHEH-KIANG.

HWANG-YEN.—Mr. Chas. Thomson, in a letter dated February 25th, writes:—"This district is very quiet on the whole, except for the frequent robberies in the country, which may, however, decrease now that we have entered the new year. The Christians are living in peace and quietness, but I fear the Sabbath services have not been well attended. Yesterday we had large attendances at the services here, and had a very good time indeed."
Notes from Shanghai.

BY REV. J. W. STEVENSON.

March 2nd.—Dr. and Mrs. King left for Chefoo. Dr. King has not quite recovered, though he is a good deal better than when he came down; the doctors recommend that he only take up partial work for the present, with the hope that further rest and treatment will effect a cure.

March 12th.—Mr. and Mrs. Darroch and their children left us to-day, to return to Luh-gan; also Mrs. George Duff, Miss Burfon, Mr. Bevis, and Mr. Sauré for Kiu-kiang.

March 20th.—To-day Mr. Andrew Wright started from here to visit his station—Yong-k'ang. I regret to say that a young evangelist, son of the Evangelist at Yuh-shan, who was accompanying Mr. Wright, fell into the Canal, and was drowned. It was not found out that he had fallen overboard until about a quarter-of-an-hour afterwards. The launch was sent back, but no trace of him could be found. Later, however, through the efforts of the magistrate, who instituted a search, the body was recovered.

March 23rd.—Mr. and Mrs. Foucar and child left to-day to return to Ning-kwoh Fu.

March 26th.—Mr. Coulthard left for Wu-hu to-day, and Messrs. Beutel and Domay started to return to their station of Cheng-yang-kwan in North Kiang.

March 27th.—To-day Mrs. E. O. Williams and child arrived for a short rest before she takes up her work in the Preparatory School.

March 29th.—Mr. McKie and Miss Chapman were married to-day. They have gone to Japan for rest and change. Mr. and Mrs. Grainger and child also left, on route for Ch'en-tu in Si-ch'uan.

April 3rd.—Last night several others of our Missionaries left us for up river. Some of the lady workers left, under the escort of Mr. Edward Pearse, to return to their stations on the Kwang-sin river. Others will follow. Mr. and Mrs. Bender, Mr. and Mrs. Röhm, also Miss Hallach started for Wu-chau to return to their stations. The arrivals were Mrs. McOwan, Dr. Guinness, Mr. Gracie, Mrs. Horobin and her children, also Miss Seymour, all from Chefoo. Mr. Chas. Thomson and Mr. Hammond also arrived from the Tai-chau district. Messrs. Krienke, Pfannemüller and Kampmann have returned to Kiang-si.

I am much interested in hearing from Chin-Kiang that the British Consul there, Mr. Bennett, has issued passports to three of our sisters, enabling them to proceed to T'sing-Kiang-p'u, and he promises to issue passports for the others in a month's time, if all is quiet.

Arrivals from China.

On May 5th, per P. & O. s.s. Plassy, Miss Angwin, and Amy Cooper.

On May 8th, per French Mail, Mr. W. Gemmell.

On May 11th, per N.G.L. s.s. Stuttgart, Mr. and Mrs. Lewis Jones.

Publications.

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EDITED BY MARSHALL BROOMHALL, B.A.


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The Culture and Conversion of a Confucianist.

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"C.M.S. Intelligencer."—"Admirably done, we have nowhere seen such a clear account of the four religions of China."

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By C. H. S. GREEN.


Price—Sixpence.

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Report of the Annual Meetings,
HELD IN CONNECTION WITH THE
Thirty-Fifth Anniversary of the China Inland Mission,
IN MILDHAY CONFERENCE HALL,
ON THE AFTERNOON AND EVENING OF JUNE 11TH, 1901.

ELDOM, if ever, have we had more successful Anniversary Meetings than those which were held on Tuesday, 11th June. We gratefully acknowledge the kindness and courtesy of Colonel Morton and the friends at Mildmay, in once more placing their large Hall at our disposal and throwing open the grounds adjoining, for our use on this occasion. We desire also to express our gratitude to the Deaconesses for their kind help in the matter of the tea, the arrangements for which added so materially to the pleasure and comfort of everyone.

It was a beautiful day in point of weather, and both meetings—afternoon and evening—were very largely attended; not only so, but the answer to many prayers was realised in the manifest presence, and blessing of the Lord the Spirit. We magnify His grace who brought so many of our friends together and bestowed upon His assembled people so rich a blessing.

For the seventeenth year in succession, our kind friend Sir George Williams occupied the chair at the Afternoon Meeting, while in the evening our Home Director, Mr. Theodore Howard, again presided.

The following pages contain a full report of these interesting gatherings, a report the reading of which will, we trust, result in a deepened and more widespread spirit of prayer for China, and in the calling out of some young and devoted lives to the work of God among the Chinese.

---

AFTERNOON MEETING.

The Chair was taken by Sir George Williams.

The proceedings were commenced with the singing of the hymn

"Once more with chastened joy,
In fellowship we meet."

Mr. R. H. Hill read verses 1 to 12, and 19 to 21 of Isaiah xxvi. Dr. Neatby then offered prayer.

Chairman's Address.

It was just this time last year that the little cloud arose which has spread over certain parts of China. Some of our beloved friends have, during that twelve months, been promoted. God said to them, "Come up higher." Painful, intensely painful, as the process of parting with them is, I do not know any greater honour upon the face of the earth than to have dear near relatives called in to be with the King, and honoured with perpetual honour in the execution of their work. Beloved friends, if the soldier of the King sacrifices himself, we, belonging to the King of kings, must be ready for the sacrifice. If we are to be good soldiers of Jesus Christ we must be ready for every eventuality. We did not expect this time last year such a sudden terrible calamity to have overtaken this Society, but, nevertheless, "The Lord reigneth." He knows what has passed. He can care, He has cared, He does care, and He will care. Some were ready for the honour of martyrdom, and they have received it. Others have to endure yet; and with regard to our beloved
friends at home, the Committee and all the friends, this spirit of self-sacrifice, this spirit of consecration, this spirit of holy devotion, must be developed yet more and more.

I was rejoiced to be here if by my presence I may express a little tender sympathy and a little tender love. God bless you all, dear friends, and bless this gathering, and make it a wonderful gathering for all our hearts’ for Jesus Christ’s sake.

Before we go any further, shall we have a few words of quiet prayer? You have something upon your hearts, I am sure. Now do your prayer let us ask the Lord to do for us that which we desire. He knows what is best for us. Let us pray.

Statement by Mr. Marcus Wood (Secretary)

We cannot meet this afternoon at this our anniversary gathering without a deep sense of the solemnity of the occasion. We have passed through a year of great sorrow and bereavement.

It has pleased God to take away from our ranks in China no less than 58 beloved fellow workers and 20 children. The other Missionary Societies have suffered, but we have suffered more than all: God has seen fit to put this further responsibility and honour upon us.

It becomes us then to-day, I think, to meet in God’s presence with a deep sense that we have consecrated ourselves wholly to His service, and that, come what may in the execution of our duty, by the grace of God we are determined never to turn back. We are learning something of what the carrying on of the work of God in the world costs, and I think we are entering into a deeper fellowship with the Lord Jesus Christ in His sufferings.

But we lift our eyes to-day away from the gloom, away from the sad aspect, and, with the dear friends who have thus been bereaved, we seek to look upward and to see by faith within the veil; and there we find that our beloved friends are in the Master’s presence.

"With them there is fulness of joy." The sadness is past, and they have entered into the joy of their Lord.

In the inevitable absence, through illness, of our beloved and honoured Director, Rev. J. Hudson Taylor, we are thankful to have a few lines from him for the friends now gathered. He writes as follows:

Letter from Rev. J. Hudson Taylor.

Geneva, June 8th, 1901.

Dear Friends,—As my head will not allow me to be with you in person, I write a few lines of salutation to you, my dear fellow-workers present at the Annual Meetings. It gave me great pleasure to be able to spend some time in England, and to see individually a few of those who suffered in China, and others of our Council and helpers. Though avoiding all meetings, I soon proved the necessity of retiring to the quieter life abroad; but though absent in body, we are with you in heart, and trust that you may all realize much of the Master’s life abroad; but though absent in body, we are with you in his own presence and blessing.

What a year we have passed through since the last Annual Meetings! Never have we had more cause to praise God, and never has your fellowship in prayer been more needed or the great concert of prayer best more signal answered. But I can tell you that the earnest prayers of God’s people in many lands, all mission-aries inland might have been cut off, and many thousands more of native Christians might have suffered martyrdom. We cannot but feel, too, that the way in which bereaved workers and their friends have been sustained and enabled to glorify God in their deep affliction has been a very manifest answer to the cry of many burdened sympathizing hearts.

We thank you too most sincerely for your loving gifts, especially of money and clothing for those who lost their earthly all, and for the feeding of the impoverished native Christians, who, after robbery and the destruction of their homes, have suffered likewise from the famine in N. China. Shall we not together praise Him for the marvellous way in which many were preserved, while escaping? What but the power of God could have delivered them from sunstroke and pestilence, could have kept them alive through hunger and nakedness, making even their enemies confess that they could not kill them, that God must be for them. And to-day, while we praise God for His sparing mercies, we think of the many who a year ago were serving God in China, but to-day are wearing the martyr’s crown: they honoured the Lord below, and together with their darling little ones, passed into the Master’s presence. Can we but feel thankful that we have been associated with them? And are we not strengthened in faith by the way in which they, and others exposed to similar dangers, were sustained in the hour of their extremity? He for whom they suffered is indeed worthy—worthy of the joy brought to Him by their faithfulness unto death, worthy of all that it has cost to those who survive, and to those who are bereaved. Let us pray that God will raise up faithful and gifted men and women to fill the many vacant places. Then too, shall we not all aspire to show our readiness for some new self-denial to send workers to the field, and to rebuild the destroyed mission premises? And now, dear friends, with grateful thanks for your loving sympathy with me and my dear wife in this year of sorrow and of my inability for work, and praying that all grace may abound toward you, in the little while till He come,

I remain,

Yours affectionately in Christ,

J. Hudson Taylor.

Permit me now to present the financial statement for the year 1900.

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Income in London of the Mission during the year amounted to</td>
<td>£ 42,149 15 3</td>
</tr>
<tr>
<td>The Income in America, Australia, and China amounted to</td>
<td>£ 11,215 9 7</td>
</tr>
<tr>
<td>Making a Total from all sources of</td>
<td>£ 53,365 4 10</td>
</tr>
<tr>
<td>In comparison with 1899 there is a Decrease on our Income in London of</td>
<td>£ 1,131 1 1</td>
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<td>There is an Increase on the Income in America, Australia, and China of</td>
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<td>Showing a Total Increase for the year 1900 over 1899 of</td>
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The increase this year, as you observe, is a very small one, but in view of the fact that the missionaries were all compelled to leave their posts, and that the work in the interior seemed for a time to be stopped, and knowing as we do that in some quarters there was an impression that the work of the mission had ceased, and that there was no further need of gifts, it is no little matter for thankfulness to God that the income has been even as large as it has. We desire here and now in your presence, and in the presence of the Lord, to gratefully acknowledge His faithfulness to us as we have looked to
Amongst them was one old woman, named Chao, and, as the time came for us to leave that place amongst the people from the neighbourhood had gathered round to hear what they could and to see the missionaries. The nearest mission station to the north is Pao-ning, seventy-three miles away—two and a half days' journey. The nearest mission station to the south of us is Pao-ning, forty-two miles away—a journey of a day and a half; and 29 missionaries returned to the field after furlough; making a total of 50 departures. It must be borne in mind that all these left during the first quarter of the year, as, owing to the outbreak of hostilities, we were unable to send out any workers during the autumn, which is generally the time when most of the missionaries return, and most of the new workers go out.

It is quite impossible to compare the numbers baptized during the year in China with the baptisms of previous years, as it has been impossible to collect the statistics from many of the districts, especially in north China; but we are thankful to be able to record that during the first half of the year, and according to the few statistics which have come in since the time of trouble, there were no less than 500 fresh baptisms during the terrible year of crisis, 1900.

Looking to the future I am thankful to be able to tell you to-day that Mr. Hoste informs me, from Shanghai, that the port is now practically in its normal condition, and that the missionaries who were there so long have been able to get back to the west of China and to the south of the Yangtse. We are also in possession of a telegram which came only this morning, from Shanghai; it reads as follows:

"We have received a telegram from Hoste. Orr Ewing, TJader, Ernest Taylor, Pekin, leaving overland in three days for Shan-si."

We know that these friends have long been waiting for permission from the authorities of the British and Chinese Governments to allow them to visit the province to distribute personally some of the funds which have been sent in for Famine relief; and now it is evident, from this telegram, that permission has been granted, and, as far as I can understand it, Mr. Hoste himself and our other friends mentioned are going to Shan-si to see what can be done for the native Christians and what stations can be reopened.

I must not close without just one reference to the great need that there will now be for fresh workers to take the places of those who have laid down their lives in China, in connection with this mission. Including five deaths from natural causes we have lost this year no less than 63 adult workers, thus reducing the number of Missionaries and Associates, on 31st December last, to 745. We must now look to God for new workers to go forth; we trust there are men and women who will rise up and offer themselves to the service of the Lord to take the places of those who will be so sorely missed for many years to come.

We are disappointed to-day also in one other matter. Mr. W. B. Sloan and Mr. H. W. Frost, who, we had hoped, might have been with us this morning, have not arrived; but we hope that you will have an opportunity before very long of gathering together and hearing what they have to say to us concerning their visit to China, which I believe has been a great help to our friends in Shanghai.

**Telegram to Mr. Hudson Taylor.**

The Chairman then read the following telegram which it was proposed to send to Mr. Hudson Taylor—

"Sincere sympathy and warm greetings from friends at the annual meeting."

He said that he was sure they would all agree with that message.

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**Address by Miss J. M. Williams**

(Si-ch'uen).

I was there one year and we were able to do so. There will be nobody here to teach us, and we shall have to go away sad and disappointed over the hills. Why do you go?"

It was that old woman's word that led to the station being opened as a mission station. God gave us a promise in connection with that place when the work began. It is in Ezekiel xxxvi: "The wastes shall be built up; the desert land shall be tilled. I the Lord have spoken it, and I will do it. I will increase them with men as a flock, as the holy flock." On the strength of God's promise we were able to go up to that place. Though at that time a few people were interested, nobody had come forward to take God as his God and Jesus as his Saviour. I was there one year before coming home, and in that year eight people were baptised and several others interested in the gospel. I was at home two years, and on going back again in 1895 with Miss Davis I found eighteen members of the church. The work had increased on every hand and that old woman, Mrs.
CHINA'S MILLIONS.

Chao, had been made a Bible woman, and was spending her time happily, telling the other people the things that were so much to her own soul.

When I was at home last there were many friends in England who joined in special prayer for definite objects in the work in that part of China; and it is a pleasure to-day to be able to stand here and tell how we have seen God answering those definite prayers. The little place Sin-t'ien-tsi is an isolated spot amongst the hills. About five minutes from our house there was a little opium den. When I was at home God laid it on my heart to mention this place, and to ask many to join with me in prayer that soon that opium den might be done away with and that place turned into a house that the Lord could bless. It was not long after we went back to Sin-t'ien-tsi that the woman who kept that opium den became an enquirer, and, of her own accord, gave up the selling of opium and left the house, and she was only too glad that we should have it at a small rent. We were able to put Mrs. Chao, the Bible woman, into that house, and now indeed it is a place wherein the Lord loves to dwell. The old woman had to leave her own friends to come and live there, and she was glad to do it. After she had been there a little while and we were talking to her, we said, "Mrs. Chao, are you lonely here all by yourself in this little house?" She said, "No; two live here; the Lord Jesus Christ and I live in this little place." That is an answer to the prayer of friends at home.

A FRUITFUL FAREWELL SERVICE.

The last Sunday before coming home on my furlough we had a little farewell service, and at that service God's Holy Spirit was very manifest, and came down upon one or two who were there, convincing them of sin and of their need of salvation. Amongst those was a man who had been our teacher, a man named Sie. He had been teaching the missionaries the Chinese language for some months, but after that little service he came forward and said: "Up to to-day I have believed the doctrine, but to-day I believe that Jesus is my own Saviour." We prayed much for that man when I was at home last. Many persons prayed with me for him, and now that man is an evangelist in Sin-t'ien-tsi.

Though all the missionaries have come away from that place the work has not stopped. It is still going on and God is working through this man Sie, the native evangelist, and through Mrs. Chao, the Bible woman. We do thank God for giving us such a signal answer to prayer.

Many of the Christians in Sin-t'ien-tsi are workers for God. In one way and another, by their lives and by their words, they are seeking to bring others to the knowledge of the truth. The Bible woman, Mrs. Chao, is very earnest. It was the custom to give her a holiday at New Year's time and on Saturday afternoons, but a few years ago she came to us and said: "I want no more holidays for the New Year or on Saturdays;" and, when we asked the reason she said: "I am expecting My Lord to come at any time, and I do want Him to find me at my work." She has been true to her word. She has never taken any holiday since that, and her one joy and delight is just to tell all who come within her reach this wonderful simple way of salvation.

In 1898, just three years ago now, we found it necessary to have a place of worship. We had been meeting for our Sunday services in one of the rooms of our house, but that room became too small, and it was inconvenient, and so we asked the natives if they felt prepared to build themselves a chapel. With one accord they said "Yes." They felt the need, and they said that they would do all they could to build up the house of the Lord. Within eight months they had built it, chiefly at their own expense. The people in the neighbourhood have very little money, but we had over two hundred free days' labour given, besides money and gifts in rice and grain and other sorts. Those natives prize this little building, and when the erection was set up they attached to the centre beam a large piece of red paper, on which they chose to write, "I will fill this house with My glory saith the Lord of Hosts;" and I believe that they are all, with one heart, just expecting to see the glory of God manifested in that place week by week in the salvation of souls.

THE SCHOOL AT SIN-T'IEI-TSI.

Then, too, we have to praise God for what He is doing in the school-work there. The scholars are just little village lads. Some of them walk three, four, or five miles to school every day. God has touched the hearts of several of them, and they are living up to their light, seeking to serve God day by day. God has blessed them not only in their own souls, but in their homes. One boy was the means of bringing other members of the family to the service and to the schools, and now in that home there are six baptised and others who are catechumens. A short time ago, during three months, eight families burned their idols at Sin-t'ien-tsi, and in four instances we could trace the burning of those idols to the influence of the school-boys in their homes.

But we need more workers. Though God has blessed us in that little spot and is still blessing, yet we need more workers. In the district where Bishop Cassels is superintendent, the district of North-East Si-ch'uen, which is as large as the whole of England, there are nine stations and six out-stations, but only forty-four workers. These are all too few if the gospel is to be preached to every creature in that part of China. So to-day will you think of the needs that we have, special needs, even in that corner of the vineyard? We have need for more men for evangelising the cities. We have need of a doctor. There is only one doctor in the whole of that district. We have need of a lady worker to take the place of Miss Wheeler who has just lately been called home to glory. And we have need of helpers even at Sin-t'ien-tsi, who would help us in the summer time in the sanatorium work so as to free the other missionaries for more work amongst the natives.

Oh, will you pray about these things, and God will answer? If God is calling any of you to go, oh, do not shrink back. He is worthy for whom we should do this. Though it may cost much, do not shrink back for God is calling.
ROM the Province of Si-ch'uen, may we now direct your attention to the Province of Ho-nan? This Province derives its name from the fact that the greater portion of it lies to the south of the Yellow River, for the meaning of "Ho-nan" is, "south of the river." Itinerant work was commenced there in the year 1875 by Mr. Henry Taylor, who is now in the glory land, and Mr. George Clarke, who is present with us this afternoon. Although these brethren had many years of hard pioneer work, in the midst of much opposition, it was not until the year 1884 that work was established in any permanent form. In that year Chau-kia-k'eo was opened as a station. Afterwards, Shae-ki-tien and Siang-ch'eng were also opened, and in later years Ch'en-chau, T'ai-kang, Sin-an, and Kwang-chau.

You will notice that there is a portion of Ho-nan also north of the river, and at this juncture I might call your attention to the need of much prayer for that part of the Province. It is occupied by the brethren of the Canadian Presbyterian Mission. They have been labouring there for some years, and it has proved a hard field. To my mind the progress of the work in Ho-nan is marvellous. In 1875 there was not a single convert in the Province. In November, 1884, nine men were baptized. At the end of 1891, the year that I entered the Province, there were only 51 communicants. Last year, before the storm burst, there were 618. Friends, if you could realize the difficulties that confront the missionary, if you could understand the environment of the heathen, and the obstacles that stand in the way of a Chinese who desires to follow Christ, you would feel that God has indeed prospered the work. Oh, it is hard for a man to follow Christ in China!

STRIKING INSTANCES OF CONVERSIONS.

I had the privilege of working for some time in Siang-ch'eng, and that work, from the very beginning, has been owned of God. Mr. Slimmon, when seeking to open the station, lived in an inn. Many people came out of curiosity to see him. I remember an old gambler—he was converted when I knew him—said: "I thought it would be a money-making business, so I went to see. But I soon found out that there was no money in it. I was disappointed, but still I could not stop away." That man was soundly converted to God, and two or three other men really believed in the Lord while Mr. Slimmon lived in that inn.

I just to give you an idea how the work spreads, let me tell you another incident: An old woman went up and down the countryside circulating the report that we actually killed babies and ate their flesh. She said, "I have seen it with my own eyes." The report was spread abroad. Numbers believed; others doubted. One man said, "I will go and see for myself." He went. Mr. Gracie received him kindly, observing all the etiquette which is so essential in China, and the man was quite disarmed. After listening to the Gospel, he said, "Why, the words you have preached are good words. These stories must be evil." Well, to be brief that man was converted. He went home and preached. He was persecuted, but God blessed his testimony. He started a prayer meeting in his own village. Numbers of the villagers came, and not a few were converted. I have had the privilege of joining with them in prayer many times, and always have felt refreshed thereby. I remember one night a man, one of the greatest persecutors in the village, was converted—all I shall say on the spot? He had heard, but it only stirred up his opposition. This night, while Mr. T'ien was preaching, he got up and said: "I believe every word you say is true. Your words have gone home to my heart. I believe them"; and his after-life proved that he did.

I pass rapidly to another station, an out-station of Chau-kia-k'eo. A man called Suen, a poor despised man, heard the gospel from another villager and believed. He started to preach, and God blessed the work and quite a number were converted. I remember when I used to go there it was impossible to sit down. They had to stand shoulder to shoulder, for the place was packed. After a time they had to increase the building. It did not cost us anything. That also became too small and now they have a larger one still.

THE "BOXER MOVEMENT" IN HO-NAN.

Now let me refer to the great trouble that visited the province. The storm broke simultaneously in every station. There was not much warning. It came like a thunderstorm upon them, and foreigners and natives were alike treated badly. At Chau-kia-k'eo the mob broke in the doors of the Mission premises, and our friends had to scramble over a wall into a neighbouring courtyard, and there they were for some hours. At last the man who was hiding them said "You must leave. I cannot keep you any longer because the people will kill not only you but me." Now, friends, try to take in the situation. They had hidden there for some hours. They had heard the yelling of the fiendish mob. They had heard the crashing of their building and now they had to go out and face that mob. Oh, what a scene! They committed themselves to God in prayer and faced the mob, and, wonderful to relate, God seemed to put fear into the hearts of that vast multitude, for instead of rushing upon them and tearing them to pieces the way was parted before them. There they went down one street and up another, and got safely into the courtyard of a friendly mandarin. I was very much interested to hear the story of little Alec Shearer, how he said, "You know, mother, I prayed all the way; but I dare not shut my eyes!" This little fellow seemed to enter into the spirit of it. When they were scrambling over the wall he said "Mother, these men cannot hurt us if Jesus does not let them." It was marvellous how the children seemed to enter into the sufferings of that trying season.

At Shae-ki-tien our dear friends had a terrible time. You have read the story, no doubt, how for fifteen days Mr. and Mrs. Conway and Miss Watson, and Dr. Guinness—ah! and a little month-old baby were hiding.
How God kept that little baby perfectly quiet for five days is a marvel to me. As Mr. Conway said, "God closed the mouth of the lions, and He also closed the mouth of our dear little baby." If the baby had cried when armed men were underneath that loft seeking to kill them it would have been all over with them, humanly speaking. God wrought a wonderful deliverance.

And so with our friends who had to escape from Siang-ch'eng, Mr. and Mrs. Gracie and Mr. Macfarlane. They were hurrying from their station to a place of safety, when they were robbed and stripped almost of everything. Only a few articles of clothing were left to them. There they stood helpless and friendless, as they thought; but God raised up friends. Whom did He raise up? Evil-looking men. Friends, it just shows how it pays to be kind at all times. One of these men, in his head cut nearly open, and Mr. Ford, who was at Chau-kia-k'eo at the time, dressed the wound, and for two days and two nights he lay there. Who stood by him at that time? A little band of converts. Oh, we thank God at the time, dressed the wound, and He also closed the mouth of the lions, and He also closed the mouth of our dear little baby.

Then, think of our brother Argento at Kwang-chau. There he was all alone, working for God. He did not know what she was doing then, but I do know that her greatest joy was to sing and to hear about the love of Jesus. She taught me as no one ever did of the love of Jesus. One night, before we left our home, her mother was putting her to bed. The child called her to her side and said: "Mother, darling, I have given my heart to Jesus." Yes, and I believe that little one really was one of Jesus' little lambs.

It was about midnight on the 5th of July that our little home was broken up and we fled to the mountains. Many an hour have I stood beside that little girl, who at the risk of their lives had stood by him this little band of faithful men, who at the risk of their lives had stood by him.

What was the effect of this great storm upon the Christians? Did it mean wholesale recanting? No. As you may imagine, it was very difficult, because she was so very fond of singing, to keep her and little John quiet all those weary, weary weeks of hiding. Many an hour have I stood beside that little girl, telling her Bible stories. There was one story above all others that she loved to hear. She would say: "Auntie, tell me about Jesus dying on Mount Calvary;" and over and over again we told her of the wonderful love of God. One day, as we sat together, I told her about the soldiers nailing the hands of our blessed Lord, and I turned to her and said: "Yes, darling, this was because God loved us." She wept as if her little heart would break, and said: "Did He really love us as much as all this?" Oh, the love of God! How I learnt to know more of the love of God in that month of hiding! Why, that little child led me into a secret that I shall never forget all my life! She taught me as no one ever did of the love of God.

Early in August our hiding-place was suddenly surrounded by a band of armed Boxers, and the cries of those children were piteous to hear; they pierced us through and through. When we told them that very soon perhaps they would be with Jesus, it
seemed to quiet all their fears, and they were quite restful and happy to know that they would go and be with Jesus, Whom they loved. For some unknown reason the men did not kill us, but took us as prisoners to the capital—Pao-ting Fu. On the way darling little Vera touched the hearts of those men; she played with them and she talked with them, and they sometimes bought her a piece of water-melon, or a few nuts, or a cake. The Chinese mandarin at Pao-ting Fu decided to send us down to Tien-tsin. But we were really handed over to a band of Boxers. However, God had his purpose for us, and he used this darling little child to save our lives. She had won the hearts of those people. They made us leave the boat and get on the bank, and as we stopped on the bank this dear child turned round, and in her Chinese way, put her little hands together and gave them a Chinese bow and thanked them. What did we see? Why we saw tears roll down the cheeks of the head Boxer of all, and the boats glided by and we were left standing on the bank of that river. Very soon after being set free by this band of Boxers, we were captured by another and fiercer band, who beat us, and tied us up and carried us on poles to their meeting-house. The children were tied up too, and they were taken to the meeting-house. When we got there we looked for the children, and we heard their cries. They had been taken to a room, and the Boxers could not quiet them at all, and so they untied their hands and their feet, and we saw those little children going across the wet, muddy courtyard to their mother.

Little Vera soon forgot her own trouble. She trotted across the courtyard, and she saw her mother lying on the ground there, in the wet mud, and she went to her and she turned round on us; and she stroked her mother's face and tried to comfort her. At this place we were kept in that temple for three weeks. Sometimes we knew what it was to be very, very hungry, and were so grateful to God when he sent us anything extra for the children. But whatever came in, it must always be divided amongst us. If it was only one apple we always had our bite of it. Mrs. Green was suffering from dysentery; in fact all the time she did not raise herself up from that temple floor. She was ill the whole three weeks. One day an apple was thrown to little Vera and she took it up and gave it to her mother, but of course, her mother who was so ill did not take a very large bite of it, and Vera seemed concerned and said, "Oh, mother, you must take a bigger bite than that." Those little things how they did help us! Those little gleams of sunshine in those dreary days seemed to bear us up and let us see, more than ever, that God is love. At the end of three weeks about one hundred Boxers determined to come and to kill us, and those whose prisoners we were hid us in a very dark, damp, filthy room. Perhaps those were the darkest forty-eight hours that we ever spent in China. We almost seemed to lose our faith. And what, think you, cheered us up? That little child's words. As we were pent up in that dirty, filthy little room, she said to her mother, putting her little hands into her mother's lap, "Why mother we are like Paul and Silas: are we not?" A message from the living God to us: was it not? She often thought of her home and wondered when we were going back to it and to the toys she had left behind—the swing and her dolls particularly. We told her that we did not think she would have those things again, and her mother tried to make her understand that she was suffering for Jesus' sake. A very few days after that we were cast down, and she turned round to us and said, "Oh, mother, I am so glad that I am suffering for Jesus' sake." Here was our little one teaching us.

One day, while in Pao-ting Fu, we were sitting in the little bit of garden connected with the house, and talking of our long imprisonment and wondering when release would come. Vera, who was on the ground playing with a little bit of stick, heard us, and, looking up, said, "Why, aunty, the Lord looseth the prisoners." Only a few days before we had been reading together Psalm cxvi., and we had taken as a promise from the Lord, and had taught the children that little text, "The Lord looseth the prisoners," and here, you see, the little learner had turned round on us; we accepted it as a rebuke from the Lord. It pleased the Lord to gather that tired little lamb to His bosom. Just after she was five years old she died of dysentery while we were at Pao-ting Fu.

There are other things I should like to say about her, but I fear I cannot say them; but there is one thing that has impressed me—it is being burnt into my spirit—and it is this: the way of the Cross means sacrifice. Before we left our station there came round to us a little leaflet containing a hymn, entitled "The Way of the Cross." I do not know who sent it. This hymn took hold of me, and I committed it to memory. I have been asked to sing it to you. Often in those weary months I said that hymn to myself, "The way of the Cross means sacrifice." If you will listen, I should like to sing it to you, that God may bless it to your souls.
CHINA’S MILLIONS.

Address by Rev. A. R. Saunders.

(SHAN-SI)

COMING from the province of Shan-si where the fire raged, perhaps the fiercest through the Boxer riots, I may be permitted to give a little personal experience that may prove an encouragement to the dear friends gathered here, who have for so many years been fellow workers with us by prayer and gifts, and in many other ways. Sometimes when speaking of our trying experiences, into which I have not time to go to-day, some have remarked that we must have had marvellous faith. But I want to give a personal testimony—a testimony from our experience. It was not a matter of faith; it was a matter of God’s eternal purpose to deliver us, and to God alone be the glory.

Very often on that journey we were brought as low as we possibly could be. Even, even faith had almost become extinct. We were brought sometimes even to think that God’s love for us had ceased. We thought at times that God had utterly forsaken us. But I want to add my testimony here that the prayer of our great High Priest for us did not fail, and our faith failed not.

THE GREATEST TEST OF FAITH.

Our sufferings were such that oftentimes we longed that they might be ended. Ay, and we were brought so far once or twice—for we missionaries are human—that the trial of faith is much more precious than gold, and faith has been tested during the past year. The trial of faith is much more precious than gold, and faith has been tested during the past year. Not only has the strain been upon us, but I know that the trial of faith is much more precious than gold, and faith has been tested during the past year.

The trial of faith is much more precious than gold, and faith has been tested during the past year. Not only has the strain been upon us, but I know that the greatest test of faith is much more precious than gold, and faith has been tested during the past year.

Our own faith has been tested, and we have passed through severe trials; but perhaps the greatest trial of all has come to us since we have come home, and that has been the thought of how we can face the question of going back again. Perhaps you can realize how much human nature would shrink from that, and what a struggle there has been with many of us that God’s purpose should be done through us. Even now we cannot fully realize what it will all mean—the going back to the province where we have been tested, and much more. But, oh, in this, too, God has got the victory. Hard as it is, we believe that God has called us to this work, and work that we have been able to say, by God’s grace, and God’s grace alone, that joyfully, when God opens the door, we will go again.

Not only has the strain been upon us, but I know that it has been upon you at home. And, oh, how we value the volume of prayer that goes up from time to time in these homeslands on our behalf, and how much we were sustained by God’s grace during that long journey of forty-nine days, through the heart of China by your prayers, God only knows.

And you have been exercised, too, and your faith has been tested. The work has been going on for years, and now by a sudden upheaval it seems to have been completely overturned; and I know very well that the question has often come to you: “Is this work worth going on with?”

Ah, dear friends, God never stops working. He has been working all through this crisis, unseen just now by us, but we shall see it. We shall see that God has been working all through those terrible things in Shan-si and in Chin-li and in Ho-san, and in other places. We may not fully understand God’s purposes just now, but there are some things that we do see clearly, and one is that God’s work must go on until it is finished. The evangelisation of the world is God’s clearly revealed purpose, and we know it; and this work of evangelisation must go on in China. God calls upon you, and he calls upon every one of us, to go on, notwithstanding all the difficulties that may have come during the past year. He calls upon every one of us to go on in our several spheres—we who are able to go back, and you, dear friends, who have been helping us for many years, or it may be for a few years: God calls upon us to go on.

Let not Satan have the victory. Oh, let God have the victory in this as well as in our own case. It has been a hard fight for some of us; it has been a severe testing; but, oh, I am glad that God, so far as I have heard, has made everyone willing to go back again. And let Him have the victory in our lives, that this work may go on, not only as before, but with increased help and prayer on your part.

“What wilt thou have me to do?”

I must not take up more of your time, but I have a word for any young man or young woman who is here. We know some little of what it is to preach Christ in a heathen land. We know to some little extent what it is to suffer for Christ’s sake, and in some little measure we have been taught what was Paul’s experience—to glory in tribulations. We do glory in them, for God has taught us many things through those sufferings that we could never have learned apart from them.

To you young men and young women on the threshold of life, with all life before you, I have one question to ask you. You have said—I know it by your presence here—you have said to the Lord Jesus Christ, “Lord and Master,” and you say well, for so He is. But there is another question: Have you found from your Master for yourself your life work? It is from the Master that we must find that. Have you gone to your Lord and Master and said to Him, “Lord, what wilt thou have me to do?” Keep on with it until God leads you clearly. Oh, I know very well that if every child of God were to say this honestly before the Lord Jesus Christ there would be no lack of workers for China; there would be no lack of funds to carry on the work for China; and there would be no lack of prayer on behalf of China. Oh, dear friends, think of the vacancies that have to be filled. Eleven stations in the province of Shan-si, and every worker from those stations gone into the glory! Think of it. Eleven stations swept of every worker! Two stations in that one province besides, where the senior workers have been taken away. Oh, there are gaps to be filled.

Come and join us in this glorious work for the evangelisation of China.
As usual, we held a series of preliminary private meetings in connection with our Anniversary this year. It was disappointing not to have Mr. Sloan with us on this occasion, and to miss his helpful, heart-searching expositions of the Word. We expected also to have had the joy of welcoming Mr. Frost from Canada, and to have listened to the message of the Lord from his lips; but he, too, was prevented from being with us. Both these friends were on board the ill-fated Sobraon, the wreck of which, on April 23rd, delayed their arrival in England. Nevertheless, however, these disappointments, our meetings were very blessed seasons of fellowship one with another, and of communion with the Lord.

Mr. Marcus Wood presided at the various gatherings, and we had as speakers, besides our own missionaries, the Rev. C. G. Moore and Mr. B. Broomhall. The address given by Mr. Moore was very greatly appreciated. He spoke of the Power of Faith in the Promises of God, in relation to Progress in holiness, and the obtaining of blessings from God. It was a stimulating message. On Sunday afternoon a large number of friends gathered round the table of the Lord, to remember His death, “till He come.” Mr. B. Broomhall presided, and in his own gracious and inimitable way, directed the thoughts of his hearers to the wondrous love of God as manifested in the gift of Christ. His remarks were based on the text, “Hereby perceive we the love of God, because He laid down His life for us” (1 John iii. 16).

The addresses of the missionaries were principally of the nature of personal experiences in the work on the field, and included reports from the native Christians, who wrote about the satisfactory progress of the work during the absence of the missionaries.

A very pleasing feature of one of these preliminary gatherings was the definite expression, given by the missionaries, of their cordial appreciation of the work of Mr. Wood during the past year of special strain and anxiety.

In the report of Miss Gregg’s speech at the Annual Meetings, reference is made to a hymn entitled “The Way of the Cross,” which she sang at the meeting. This sweet hymn is one of a collection of beautiful sacred songs sung by Miss Ada Rose at religious meetings, and recently published by her in a well-got-up booklet, under the title of “Twenty-Four New Hymns.” Miss Ada Rose is one of those rare singers who unite perfection of art with intense earnestness of purpose, and her rendering of these solos has been blessed to many. The music for them has been written by herself, with a special remembrance of the needs and opportunities of evangelistic soloists, and all the songs...
are helpful and effective, so that it is not surprising that they have already become popular wherever they are known. Many thousands have been sold, but we are sorry to hear that the publication has involved a very heavy loss to the composer. This is very disappointing, as they were published after very many requests. We believe many of our readers would probably like to have a copy of these choice hymns, which have been so greatly blessed to thousands. They will do well to write to the composer, Mrs. W. J. Gibbs, Bromley, Kent, for a copy, enclosing twelve stamps,—or six copies would be sent post free for five shillings. We trust many will do this and thus help to lower the financial loss.

Our friends who were passengers on the wrecked "Sobraon," reached London on Thursday, June 20th, on board the P. & O. steamer "Balaaral." Mr. Sloan, Miss Jane Black, and Miss Mary Black arrived a week earlier, having come overland from Marseilles. Mr. Frost and Mr. Naismith, who were also passengers on this boat, left her at Port Said for a brief visit to Palestine. We hope to see them amongst us before very long. Mr. D. M. Robertson, another of the passengers, who is also one of our missionaries, was seriously ill during the voyage, and has arrived in a very weak physical condition. We ask the prayers of our readers for him, that if the Lord will he may be restored to health again. And let us anew praise God for His gracious goodness to our friends in saving them from the perils of the deep. As we have heard, from Mr. Sloan's own lips, the story of their shipwreck, and have realised what a truly hairbreadth escape they had, we are filled with wonder and praise at the merciful lovingness of God, who so marvelously spared their lives.

On June 18th, 19th and 20th a most interesting and helpful Conference was held in the library of the British and Foreign Bible Society, London. The Conference was composed of a limited number of delegates from the home and foreign staffs of the Foreign Missionary Societies of Great Britain and Ireland. The aim of these gatherings was not to pass any resolutions, but that all might seek by friendly consultation and discussion to gain the benefits of mutual experience. The subjects of conference were the following:

1. The principles which should govern further translations of Scripture.
2. The provision of advanced Christian literature for pastors, &c.
3. Mass movements towards Christianity.
4. The preparation of missionary candidates.
5. Co-operation for special objects.
6. The relation of missionaries to Government.
7. How to maintain the interest of the Home Churches.

The friendly discussions on these topics should prove helpful, for the various currents of opinion of consecrated men are probably as much a part of the Divine plan as the currents of the air and sea. Forcibly reminded by meeting together in the Bible House of the one and only standpoint for all true co-operation, the meetings cannot but result in a fuller sympathy and mutual understanding, which should prevent any "wasting in friction of what should be used for power." The meetings were brought to a close by a devotional meeting, when Rev. H. E. Fox, of C.M.S., and Rev. F. B. Meyer addressed those present. A full report of the Conference is to be printed.

Total number of missionaries of all Protestant Missionary Societies in China who, with their children, suffered martyrdom during the recent (1889-1900) "Boxer" uprising:—

<table>
<thead>
<tr>
<th>Society</th>
<th>Adult.</th>
<th>Children</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>China Inland Mission</td>
<td>58</td>
<td>20</td>
<td>78</td>
</tr>
<tr>
<td>Christian and Missionary</td>
<td>21</td>
<td>15</td>
<td>36</td>
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<tr>
<td>Alliance for Foreign</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Foreign Missions</td>
<td>13</td>
<td>5</td>
<td>18</td>
</tr>
<tr>
<td>English Baptist Mission</td>
<td>13</td>
<td>3</td>
<td>16</td>
</tr>
<tr>
<td>Shoo-yang Mission</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>American Presbytery Mission (North)</td>
<td>5</td>
<td>3</td>
<td>8</td>
</tr>
<tr>
<td>Scandinavian Alliance Mongolian Mission</td>
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<td>0</td>
<td>5</td>
</tr>
<tr>
<td>Swedish Mongolian Mission</td>
<td>3</td>
<td>1</td>
<td>4</td>
</tr>
<tr>
<td>Society for the Propagation of the</td>
<td>3</td>
<td>0</td>
<td>3</td>
</tr>
<tr>
<td>British and Foreign Bible Society</td>
<td>2</td>
<td>3</td>
<td>5</td>
</tr>
<tr>
<td>London Missionary Society</td>
<td></td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>Total</td>
<td>135</td>
<td>52</td>
<td>187</td>
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Missionaries of the C.F.M. at 1st January, 1901.

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<tr>
<th>Province</th>
<th>Sex.</th>
<th>Single Men</th>
<th>Single Women</th>
<th>Wives</th>
<th>Widows</th>
<th>Total</th>
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<tbody>
<tr>
<td>KAN-SUH</td>
<td></td>
<td>15</td>
<td>15</td>
<td>8</td>
<td>2</td>
<td>40</td>
</tr>
<tr>
<td>SHEN-SI</td>
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<td>34</td>
<td>22</td>
<td>25</td>
<td>1</td>
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</tr>
<tr>
<td>SHAN-SI</td>
<td></td>
<td>21</td>
<td>27</td>
<td>11</td>
<td>2</td>
<td>61</td>
</tr>
<tr>
<td>CHIH-LI</td>
<td></td>
<td>5</td>
<td>1</td>
<td>4</td>
<td>1</td>
<td>11</td>
</tr>
<tr>
<td>SHAN-TUNG (including teachers in Chefoo Schools)</td>
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<td></td>
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<td>HO-NAN</td>
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<td>23</td>
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<td>HU-PEH</td>
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<td>5</td>
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<tr>
<td>GAN-HWUY (including students)</td>
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<td></td>
<td></td>
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</tr>
<tr>
<td>KIANG-SU (including students)</td>
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<td></td>
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<tr>
<td>YUN-NAN</td>
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<td>6</td>
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<td>20</td>
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<td>KWEI-CHAU</td>
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<td>6</td>
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<td>21</td>
</tr>
<tr>
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<td>15</td>
<td>2</td>
<td>92</td>
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<td>CHEH-KIANG</td>
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<td>17</td>
<td>3</td>
<td>75</td>
</tr>
<tr>
<td>HU-NAN</td>
<td></td>
<td>4</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>5</td>
</tr>
<tr>
<td>On Home Staff and undesigned</td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>303</td>
<td>242</td>
<td>181</td>
<td>19</td>
<td>745</td>
<td></td>
</tr>
</tbody>
</table>

At the beginning of the year the missionaries were, in most cases, away from their stations, owing to the disturbances in the North of China. At the time of writing (June, 1901) the majority of the workers are, we are glad to say, back again at their posts.
Address by Dr. William Wilson.

(Si-ch’uen.)

ANY aspects of missionary life, and not a few forms of missionary activity, were this afternoon brought before us in one way or another through the words which we heard from this platform. During this evening also other information on the same topic will be brought before us. So I feel the less hesitation in confining my remarks to one form of missionary activity which I believe is specially suited to our work in China. I refer to medical mission work.

Let me take you in imagination right away to the heart of China, to a city which is perhaps not very well known by name to those here—the city of Sui-t'ing. It is only during the last two years or so that there has been any settled Protestant mission work in that city. About a year ago my wife and I entered that city with our two youngest children, and there we had the pleasure of working with our colleagues, who went to that place a few months previously. That Protestant missionaries have been able to reside in that city is due, very largely, I believe, to the fact that scores of would-be opium suicides had been saved from death mainly through the instrumentality of one of our lady missionaries. We were very greatly favoured in being able, almost immediately upon entering that city—I think
within ten days of our arrival there— to secure a very suitable house and property, which we were able to purchase: a house suitable in every possible way for a dwelling-house, and also for the commencement of medical work. Just about this time last year we were very busy from morning to night, with many workmen on the place undertaking the various necessary alterations, and a little later than this we rejoiced in looking round the place to note that it was perhaps the most suitable medical mission station that I had ever been permitted to see. We had an excellent dispensary, with waiting rooms attached, fitted up with everything needful for the work. There was a nice piece of land immediately adjoining, on which we hoped in a few months' time to commence building a small hospital. I remember when we had nearly accomplished the work we had a large feast, and some hundred or more neighbours and friends were all invited. We gave a day to entertaining them and ingratiating ourselves, as well as we could, with those who were to be our permanent neighbours. On the door at that time was a notice in the Chinese style, on a piece of red paper, to the effect that on the fifteenth day of the seventh month the doors would be unlocked, and the hospital would be thrown open for the treatment of patients, and that all who came, whether they belonged to the city or to the country, would be gladly received. That was our intention; but by the fifteenth day of the seventh month we had left the place. We were suddenly summoned to the coast, as so many had been from all parts of China, and by that date we had left the city and that part, in which he told us that hardly any harm had been done to our property; that although immediately after we had left, a large party, the rabble of the city, had rushed into the place with the evident intention of looting the premises, the two faithful men whom we had left in charge did all that they could to protect our goods, and that help coming from the Mandarins, all disturbance was quelled. I was very much interested in one little item, which I may mention here. We had packed away all that we could into boxes and cupboards, and had screwed and nailed up these boxes and cupboards as securely as we could. One large cupboard in the sitting room we had not had time, in the hurry of our flight to secure, and when these people came in, a faithful woman servant who had only been in our employ two months, knowing that this cupboard was not secured, instead of fleeing away from the rabble, went right up to it and sat down on the floor with her back against the doors and defied the onset of these people. Let us remember that faithful woman. Let us remember also those two faithful men who during these months have been keeping that place, with all its valuables, safe.

You will understand that I cannot speak anything about medical mission work with regard to the city of Sui-ting, for the simple reason that the very moment we were ready to open our doors and commence work, we received the summons to go down to Shanghai.

May I take you now, for a few moments, in thought, to another city, where from 1883 to 1895 I was living, the city of Han-chung Fu. In a very few words I would like to impress upon those who may be interested in this subject the special value which all medical missionaries in China feel is to be derived from medical work in the inland stations and in all stations. First of all there is the removal of prejudice against foreigners. Perhaps nothing is so helpful in removing this prejudice and winning our way into the hearts of the people as the daily opening of the dispensary or the hospital and letting it be known, as it quickly is known all through the city and all through the neighbourhood, that whatever disease a person is suffering from is to be derived from medical work in the inland stations and in all stations. First of all there is the removal of prejudice against foreigners. Perhaps nothing is so helpful in removing this prejudice and winning our way into the hearts of the people as the daily opening of the dispensary or the hospital and letting it be known, as it quickly is known all through the city and all through the neighbourhood, that whatever disease a person is suffering from is to be derived from medical work in the inland stations and in all stations. Perhaps nothing is so helpful in removing this prejudice and winning our way into the hearts of the people as the daily opening of the dispensary or the hospital and letting it be known, as it quickly is known all through the city and all through the neighbourhood, that whatever disease a person is suffering from is to be derived from medical work in the inland stations and in all stations.

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is preached," and we rejoice that there are thousands in China in these days who, in their poverty, have come and have learned the riches they have in Christ.

There is, however, one huge class of people—the educated class—with whom it is very, very difficult even to come in contact, and it is amongst this class that the medical missionary finds his special opportunity. They come out of curiosity to see the wonders in the foreign hospital, or they invite the doctor to visit, in cases of illness, their families; and thus, in one way or another, the medical missionary is brought, as very few others are brought, into contact with the educated classes of China. We use the opportunity which is so given to us in leaving in their hands the word of life, and speaking to them about the real purpose for which we come to their land.

One other development which I would refer to is this: Medical work is frequently a means of scattering a knowledge of the Truth in places where the missionary is unable personally to go.

May I take a simple illustration? I remember a boy being brought into our hospital suffering from a fracture of the leg. He had been swinging, and had fallen from the swing and broken his leg. His mother brought him, and I advised them both to stay, and they remained in the hospital for some five or six weeks, till he was perfectly well. Of course he had a great deal of time on his hands then, and so had his mother. He was able to read; his mother was not. I remember that the ward in which he was lying was alongside the room where we had family worship with the Chinese every morning and evening. The boy and his mother soon noticed that we were singing hymns and reading words out of a strange book, and they became so interested that the boy spent most of his time reading the Testament to his mother, and himself learning off numbers of those hymns. The result was, through God's grace, that the mother became an earnest follower of the Lord Jesus and continued so all the time that I had any knowledge of Han-chung Fu. They returned to their village, and, of course, all the villagers made many enquiries as to who these foreigners were, and what the work was, and how they managed the work, etc., etc., with this result: A few days after they returned home, a man came to us bringing with him his grown-up son. This son had a surgical malady which, if not attended to, would certainly bring him very soon to death's door. We operated upon him, and he was cured. Day by day while his son lay ill in the hospital his father watched and cared for him in the most tender way, and before they left, father and son were brought into the Light. Not only so, but, during their stay with us, the old mother now and again visited them, and she, too, in course of time, believed the Truth. Thus, in that little village which otherwise we would probably never have visited, quite a nice colony of Christians was soon gathered as the outcome of simple hospital work dedicated and consecrated to the service of the Lord.

It may be that there are some medical students here who are preparing for an honourable profession. Has it ever occurred to you that perhaps the Lord has purposes for you in China; that instead of your settling at home and carrying on the work of a physician or surgeon in this country He has purposes for you in that far-off land. I would be the last one to urge anyone to go, but I would be the first to advise all and to urge all, on their knees before God to ask the question, "Lord, what wilt Thou have me to do?"

May God grant that some students here, not only men but women, who are preparing for a medical career, may face this matter. Whole provinces of China are without a single medical man. Most of our missionaries in the interior of that land are ten days, twenty days, or a whole month from any medical man in case of illness, to say nothing of the missionary work. Oh, that some to whom their future is yet open and whom God may call, would listen to His call and go out joyfully to dedicate their talents to His service in China!

Addresses by Mr. and Mrs. Green.

Mrs. Green.

Dear Friends, I count it a privilege to be here to-night to bear my testimony to the love of God, and I realize it to be a great responsibility as well as a privilege. You know how the Lord has led us, and I want to tell you something of what it meant to us in those days before we left our home. In those days of intense suffering, when heart and flesh seemed to fail, as we looked and saw the path of suffering which lay before us, do you wonder that the flesh failed? Do you wonder that we suffered? It seemed as if we went about in a dream, and as I looked at our children and thought that death was inevitable and that possibly it might mean our being made the sport of the village—for we did not know what would take place—oh, do you wonder that darkness came into our souls many times? Do you wonder that we shrank from it? God knows what those days meant and how often the enemy came to one, with those words, "Oh, why did you return to China? It would have been so easy for you to stay at home." And yet I do say it to the glory of God, as we strengthened each others hands in Him, He reminded us that there are no second causes with God, and that in His own way and in His own purpose He had brought us back to suffer for Him.

I want, also, to bear my testimony to the fact of what all the native Christians—a tiny little band—were to us during those days: how they came, although it meant that they were "counted as the off-scouring of all
Address by Miss Marchbank.

HAVE worked all the time I have been in China in the south of Kiang-si. I went there in the spring of the year 1888.

For about three years I worked a district called the district of Yuh-shan, at the very head of the river. For the last ten years I have been working in the city of Kwei-k'j, and in that city one has seen God working in a wonderful way.

When I first went there I found one native pastor and about fifty native Christians. I learnt that the pastor had been converted just about the same time as I was myself. He was a great help in the work even then. His conversion was very wonderful. As a young man he had very much wanted to store up merit and so prepare for the future life. When Dr. Douthwaite, of our Mission, met him he was living in a temple in the hills. Dr. Douthwaite taught him the gospel and gave him a New Testament to read, which greatly interested him.

I have often heard him tell others how he had read the books of Confucius and several other books, but he said he had never seen such a wonderful book as the New Testament. Before long he went about two days' journey to see Dr. Douthwaite again and to have some further conversation with him. After that he was brought to a saving knowledge of the Lord Jesus. He gave himself very definitely and very fully to the Lord at that time, and very soon became a power for good in the city of Kiu-chau Fu. Some years afterwards he was asked to go to the Kwang-sin River district. The work at that time had begun. Some seed had been sown. There were not very many Christians, but the pastor had a wonderful time of reaping.

When I went in the year 1890, I found about fifty Christians, and they were very earnest people. The city of Kwei-k'j is not a very large one, but it has a very large district attached to it, and the Christians were anxious that the gospel should be spread throughout all that district. They had a meeting one day amongst themselves, presided over by the native pastor, to consider how they could best spread the gospel throughout the district. One Christian man said that he would give his house. Another Christian, an old man, said that he would go and preach the gospel there. He had been using him before in another city, but because he was old, about seventy years of age, he had come home, and such a help. Sometimes, if we felt a bit

and now I want to tell you what God did. That was what we were. But when God took us down into the valley of the shadow of death we found that our Master had been there before and there was light in the valley. He gave us such a vision of Himself and such a sight of His glory that the sufferings of that time were not worthy to be compared with it.

And this also I want to testify. We had so definitely asked the Lord to shorten our sufferings, and, as week after week passed by and the death which seemed inevitable in the end was delayed, we were by His grace alone enabled to praise Him that He had given us the privilege of suffering even before it came to laying down our lives for Him.

Then let me give you one other testimony in closing. When we returned to Pao-ting Fu, and during the time that we were down the river in the hands of the Boxers, we saw great numbers of people. At Pao-ting Fu my husband had the privilege of speaking to a great number of the officials and it was our joy to hear universal testimony borne to the memory of dear Miss Morell, a lady missionary in connection with the American Board of Missions, who had laboured in the city perhaps ten or twelve years. Universal testimony was borne to her noble life and the power she had been in their midst. And as I think of her and of many of the dear native Christians, oh, I do feel that God has triumphed gloriously and that we with them may say "Worthy is the Lamb to receive all.”
discouraged, we turned into that home to get a little encouragement, and we always had a warm welcome there. They were so glad to see us, and we often had prayer together and encouraged each other. The father, the mother, the son, and the daughter, were all bright Christians. We had great hopes of them, especially of the young man. There was something in him which had an influence among the young men, and we thought that he would become a native helper; but at the early age of twenty-two God took him home. Just before he died he said that he was not afraid to die; he was glad to go to be with the Lord, but he was sorry that he had had such a short time to live for Him, for he had done so little for Him. Some months afterwards the old father and mother were talking over matters, and they said, “We will do something in memory of our boy,” and they opened an out-station; they not only opened the out-station, but they supported a native helper there; that work has gone on since 1892. Many souls there have been saved.

A Chinese Scholar Converted.

Another of the evangelists was out preaching, and he told the Gospel to a Chinese scholar. This man some two years afterwards was brought to a saving knowledge of the Lord by what was said that afternoon by the evangelist. When he knew the Lord for himself, he was very anxious that his own people should also know, and he offered a house in his own village. He said that he had a house to spare if we would send someone to preach the gospel there, and to tell his people about the Lord. And so there we opened another out-station. Every year we have been able to take over a little bit of this district of Kwei-k’i.

We went on very steadily until the year 1899. We had some trouble at that time. At least, there was trouble in the district through the Roman Catholics. People rose up against them and turned them out. A very remarkable thing happened at that time. About three years before, a man came to us one afternoon asking that we might go to his market-town and preach the gospel. He was so earnest about it and prayed the seed then a little bit of this district of Kwei-k’i.

We went and prayed a great deal, and went and prayed a great deal, and one to go and attend him. Miss Hettie Fleming went, and the evangelist. When he saw the great fire he asked the villagers what was the matter, and the answer was, “Don’t you know? The Roman Catholic place has been set on fire.” He went on to the market-town and saw the enquirers there who wished to make out the deed. The deed was already written out, and it had only to be signed. The pastor suggested that they had better wait a little while and see what came of this trouble. But they said, “Why should we wait? It has nothing to do with us. We will sign the paper.” And it was signed. He had suggested that the signing of the deed for the rental or conveying of the house should be postponed, but they said, “We do not wish the signing to be postponed. We will do it right away”; and so they did. We did not take possession of the house at once, but a few months later we were able to settle down there, and the out-station was opened and several souls have been converted at that place. It was very remarkable how the people knew the difference. They were at one time for turning all the foreigners out; but in a very wonderful way God has made us many friends among the people in the district.

How Friends Were Made.

One is a man who had a burnt foot, who asked for someone to go and attend him. Miss Hettie Fleming went, also the workers at Kwei-k’i, and she dressed the wound and healed it. A few days afterwards, in the Mandarin’s residence, one of the daughters was taken ill, and they thought that, if we were able to heal a burnt foot, we could cure other diseases just as well. We went and prayed a great deal, and God heard our prayer, and the young lady was restored to health again. That was the beginning of our getting into the richer houses at Kwei-k’i, and we have been brought into the favour of the officials. When these troubles arose the official did everything in his power to protect us, and the feeling of the people was with us. They did not want us to be turned out, and they did not want us to leave. They said, “These people are very different from the other foreigners.” That was the Roman Catholic priest. They said, “We do not want them to leave”; and so the trouble gradually died down at that time. The official was put out of office because of the trouble that had taken place in the district. Another official came into office some few months before I left. We did not know what his feeling might be towards us, but
we found that he also was very friendly. He did not
the part of the Roman Catholics; he did not
the part of the Protestants; he did not take
the part of the heathen; but he dealt very justly and
fairly with all the cases that came before him. When
the recent troubles broke out in China, and the
foreigners had to leave their stations, having been
recalled by the consul, the Mandarin did everything
in his power to protect the property, and he has succeeded.
No riot has taken place all along the river. For this we
praise God. The official has since sent word through
the native pastor for the foreigners to return; and so we
have been having a great deal of prayer about it, and I
am glad to say to-night that the workers are all back
again on the Kwang-sun river. The consul has granted
passes for each one of the workers along that river, and
they are back to-night. We have not had letters
from them that they have arrived, but we know that
they must have arrived some time ago, and so we do
thank God for them.

We have so much to praise God for. There has been
no real trouble on the river. Of course there has been
some persecution, but nothing serious. None of
the workers along that river has suffered at all, and none
of the native Christians have been called upon to suffer
seriously; and we are so thankful to God for keeping us
out there, where I have been so long year after year. I
was so sorry to come home on furlough even for a short
time, because there seems so much to be done. "The
fields are ‘white unto harvest.’ The people are so
friendly, and they are so kind to us. Many of them are
just longing to hear the gospel. We have had altogether
nearly 400 Christians. About seventy of these are with
the Lord now. He has taken home some of the very
brightest of our members to be with Himself. Quite a
number of the Chinese are out in the great cities working
and taking evangelist services. And then in these many
villages—about seventy of them—we have Christians
witnessing for Him. We are longing to get back again
to carry on the work, and we praise God for what we
have seen in China, and we pray that He may lead some
of you out to help us in this great work.

Address by Mr. Albert Lutley

(Shan-si).

WOULD like to speak to you of
the Province of Shan-si. It was
in the year 1876 that mission work
was first commenced in that pro-
vince. The following year a
station was opened in the pro-
vincial capital of T’ai-yuen. Two
years later another station was
opened in the south of the pro-
vince, namely, Ping-ang Pu,
and from these two places the
work has spread year by year,
not, south, east and west. At
the commencement of last year, before the
recent outbreak, we had in connection with
our mission over 100 stations, out-stations
and village chapels. Rather more than 1,500 Christians
were in fellowship. From the commencement of the work
over 2,000 have been baptised. God, for over twenty years,
has permitted us to live and travel throughout the length
and breadth of the province. He has, as it were, set a
hedge about us as He did about His servant Job of old,
saying, "Touch not My anointed, and sold a copy of Tark’s Gospel. That Gospel found
in prayer that
Mr. Hoste, as we
missionary remaining. Our hearts have been rejoiced when
they believed that in another moment they
would be in the presence of their King, how the
Lord drew near: how His precious promises sustained
them, and how His peace filled their hearts. And as
for the native converts—many of you with us have
rejoiced and have magnified the Lord for what He has
done. Many men and women who but a few short years
ago were worshipping idols and who knew not the Lord,
ever having heard the glorious gospel of His love, have
proved to be some of the most glorious witnesses and
martyrs which the Church has ever produced.

And now, as you know, in the whole of that province
throughout the length and breadth of it, there is not one
missionary remaining. Our hearts have been rejoiced on
receiving the intelligence to-day that Mr. Hoste, as we
believe, in company with Mr. Orr-Ewing, Mr. Tjader
and Mr. Ernest Taylor, is going to that province on a
visit; and already I feel sure that you have joined with us
in prayer that God would, in His infinite wisdom and in His
mighty power, protect them. But now, in that province,
the only witnesses remaining are our native converts.

In a few brief moments I would like to bring before
you one or two of those native helpers with whom God
has given us the privilege of working, and whose
work has been so precious to me personally. Some
years ago, soon after the province was opened, a
missionary passed through the full district of Ta-ning
and sold a copy of Mark’s Gospel. That Gospel found
its way to one of the temples, and there it was found by
a priest, Mr. Chang. He took the book home to his
village and being unable to read it himself, he asked
his village teacher, Mr. K’un, to read it to him. These two

CHINA’S MILLIONS.
men commenced studying the book. Very soon they came to the conclusion that the book, as they said, was from heaven. Day by day, night by night, they studied it. The spirit of God entered into their hearts and in a very short time both of them gave up their idolatry and turned to the Lord. After about three years they first heard that there was a missionary in the prefectural city of P'ing-yang Fu, which was three days' journey away. They went down to visit him, and soon Mr. Chang and Mr. K'u were baptised. Directly after their baptism they began to think of some of their former co-religionists living in a city some five days distant. They went up there to carry the word to some of their friends who were living there. God blessed their visit, and, as a result of that visit, eight families put away their idols. That was the commencement of our little Hsiao-i Church where we now have some seventy in fellowship. God led those two men forward. Mr. Chang is now pastor of the Ta-ning Church. God has blessed him. We have had over two hundred baptised in that church, and our beloved sister Miss Nathan, in some of her last words written in hiding, said what a comfort and joy the fellowship of the pastor was to her. Pastor K'u has also now been for some years pastor of the district on the western side of the river. He also has been persecuted, and his home has been destroyed. The Boxers three times sought his life. He hid in the hills, but God, we are glad to know, has delivered him. Although he does not dare yet to return to his home his life has been spared.

One other word I would like to say to show what God can do and what God has done through native Christians. One of the proudest of Confucian scholars, also an opium smoker was brought to the Lord in P'ing-yang. Soon after his conversion he sought to help others who were smoking opium; and from a very small beginning that work grew and spread until Mr. Hsi had some forty refuges in the Province of Shan-si and the adjoining provinces. During the years from that time up to now probably not less than 15,000 men and women have passed through those refuges. I think that I am speaking quite within the mark when I say that at least a thousand of the baptised converts in the Province of Shan-si first heard the gospel there: they were first interested in the truth while breaking off opium in those refuges. Last year, although such a very trying one, no less than 980 men and women passed through the refuges, and over 150 of them gave up idolatry.

To-night it is impossible for me to go into detail, but I just mention these cases to show what God has done, and to stir up our prayers that God will, not only in Shan-si, but in each of the provinces of China, by His grace, raise up leaders among our native converts. We feel that this is the hope of China. We who go from Europe or America have but a small influence. I feel now that, probably, the greatest work that we who are at home can do, and that you who have been for so long prayerfully supporting this work can do, is to pray that God will raise up native leaders. I feel that one of the most important lessons that we have learnt during this crisis, is, perhaps, to put more trust and confidence in the native Christians and the native leaders.

And, dear friends, I feel that I would like to ask you to pray for us who hope to return to this work that God will, in a very special way, fit us for the changed position that we shall have to face when we go back. We hope and trust that God has already, through these troubles, in Shan-si and other districts, strengthened many churches to walk alone, and we ask you to pray for us that, when we go back, we may be willing, if necessary, to take a second place, and to gladly put the native leaders in the front and give them places of greater responsibility than we have yet given them.

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Notes from Shanghai.

BY REV. J. W. STEVENSON.

April 6th.—We took farewell to-day of the following friends who left for Kwei-chau:—Mr. and Mrs. Samuel Clarke, Mr. and Mrs. J. R. Adam, and Mr. Jefferys. We had also the pleasure of welcoming from England, Miss Spink, returning after furlough, and Mary Mary Smith. Miss Spink was married yesterday, the 11th inst., to Mr. Upward and they have left us for their station, Wun-chau.

April 12th.—On the 8th inst. Dr. Parry, Mrs. Parry and their two children, also Mr. Waters left for the West, and Dr. and Mrs. Williams and Miss Darroch, for North Gany-hwuy. On the 10th Elder Hsu and Mr. Ch'iao with the boy T'ing, started for Han-kow en route for Shan-si. I am thankful to say that we have been able to send up to Shan-si another considerable sum of money for distribution amongst the distressed native Christians.

Mr. C. T. Fishe has agreed to take up the superintendency of Kwei-chau. He expects to leave for that province shortly. Mr. John McCarthy also, who was asked to undertake the superintendency of Yunnan cordially agreed to do so.

April 15th.—To-day the Rev. and Mrs. C. A. Morgan and child arrived from Japan. Mr. and Mrs. Harding left for Ch'ung-k'ing, en route for Yunnan; and Mr. Sanders left for Hu-nan. Mr. George Parker also started on a visit to Kung-tsi Kwan. Mrs. E. O. Williams, Mrs. Stokes, and Miss Davis, who has had such a long time of illness, left for Chefoo.

April 20th.—Mr. and Mrs. Norris King left for Australia. Dr. Anderson set out to return to his station of T'ai-chau.

April 23rd.—Mr. and Mrs. Fishe left for Han-kow. [Later] I have since heard that Mr. Fishe has gone on from there to Ch'ung-k'ing, en route for Kwei-chau.

April 27th.—Mr. Charles Thomson, Mr. and Mrs. R. L. Evans and two children, and Miss Muldoon, left for America.

May 10th.—I have visited Yang-chau, where I saw the new building which is, I am glad to say, well adapted for a Training Home. I thank God that He has given us such ample accommodation for the reception of lady candidates in the future. There is plenty of room in the garden for exercise—a great boon in a city like Yang-chau. While I was there Mr. Gracie returned from visiting Kao-iu. He found the officials extremely friendly. They called upon him at our premises and handed back their two children, also Mr. Waters left for the West, and Dr. and Mrs. Williams and Miss Darroch, for North Gany-hwuy. On the 10th Elder Hsu and Mr. Ch'iao with the boy T'ing, started for Han-kow en route for Shan-si. I am thankful to say that we have been able to send up to Shan-si another considerable sum of money for distribution amongst the distressed native Christians.

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Advices from Ch'ung-k'ing inform me that the British Consul there is giving permission to the brethren to go forward to their stations, but so far has judged it wise to advise ladies to remain at Ch'ung-k'ing for the present. We trust that the state of public affairs will so change that he will be able to grant the necessary permission for all to go forward.

We continue to receive very good reports from all the stations which are occupied. The officials seem sincerely desirous of protecting the native converts and the missionaries, but much prayer is still needed that the negotiations going on at Pe-k'ing may be brought to a speedy and satisfactory termination. From all reports the condition of affairs in the Province of Chih-li is still very unsettled.

Arrivals from China.

On June 20th, per P. & O. s.s. Ballarat.

Mr. W. B. Sloan.
Mrs. Horobin and three children.
Mrs. Ogren and two children.
Mr. D. M. Robertson.
Miss Mary Black.
Miss Jane Black.
Miss Seymour.
Miss Mabel Fishe.
Master Ed. Fishe.
Miss E. C. Sandberg.
Miss McQuillan.

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The power of prayer is the perpetual sign of God's working in the human soul and among men, the standing miracle of the ages. Upon no one thing does the word of God so frequently and heavily lay the stress of both injunction and invitation; to no one agency or instrumentality are effects so marvellous both assured and attributed.

The whole basis of successful missionary work is to be found in believing and importunate prayer. Whatever enthusiastic appeals are made to human ears, however compact and business-like our Missionary Boards and organizations, however thorough and systematic our methods of gathering offerings, it depends primarily and ultimately on prayer, whether the appeals really move men, whether the organizations proved effective, whether the offerings are cheerful and ample. The men, means, and measures for a world's evangelization have always been hopelessly inadequate and disproportionate to a world's extent and needs; they always will be while selfishness is lord of even nominal disciples. But what we need is supernatural power; then one shall chase a thousand and two put ten thousand to flight. And this divine working comes only in answer to united prayer. No time is lost in waiting for the Holy Spirit and the tongues of fire. Fire means light and heat for the believer, so that he shall no longer walk in the darkness of doubt or the chill of indifference. Fire means a consuming force that burns away, melts, subdues all obstacles to human souls. Better, therefore, than any new standard of living and giving is a new experience of praying. As surely as believers take their stand on the promises and plead with God as Jacob did, they shall become like him, princes of God, and shall prevail. For a praying church a dying world is waiting.

Missionary history shows the value of the prayer for labourers.

"Pray ye, therefore, the Lord of the Harvest that He would thrust forth labourers into His Harvest."

The grand inspiration to all missions the world over, and to all missionary spirit and sacrifice in the Church, is Prayer! not appeal to men, but appeal to God.

This is but one of those injunctions and promises which fix our eyes upon Prayer as the great motor in the kingdom of God. Again we affirm it: Prayer has turned every great crisis in the kingdom. It can bring men, it can furnish money, it can supply all the means and material of war. Yet this, the grandest of all the springs of missionary activity, is that on which the least practical dependence is placed in our missionary machinery.

Have we not, in missionary work, fallen into the snare of worldly care? Do not missions stand in our thought too much as an enterprise of the Church, and too little as the work of God of which the Church is the commissioned agent? Back of all other causes of the present perplexity in mission work; behind all the apathy of individuals and the inactivity of churches, all lack of enthusiasm and of funds, all deficiency of men and means, of intelligence and of consecration, of readiness to send and of alacrity to go, there lies one lack deeper, more radical, more fundamental—viz.: THE LACK OF BELIEVING PRAYER. Until that lack is supplied the doors now opened will not be entered, and the doors now shut will not be opened; labourers of the right sort will not be forthcoming, nor the money forthcoming to put them at work and sustain them in it; until that lack is supplied the churches in the mission field will not be largely blessed with conversions, nor the churches in...
the home field largely blessed with outpourings and anointings of zeal for God and passion for souls.

The first necessity for the Church and the world is also the first central petition of the Lord's Prayer: *Thy Kingdom Come!* of which the hallowing of God's name is the preparation and the doing of God's will is the consequence. And that Kingdom comes only in answer to expectant prayer. We need, first of all, a revival of the praying spirit which moved Jonathan Edwards to publish his appeal in 1747, and led William Carey and John Sutcliffe to re-publish it in 1787. Modern missions had their birth in prayer; all their progress is due to prayer. A few souls that have close access to the Mercy Seat have kept up the Apostolic succession of supplication; and because of this, alone, doors have been opened, workmen thrust forth, and money provided. But suppose the whole Church would get down before God! What if, where one now prays, a hundred were bowed on their faces like Elijah on Carmel! What if, in place of the naturalism that is eating at the vitals of spiritual life, there might be a revival of faith in the supernatural, a new and universal awakening to the fact that God is a present, living, faithful, prayer-hearing God; that the closet is His ante-room, nay, His audience-chamber, where, to the suppliant soul, He extends His sceptre and says, "Ask what thou wilt in Jesus' name, and it shall be given unto thee!"

The late Mr. Neesima, of Japan, said to his fellow-countrymen when planning an evangelistic tour—"Advance on your knees!" To work without praying is practical atheism; to pray without working is idle presumption. But to pray and work together, to baptize all work with prayer and to follow all prayer with work—that is an ideal life. Of such a life we may reverently say, *laborare est orare*—work is worship and worship is work.

In the vision of Isaiah (vi), the seraphim have six wings, and four of them are used in the office of humble and reverent worship, while only two are reserved for flying. As Dr. Gordon beautifully says, "Let us learn a lesson on the proportion to be observed between supplication and service." Better twice as much devout preparation as work, than a hurried and superficial communion with God and an unprepared and hasty dash and rush into activity. Let us linger before God until we get power, and then life becomes grand. It shines with the glory of His face, and it moves with the might of His omnipotence.

The Flight of Mr. and Mrs. Ogren from Shan-si.

Among the recent missionary arrivals from China is Mrs. Ogren, who, with her husband, Mr. P. A. Ogren, and child, suffered so severely at the hands of the Boxers in Shan-si. Indeed, Mr. Ogren was so roughly handled that he subsequently died at P'ing-yang Fu, one of our Mission stations in that Province, from the injuries he received. Their story, as told by Mrs. Ogren, is a very long and terrible one. We have not space to go into the painful details of it. The briefest possible outline must suffice. The troubles began about the end of May or beginning of June. Our friends, however, kept at their work until the early part of July, when they were compelled to flee. In the dim light of the very early morning of July 13th, 1900, quickly and noiselessly, they started off, in a native litter, with a guard of half-a-dozen soldiers, on their long journey to the coast. This litter carried them to Ch'ih-keo, a market town on the Yellow River, about twenty-six miles south of their station of Yung-ning Chau. Here they engaged a boat, and travelled in it down the river—shooting the roaring rapids—until within thirty-three miles of Ya-men-keo, the place where, only a few days previously, Mr. and Mrs. McConnell, and the missionary party with them, were martyred. Acting on the advice of their escort, they left the boat at this point, and attempted to reach the mouth of a stream. During their wanderings they were robbed of practically all they possessed, were several times on the point of being killed, but the Lord mercifully delivered them in their last extremity. Famished with hunger, parched with thirst, meanly clad, they wandered about from place to place, seeking a refuge for themselves and their little nine-months-old baby boy, Samuel. In Mrs. Ogren's own words:—"We were moneyless, had only what clothes we wore, baby's quilt and pillow, the little saucepan and a little bag of flour to make gruel for baby, and my scissors."

Their matches gave out, and they had to resort-to-the native flint and steel to make a fire to cook the baby's food. One of the caves they hid in was only a small hole in the ground, from which Mr. Ogren had to dig out lumps of earth, in order to make more room and to build up a screen that the passing shepherds might not see them. But the greatest trial of all was, when, having fallen into the hands of the Boxers, these cruel men separated the husband and wife, and she believing him to have been killed had to flee alone, with her baby boy. "So I was left alone with little Samuel—yet not alone. Oh, no! Had He not said so distinctly to me yesterday, 'Fear not, little child; for the kingdom of heaven is come near unto you' ? Yes, truly I had with me the presence of One who is 'Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace.'"

It transpired afterwards, however, that her husband had not been killed. On August 28th, she met him again, to their mutual astonishment and overflowing joy. It was in a prison. "Just as day began to break I was falling into a doze when I seemed to hear some one call my name. Soon waking, I ran out into the courtyard and looked up to the hill over-shadowing the prison. My heart was beating wildly, thinking—'Is it possible my beloved is still alive and calling down to me?' Again that longed-for, tender voice—'Olivia!
In Memoriam—
Miss A. F. Wheeler.

How little our dear sister realized, as she joyfully turned her steps back to her beloved work, that these words, which were so often on her lips, were so soon to be fulfilled in her experience!

Now she sees the King, and is at rest forever with Him!

For her own sake, we cannot but rejoice; yet, looking out upon the work yet to be done, and considering the great miss she will be to so many of us, we would fain have kept her with us a little longer! Her devotion and patience in her work, and bright, sweet spirit, were an example and inspiration to all. Those who lived with her could not but be struck with her careful attention to the smallest details, no matter at what cost to herself, which helped so much toward the success of her school. It was no unusual thing for her to be at her post soon after six in the morning, to make sure that all was going on as it should.

"Last year her faithfulness was rewarded by the conversion and baptism of the matron, workwoman and four of her girls. No wonder she was eager to be among them again! As she herself wrote in her last letter: 'It is a joyful way back to my loved work. I have been thinking over so many times of the contrast of the journey down, to this one! Then, there were heartaches and longings over the flock left behind; now, there are bright hopes and earnest anticipations over the work to which we are going again!' But, as she hastened with quickened purpose to serve her Lord to the utmost, He met her and called her to higher service.

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In Memoriam—Miss Maria Aspden

(TA-T'UNG, SHAN-SI)

[Miss Aspden was martyred with the other missionaries, it is believed, at Ta-t'ung about the end of June or the beginning of July, 1900.]

Maria Aspden, a native of Preston, where, for over twenty years she was head-mistress of Emmanuel Infants' School. In this work she was particularly successful, "invariably securing very gratifying reports from Her Majesty's Inspectors."

She was converted to God in 1884. One of her pupil teachers, referring to the thoroughness of the change wrought in the life of her mistress, writes: "I noticed such a difference in her life and manner, that I longed to know the same blessedness which could make this happy change. I did not speak to any one about this desire which had taken possession of me, but I watched my mistress for some time. Eventually, a fortnight's mission was held at the church which we attended. On the last Sunday night of this mission, I remained behind for the after-meeting, and there and then accepted the salvation which was offered to every one that believed in the Son of God. The next morning I mustered courage to tell my mistress that I remained for the after-meeting, and of the blessing I had received. 'Never shall I forget her joy, and how she took me apart for praise and prayer. From that time we were knit together in the closest bonds, for we were united in Christ Jesus, our elder Brother. Under her watchful, tender and loving care, I could not fail to grow in grace, and in the knowledge of my Lord and Saviour, Jesus Christ. The influence of her sweet life will never be lost on me. She was most self-forgetful, and thoughtful of others, and would watch for and seize every opportunity to win a soul for Christ."

For years she had a desire to go out to China as a missionary, but her duty to her aged parents kept her at home until their death. Afterwards she applied to the China Inland Mission, and was ultimately accepted by the Society for work in China. She set sail for that land on December 24th, 1891, and reached Shanghai on February 6th, 1892. She was sent to Ta-t'ung, in Shan-si, where for several years she laboured with Mr. and Mrs. S. McKe, Miss Barraclough and Miss Thompson, at that station. Her progress in the study of the language was very rapid, and she was soon able to speak fluently and easily to the people. Of her character and service in Ta-t'ung Fu, Miss M. E. Barraclough, a fellow-worker, writes as follows:—

"In the autumn of 1892, Miss M. Aspden and I went with the McKee's to Ta-t'ung Fu. Together we studied the language and began work among the dear women of China. I remember how we started a sewing class to induce them to come amongst us. And while they worked we sought to teach them the Commandments, texts of Scripture, and hymns. This was the means of bringing many to the Sunday services, and the Holy Spirit brought one dear little woman under conviction of sin. God used dear Maria to speak the word that brought peace to this soul. Her great love for little children helped to remove the prejudices and win the regard of the mothers, for the little things would run to her, or hold out their arms to her in the street. She held classes for the women, visited the villages and was much beloved by the women wherever she went.

When the opium patients were feeling poorly, she would not only pray with them and for them, but would say something bright and full of fun that would give them a good laugh and make them forget for a time their misery. Very precious was the hour we always spent together on Sunday mornings in prayer for home friends and work. I was very sorry when circumstances obliged me to return to England, and I am sure many in China will bless God that He sent her there. She now sees her Blessed Master face to face, whom she served so faithfully and well."

During the furlough to which Miss Barraclough refers, Miss Aspden addressed numerous meetings in different parts of the country. The most gratifying one to her was that held in her old schoolroom in Preston, where for so many years she had previously taught the toddler infants. Here she had a most enthusiastic reception, the numbers attending being so great that an overflow meeting had to be held in the girls' school.

On December 15th, 1898, she set sail to return to China, and rejoined her fellow-workers at Ta-t'ung in the spring of the year following. Only a brief eighteen months of further earthly service, and she was translated into the presence of the King, to receive from Him the martyr's crown.
Our Work Among Tibetans,

BY MRS. E. POLHILL-TURNER.

N the little town of Ta-chien-lu, in the far West of Si-ch’uan, July, 1900, began brightly enough. Fine summer weather, of which one never has too much in that mountainous district, had succeeded to the long, cold rains, and the party of workers, who for the first time were gathered all together in the little mission station, were full of plans and hopes for the furtherance of the work. Never since the opening of the station had prospects seemed so hopeful. We had heard, indeed, a few weeks previously of troubles at Peking, and now and again forebodings would arise as to whether we should be affected, but these thoughts were quickly put aside when we remembered how far off we were from the scene of conflict; and how, of all places in China, our own was least likely to share in the disturbances. We were ourselves preparing for a stay of two or three months, with our children, in our new station of Golok, three days’ away over the mountains. Others were to remain in charge of Ta-chien-lu, while two other brothers were to leave early in September to open a station, if possible, at Batang, eighteen days’ to the West.

The first cloud came when our little boy, between two and three years old, was taken suddenly and dangerously ill. For many days we watched beside him, hoping and fearing alternately. In the middle of the second week of his illness, and when symptoms were just a little more hopeful, late one evening a telegram was handed us, simply stating that the Consul ordered our withdrawal. After that many messages went back and forward, and though leaving was about the hardest experience we had ever had in all our missionary life, there was finally no way out of it, and sorrowfully, and with a stunned, crushed feeling of “all lost,” we had to say good-bye to the place where we had looked forward to many years of happy work, when the icy crust of prejudice and indifference was just beginning to give way, and when it seemed as if the next years might have seen a real ingathering. How our hearts sank as we left our closed doors that morning, not so much for the dear home left behind as for the light suddenly put out, the place left without a witness! Travelling with two little children—one of them ill all the way, and unable to take the coarse food which was almost all we could get—was not easy work; but by God’s great goodness we all reached the coast in safety, without meeting with anything but good-will and kindness from the Chinese with whom we had to do.

After a few weeks in Shanghai it became necessary for us to visit England for a time. Mr. Moyes and Mr. Sorenson also went home on furlough, Mr. and Mrs. Amundsen went to take up Tibetan work at Darjeeling, and Mr. Radford, the only one of the scattered band left at Shanghai, was waiting there ready to start back to his far-off station as soon as the way should open up. At the beginning of this year workers were already returning to Si-ch’uan, and Mr. Radford started in one of the first parties. He was a passenger on the new German steamer, the Sui-siang, which was to have made the journey to Chung-king in a few days but was wrecked within a few hours of its start, and the passengers only escaped with their lives. Returning to I-chang, Mr. Radford and those who were with him shortly made another start by house-boat. From the time of leaving he was unwell and after a very
has been added, also three appendices, and one more illustration, viz., a reduced fac simile of the “little crumpled tuft of paper” which was thrown by a friendly Chinese to Mr. Green during his imprisonment at Hsin-an. The price of the book, however, is still the same, namely, sixpence, or, if bound in cloth boards, one shilling post free. The following account of the circumstances under which the piece of paper illustrated on this page came into Mr. Green’s possession will, we are sure, greatly interest our readers. It is an extract from the book itself:

“About a week after our arrival [at Hsin-an] we were able to have a wash, and a day or two later I was allowed to have a shave. Miss Gregg, having gained permission to go down to the river with an armed escort, contrived from time to time to wash out some of our garments, but of course having no change we were obliged to be minus that garment until it was dry again. The vermin were a constant source of trouble to us, in fact it was impossible to keep ourselves free from them. The daily and nightly discomforts, mentioned above, continued throughout our stay, with the addition of cold in the night during the last week or so. One day, early in the afternoon, when there were few people about, I was standing over the ladies and children as they slept, keeping away the flies with a fan, and looking rather gloomily, I am afraid, out through the open trellis work of the door. Our guard were all having a nap, and one solitary sightseer was peering through at the foreigners. Presently a little crumpled tuft of paper was dropped through on to the floor. I saw the man who threw it, but thinking it more an act of contempt than anything else I took no notice of it. He moved off to the outer door, then stopped, and seeing that I had not picked it up he took it up, opened it, and found within, in a good bold hand, these words—‘Don’t be afraid, for Chinese robbers nearly all have been killed by both Chinese and foreign soldiers. Peking and Tien-tsin belong to Europeans. Now I will go to Tien-tsin and tell your man. I was so excited—that I woke the ladies to show them. Miss Gregg at once claimed it as the ‘little bird’ and letter she had looked for that day in the reeds. We were all elated and for a time our hardships all seemed much easier to bear from this little gleam of hope which the Lord had sent us. If this friend really went to Tien-tsin and made known our position to the British Consul, we felt sure something would be done for us, nor were we wrong, as the sequel will show. We listened daily for news of the situation but could gather nothing definite from the conflicting reports that reached us, and now nearly three weeks had gone by since our capture, and still there seemed no better prospect of our getting down to the coast.”

Recent Baptisms.

The following baptisms have been reported:

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<tr>
<th>Place</th>
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<tr>
<td>Sh-ch‘un</td>
<td>4</td>
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<tr>
<td>Cheh-Kiang</td>
<td>7</td>
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<tr>
<td>Hu-nan</td>
<td>4</td>
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<td><strong>Total</strong></td>
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**The “Little Crumpled Tuft of Paper” referred to.**
Notes from Shanghai.

BY REV. J. W. STEVENSON.

May 24th.—It has been arranged for Mr. and Mrs. Duffy to take up the work at Wu-hu, left by Mr. J. McCarthy. Mr. and Mrs. Crofts are leaving for Yang-chau, to help in the work there during the summer. Miss Marian Fishe has left for Chefoo, to render temporary help in the Preparatory School.

The following workers have gone forward to the undermentioned stations : Kiang-su—Misses E. and G. Trüdinger and Miss Bell, to An-tong; Misses R. Hattrem, M. C. Peterson and A. C. D. Klahn, to Kao-ju; Mr. and Mrs. Emslie, to Chin-kiang.

Mr. and Mrs. Albert Biggs have been appointed to the Local Secretarial work at Kiu-kiang, in place of Mr. and Mrs. Hollandier, who are now in charge of the business work at Hankow.

Two native Christians : T'ong Hsi-chau and Sang Hsien-i, have reached Tien-tsin, from Shan-si, and the following is an extract from a letter received from them:

"At the present time, the sufferings of the Christians are intense, on account of the famine and owing to the Boxer trouble of last year. In the P'ing-yang district, the price of rice and grain is extremely dear; a t'oo of wheat being 3,600 or 3,700, Indian corn 2,600, and millet 3,200 cash. Moreover, eight-tenths of the new wheat (growing in the fields) is dried up, and there being no spring rain, the grain for autumn crops cannot be sown."

It will be remembered with thankfulness that Elder Hsii and party left Shanghai early in April, for Shan-si, taking some relief with them. As soon as it is learned that they have reached the Province and are able to distribute money, more will be sent immediately.

May 28th.—Dr. Keller, with his native helper Li, left to-day for Chi'ang-sha, Hu-nan. He is hoping to open up work there, and to look after Ch'a-ling from that centre.

Dr. and Mrs. Fred Judd left the same evening, to resume work in Kiang-si, and Mr. and Mrs. Graham McKie started for Ku-ling, where they hope to spend the summer.

Mr. Andrew Wright has visited Kiu-chau and Chang-shan, in Cheh-kiang. He received a cordial welcome from the officials and people. He says he does not see any reason why work should not be resumed in these places.

May 30th.—Miss Sydney Turner returned from Ku-ling to-day, and Miss Mary Allen arrived to take Miss Batty’s place here. The latter is leaving to-morrow, per C.P.R., for Canada, on furlough. The late Mr. D. B. Thompson’s eldest son Algie is travelling with Miss Batty.

June 2nd.—Mrs. Menzies and Miss Aplin arrived, both well, after a good passage. Mrs. Menzies leaves us to-day for Wun-chau, and Miss Aplin this evening for Yang-chau.

"We continue to receive good news from the stations that are occupied, and we thank God for the quiet and peace that exist in so many quarters."

June 7th.—I have received a telegram from Mr. J. McCarthy, from Chung-king, in which he says that he intended leaving about the 14th inst., with others, for Yunnan Fu.

The Pagoda at Gan-kung.

Books Received.

Chinamen at Home.—By Thos. G. Selby, twelve years Missionary in China. London : Hodder and Stoughton. 3/6 net.


The Evangelist’s Wallet and Christian Worker’s Note Book.—Compiled by J. Ellis, Editor of the “Tool Basket.” London : Simpkin, Marshall, Hamilton Kent and Company, Ltd. 1/-.

As the Chinese See Us.—By Thos. G. Selby. London : T. Fisher Unwin, Paternoster Square. 6/-.


Chung-king.—By Rev. Arthur E. Claxton, L.M.S. (Price one shilling, post free, from Rev. Geo. Cousins, London Missionary Society, 14, Blomfield Street, E.C.) This is a beautifully produced booklet of 32 pages (9 in. by 7 in.), containing a short account of the L.M.S. Chung-king work. The illustrations are very good, and will render it welcome to many who have friends in West China.


The Real Chinese Question.—By Chester Holcombe, for many years Interpreter, Secretary of Legation, and acting Minister of the United States at Pekin. London : Methuen & Co., 36, Essex Street, W.C.

A Review of the Work of the Salvation Army in other Lands—being all the world—for June, 1901. London: International Headquarters, 101, Queen Victoria Street, E.C.
KIANG-SU.

AN-TUNG, April 25th.—"To-morrow, it will be three weeks since I arrived here, and I have to praise God for His great goodness. He has made the people most kind and quiet, and the Mandarin has been very attentive. We have had very good times in the women's meetings."—(Miss) M. A. Reid.

YANG-CHAU, May 13th.—"At our workers' prayer meeting last Tuesday, each of the workers gave very encouraging reports. Both in the city and country, doors were opening for them. Miss Bäumer told of one old woman who had taken down her idols and had decided to follow Jesus. All seem quite full of enthusiasm and hope in their work. Please pray that this spirit may increase amongst us."—A Gracie.

SI-CHUAN.

WAN-HSIEN.—"The Lord is giving me much joy and blessing in the work here. The meetings are very well attended, sometimes overcrowded. Four men have been baptized recently, and there are about twelve others who have asked for baptism. Last Sunday, two men burnt their idols in the presence of about 100 people. After the meeting, four other men came to me expressing their desire to follow the Lord."—H. Wupperfeld.

PAO-NING, April 25th.—"We arrived here safely on the 22nd inst., and found all the friends well, and everything quiet and peaceful. We had no trouble on the way, and as far as the condition of the interior of this province is concerned there appears to be no reason why friends should not travel. Mr. Tindinger and I expect to leave for Nanchang on the 29th."—G. F. Easton.

CH'EN-TU, April 24th.—"I arrived here on the 14th March. The natives did not know of my coming, and it was a welcome surprise that morning when I walked in. Each one vied with the other in shewing their joy over my return. The converts all stood firm and loyal to their profession, and now they are less liable to fall away than before."—Thos. Torrance.

Kiang-si.

GAN-REN, April 24th.—"We arrived here on the 18th, and were heartily welcomed by our people, and even the heathen neighbours greeted us pleasantly. We found the house and our things all right.

"On Sunday morning, I was called to the bedside of an enquirer, who was very ill. I am glad I went, because he said he knew me, that he trusted in Jesus and had peace. The next day we heard that he died on Sunday night. His wife is a Christian, and she feels her loss greatly as he was a good man.

"These are days of lights and shadows. It is a joy to meet the Christians, but a sorrow to hear of one and another who have not been very bright. There is, how-

ever, much for which to be thankful. Some enquirers have kept bright. Mr. Wang is the same faithful Pastor as ever. He is glad to have us here to share the burden."—(Miss) Emma Forsberg.

HO-K'EU, May 6th.—"You will praise God with us for His goodness in bringing us here in safety on Saturday, the 4th.

"On Thursday, two of our evangelists came down to Ich-yang to greet us. The Christians and enquirers had been down the river quite a few till to meet us.

"We had a very good attendance of the Ho-k'eo Christians and enquirers on Sunday. Very real thanksgiving went up to God for His tender mercies toward us, and we praised Him for the privilege of seeing so many of His dear children again.

"On the whole, in looking at the work, I have much cause to praise God and take courage. The native helpers themselves seem very hopeful. The meetings in the out-stations have increased in attendance. We intend visiting Kiang-tsen and Shih-k'i, leaving here on Friday, spending Sunday in Shih-k'i. We feel it better to leave the central work occasionally with only natives, so that all may learn to rally around the helper."—(Miss) Agnes Gibson.

Gan-Hwuy.

CHENG-YANG-KWAN, May 1st.—"We arrived here safely on the 21st April, after a quick journey, and found the people quiet and friendly. Mr. Triidinger and I expect to leave for Han-chung on the 29th."—Mr. Triidinger.

CHENG-KANG, March 21st.—"I have enjoyed the time with Nying Sien-seng very much. His work goes on smoothly and well; and even in the midst of all the trouble last year, he had many applications for baptism. In July he baptized four, in September three, and at the end of the year six. All of these came into the church without any difficulty. "—J. F. Miller.

Dong-lu, May 3rd.—"I am sure you will rejoice to hear that our meetings continue to be well attended. It is so cheering to see such numbers come and listen to the Gospel. Our most faithful adherents are the soldiers of the garrison, Hu-nan and Gan-Hwuy men. They are in the chapel night and day. One of them especially takes great delight in being able to sing one or two of our hymns. It is a great joy for me to be associated in the work with Mr. Chang. He is so faithful, in season and out of season, in preaching the Gospel. It is a pleasure to me to be his helper."—J. B. Miller.

Hu-nan.

Shen-Chau, April 1st.—"Everything appears to be running smoothly here. The Sabbath services continue to be well attended. Amongst those whose interest in spiritual things seems to be deepening I might mention a Mr. Liu, a school teacher in the city. He comes regularly to the services and has most of our stock of literature.

"Some days we have quite a number of visitors. Yesterday we had five who really asked encouraging questions. Since Mr. Gemmell left we have had an addition of one scholar, making a total of ten now. They attend very regularly."—Jas. R. Bruce.
In a somewhat pessimistic article entitled, "The Missionaries and the Empire," which appears in The Nineteenth Century magazine for July, the writer, Mr. Frederick Greenwood, appeals to the various Missionary Societies, deprecating the re-installing of Missionaries, especially ladies, at any-rate during this year, in the interior provinces of China, particularly "in those provinces which were swept with riot and massacre so lately." His appeal is kindly meant, and will be kindly received by those to whom it is addressed. We cannot but think, however, that it is a little gratuitous. The Directors of the Missionary Societies are not likely to act indiscreetly in this matter.

As Mr. Greenwood himself acknowledges, "None can have watched the evolution of affairs in China during the last twelve months more closely, with greater interest, and with keener intelligence, or with better means of interpretation, than the sounder minds in the directorate of the English and American Missionary Societies." They may, therefore, be trusted to act wisely.

Nor should it be forgotten that the returning Missionaries themselves know, as none else can, what they are going to and what kind of reception they may expect to receive. In full view of the possibilities involved in
their return, far from hesitating to take any risk, they are full of eagerness to get back. The remark made to the writer by one lady missionary who has a lengthened experience of interior life, may be regarded as expressing the feelings of the missionary body generally. She said, "I am tired of speaking about the work, I want to be back and doing it."

But further, the Chinese officials are themselves inviting the missionaries back, and promise them protection and a cordial welcome on their return. Witness the proclamation recently issued by Yuan-shi Kai, the Governor of Shan-tung. The terms of this proclamation are so favourable that it has been spoken of as the Magna Charta of Protestant Missions in Shan-tung.

Witness too, the action of the new Governor of Shan-si—Governor Tseng. He has telegraphed to the Rev. Timothy Richard, of the Baptist Missionary Society, asking him to go to Shan-si, to assist in arranging the indemnities for the Protestant missionaries and converts, and has himself already given the sum of TIs. 40,000 (about $6,000) towards compensating the Protestant Christians who have suffered loss, and relieving those who are famine-stricken. This is a most practical evidence of his favourable attitude towards the missionaries and their work.

Consider also, the conduct of the officials of Hu-nan—so recently one of the most fiercely anti-foreign provinces of the empire—on the occasion of Dr. Griffith John’s visit in April and May last.

In an enthusiastic letter, contributed to the North China Herald, Dr. John writes regarding his welcome by the officials:—"At Chang-sha, the Hu-nan Governor, Yu Lien-san, was kind enough to lend us his steam launch, the Siang-fan, which took us up to Heng-chow and back again all the way to Han-kow. The Governor would not have done this a year ago. The fact of his doing it now shows what a tremendous change has come over the official mind in these parts since the recent troubles. I expected good times on this journey, and I have not been disappointed. We have had good times—times far exceeding my most sanguine expectations. At every place we were received most cordially by all the officials, both higher and lower. At Chang-sha we called upon the Governor, and he received us with every demonstration of respect. Tao-tai Tsai, the official in charge of Foreign Affairs in Hu-nan, treated us with marked friendship. He gave us an excellent feast, and we spent hours together, conversing in the most familiar manner on all matters connected with the well-being of the Empire, and especially of Hu-nan. Hu-nan is open. I have longed for many years to be able to pen that short sentence of three words, but could not do so till now. I do not mean to say that we shall have no further trials in Hu-nan, and that the missionary after this will find Hu-nan a bed of roses. Nothing of the kind. Difficulties and trials are awaiting him there as in every other province. What I mean to say is, that the old wall of partition which excluded him from Hu-nan is thrown down, and that it will be his own fault if he does not enter in and take possession."

We hear also from our own missionaries who have already returned to the provinces of Kiang-su, Si-ch’uen, Kiang-si, Gan-hwuy, Cheh-kiang, and Hu-nan, of the kindness of the officials and the cordiality of their welcome. Here are a few extracts:—[Kiang-su] "The mandarin has been very attentive; "[Kiang-si] We were heartily welcomed by our people, and even our heathen neighbours greeted us pleasantly"; [Gan-hwuy] "The mandarins gave us a friendly reception, and have issued the Imperial proclamation and promised full protection"; [Cheh-kiang] "The mandarin has issued a most favourable proclamation, and given me a glad welcome back"; [Hu-nan] "Everything appears to be running smoothly here"; and so on. These few extracts, from letters received from different centres of work in these provinces, are full of encouragement. They indicate that tranquility is being restored throughout China, and they remind us that God is answering the prayers of His people for that land.

We would not have it supposed, however, that we consider the end of the trouble has been reached, and that henceforth there will be no difficulty or danger in prosecuting the work of God in China. Not so, indeed. It is still true that the heralds of the Kingdom of Heaven are sent forth "as sheep in the midst of wolves"; they will often be surrounded by foes, and the preaching of the Name of Jesus may prove them of the future, as it has proved in the past, a sufficient pretext for the utmost cruelty, for it is not written: "Ye shall be hated of all men for My Name’s sake"? What then? Shall the fear of persecution and suffering deter the disciple of Christ from obeying the command of His Master: "Go ye into all the world, and preach the Gospel to every creature"? To ask the question is to answer it. Nay, verily! It was in full view of the possibility of their martyrdom that Jesus sent forth His disciples at the first. It was in certain prospect of martyrdom for Himself that the Son of God became Son of Man, and not only undertook, but accomplished the reconciliation of a sinful world to the Father. "It is enough for the disciple that he be as His Master, and the servant as his Lord."

We are pleased to make it known that we have received a telegram from Shanghai calling for the return of our missionaries. This has come in answer to a telegram sent by us enquiring if the way was now open for the workers to go back. We hope, therefore, to send out a number of returning missionaries in the autumn, also a few new workers. A considerable sum of money will be necessary for their passage and outfit, and we are looking to the Lord to supply the need.

The same telegram conveyed the welcome intelligence that the party of nine missionaries, among whom were four of our own workers—Messrs. D. E. Hoste, A. Orr-Ewing, C. H. Tjader, and E. H. Taylor—who were journeying into Shan-si—had safely reached Ta-yuen Fu, the capital of the Province. The purpose of their visit is to confer with the native elders, and ascertain what prospect there is of resuming the work in the various stations. They will also help in the distribution of Famine Relief. We have prayed much for these friends, and the Lord has heard and answered. Let us continue praying that He may bless their visit to the Province, and, after their work there is done, may bring them back again to the coast in peace and safety.
of the English Presbyterian Mission at Swatow.

We are glad to welcome this new book on China, which contains fresh and valuable information clearly and helpfully arranged. The writer attempts to apply scientific treatment of seeing what the Gospel can do when all the external conditions into which Buddhism and Taoism have degenerated, the influence, public opinion, and popular ideas are all solidly contained there, then the miracle is undeniable." This statement is justified by an able presentation of the social and religious life of China: the utter corruption of administration, the low moral standard of the people. Dr. Gibson is particularly happy in his definition of "Karma"—an idea so difficult of apprehension to the Western mind. But some of his readers will differ from him as to the existence of God in the Buddhist conception of the Universe.

In the latter part of the book are traced with remarkable felicity the planting of the young Church in China in hard and difficult soil, the successive stages of its growth, the one by one understandable of its gradual development. The simple and graphic presentation of facts is indeed inspiring.

The Author concludes: "We hail recent events as the renewal of the Prayer Spirit " and " The Prayer Basis of Mission work"—chapters full of terse sentences, such as "The one way for man to command the supernatural lies through the closet." The world-wide work of the Church, and of the Church's Mission to the Jews at Pesth, in the years from 1841 to 1850. One remarkable feature of the work, was the character of those who were brought to Christ, amongst others the late Dr. Adolph Saphir, his father, and the whole family, and also the late Dr. Eidersheim.

The blessing was not only granted to the Jews, but quite a marked revival commenced in the Protestant Church of Hungary, the influences of which are to be seen to the present day.

Mr. Wingate and his fellow Missionaries gave much time to prayer, and then went forth to their work with a deep sense of God's presence with them and His power upon them.

The chief interest of this biography centres in the wonderful blessing granted on the Church of Scotland (latterly Free Church) Mission to the Jews at Pesth, in the years from 1841 to 1850. One remarkable feature of the work, was the character of those who were brought to Christ, amongst others the late Dr. Adolph Saphir, his father, and the whole family, and also the late Dr. Eidersheim.

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Mr. Wingate and his fellow Missionaries gave much time to prayer, and then went forth to their work with a deep sense of God's presence with them and His power upon them. After returning from the work on the Continent, Mr. Wingate lived for many years in England and finally in the West End of London, where his house was a centre for all who were interested in the salvation of Israel.

The story of the early days of the Mission in Pesth, gives a splendid illustration of how the power of God can triumph in the hearts of men in circumstances that naturally would seem most adverse.

Dr. Richard Glover; and two on " Islam " by Dr. Bruce and Rev. C. T. Wilson respectively, are in our opinion the most valuable. We are pleased to learn that the interest expressed in this course has encouraged the committee to make arrangements for a further series of lectures this year.

This neat little volume is, the Introduction explains, the "Subscription Report" of a series of twelve lectures on Missionary topics delivered during the early months of last year, under the auspices of the Bristol centre of the Student Volunteer Missionary Union. Two of the lectures have been synthesized, and one has been omitted. Of the others, as they appear in these pages, one by Mrs. Bishop on "The Needs and Difficulties in the Mission Field"; two on "Buddhism" by Dr. Richard Glover; and two on "Islam" by Dr. Bruce and Rev. C. T. Wilson respectively, are in our opinion the most valuable.

This big title might, perhaps, have been qualified by adding "in Christian and Philanthropic work"—and by limiting it to this work as carried on by English-speaking people. With the exception of Capellin's Soldiers' Church in Italy and Ramaba's work in India, the movements described have all arisen in the United Kingdom or the United States. Dr. Pierson's subject of forward movements in Continental Europe to make a companion handbook to this of Dr. Pierson's. The subject of forward movements in the Victorian age has been much before the minds of all English men and women of late, as we have seen it close in the life of its Church's King. Since the Christian centuries began to run their glorious course!"
Stations and Missionaries of the China Inland Mission.

(Out-Stations of the Mission not given in the following list. Names of Associates printed in Italics.)

I.—Province of Kan-shu. 1876.

Area, 125,450 square miles; Population, 9,284,377, or 74 per square mile.

LIANG-CHAU, 1888.

W. M. Belcher ................................ 1888
Mrs. Belcher ................................ 1888
Miss E. A. Rodger (absent) ............... 1898
Miss Mary Allen ................................ 1899
Miss L. E. Köhler ................................ 1899
Mrs. Renius (née Gustafson) (absent) .... 1891
Mrs. Renius (née Gustafson) (absent) .... 1891
Mrs. T. Johnson (absent) .................. 1891
Mrs. T. Johnson (absent) .................. 1891

TSING-CHAU, 1878.

A. Blund ................................ 1887
Mrs. Bland (née Dunn) ..................... 1897
Mrs. T. E. Botham (née Barcley) ........ 1884
Miss Smalley ................................ 1884
Miss A. Garland (absent) .................. 1891
Miss T. Garland (absent) .................. 1891

ST-NING, 1885.

H. E. Ridley ................................ 1890
Mrs. Ridley (née Querry) ................. 1890
R. W. Kenett ................................. 1899
J. B. Martin ................................ 1898
Mrs. Martin (née Hooper) .................. 1898
D. A. G. Harding ............................. 1898

FU-K'IANG, 1890.

A. Beckman ................................ 1891
Mrs. Beckman (née Klint) .................. 1891
Miss A. Garland (absent) .................. 1891
Miss S. Garland (absent) .................. 1891

LAM-CHAU, 1885.

Mrs. Redfern (née Ellis) (absent) ...... 1887
G. W. Hunter (absent) ..................... 1889
H. J. Mason (absent) ....................... 1892
F. Blümner ................................ 1896
Miss G. M. Muir (absent) ................. 1897
Miss S. Garland (absent) .................. 1891

GAH-JIH, 1883.

J. C. Hall ................................ 1890
A. W. Lagerquist (absent) ............... 1890
Mrs. Lagerquist (Mrs. A. W. Gustafson) (absent) .... 1890
A. Trüdinger ................................ 1896
W. A. Grönlund .............................. 1898

SANG-KIA-CHUANG, 1894.

R. Beckman (absent) ....................... 1891
Mrs. Beckman (née Klint) .................. 1891
Miss G. Olsen (absent) .................... 1891
Miss A. Olsen .............................. 1892

HSING-P'ING, 1893.

S. Bergström (absent) ..................... 1894
Mrs. Bergström (née C. Peterson) (absent) .... 1891

FENG-TSANG, 1898.

C. H. Stevens (absent) .................... 1893
Mrs. Stevens (née Watkins) (absent) ..... 1893

MEI-HIEN, 1893.

R. W. Middleton ............................ 1894
Mrs. Middleton (née Jose) ............... 1897

K'IEN-CHAU, 1894.

G. Ahlsström (absent) ..................... 1891
Mrs. Ahlsström (née Von Malin-berg) .................. 1891
F. A. Gustafson (absent) .................. 1892
Mrs. Gustafson (née Larson) (absent) .... 1893
Miss K. Anderson (absent) ............... 1891

CHAU-CHI, 1893.

J. C. Hall ................................ 1889
A. W. Lagerquist (absent) ............... 1890
Mrs. Lagerquist (Mrs. A. W. Gustafson) (absent) .... 1890
A. Trüdinger ................................ 1896
W. A. Grönlund .............................. 1898

SI-GAN, 1895.

V. L. Nordlund (absent) .................. 1891
Mrs. Nordlund (née Nilson) (absent) .... 1891
W. Hagqvist ................................. 1891
Mrs. Hagqvist (née Hoglund) ............ 1892
C. J. Anderson (absent) .................. 1891
Mrs. Anderson (née Peterson) (absent) .... 1891

TIANG-CHUA, 1891.

Mrs. J. af Sandberg (absent) ............ 1891
Miss J. af Sandberg (absent) ............ 1891
Miss E. G. Ulff ............................. 1894
Miss H. Lundvall ........................... 1894
Miss L. Hedman (absent) ................. 1894
C. J. Jensen ................................. 1899
Emil Johansen ............................... 1900
J. A. Christensen........................... 1900
Chr. Wathsas............................... 1900

II.—Province of Shen-st. 1876.

Area 67,400 square miles; Population, 8,432,193 or 126 per square mile.

LUNG-CHAU, 1893.

J. G. Nilson (absent) ..................... 1891
Mrs. Nilson (née Carlson) (absent) .... 1891

KIEN-CHAU, 1894.

Mrs. Ahlsström (née Von Malin-berg) .................. 1891
F. A. Gustafson (absent) .................. 1892
Mrs. Gustafson (née Larson) (absent) .... 1893
Miss K. Anderson (absent) ............... 1891

CHAU-CHII, 1893.

J. C. Hall ................................ 1889
A. W. Lagerquist (absent) ............... 1890
Mrs. Lagerquist (Mrs. A. W. Gustafson) (absent) .... 1890
A. Trüdinger ................................ 1896
W. A. Grönlund .............................. 1898

SANG-KIA-CHUANG, 1894.

R. Beckman (absent) ....................... 1891
Mrs. Beckman (née Klint) .................. 1891
Miss O. Olsen (absent) .................... 1891
Miss A. Olsen .............................. 1892

HSING-P'ING, 1893.

S. Bergström (absent) ..................... 1894
Mrs. Bergström (née C. Peterson) (absent) .... 1891

FENG-TSANG, 1898.

C. H. Stevens (absent) .................... 1893
Mrs. Stevens (née Watkins) (absent) ..... 1893

MEI-HIEN, 1893.

R. W. Middleton ............................ 1894
Mrs. Middleton (née Jose) ............... 1897

K'IEN-CHAU, 1894.

G. Ahlsström (absent) ..................... 1891
Mrs. Ahlsström (née Von Malin-berg) .................. 1891
F. A. Gustafson (absent) .................. 1892
Mrs. Gustafson (née Larson) (absent) .... 1893
Miss K. Anderson (absent) ............... 1891

CHAU-CHII, 1893.

J. C. Hall ................................ 1889
A. W. Lagerquist (absent) ............... 1890
Mrs. Lagerquist (Mrs. A. W. Gustafson) (absent) .... 1890
A. Trüdinger ................................ 1896
W. A. Grönlund .............................. 1898

SANG-KIA-CHUANG, 1894.

R. Beckman (absent) ....................... 1891
Mrs. Beckman (née Klint) .................. 1891
Miss O. Olsen (absent) .................... 1891
Miss A. Olsen .............................. 1892

The estimates of population are those given in "Dawn on the Hills of T'ang." For comparison, the following particulars are given:—


Area " 50,523 sq. miles; " 29,630 sq. miles; " 7,363 sq. miles; " 32,531 sq. miles.

For comparison, the following particulars are given:—
III.—Province of Shan-si. 1876.

Area, 36,268 square miles; Population, 12,211,453, or 331 per square mile.

Vacant. .................................

Mrs. Easton (née Gardner) .......................... 1887
Miss M. E. Booth ............................. 1890
R. T. Moodie .............................. 1897
Mrs. Moodie (née McNelgan) .................. 1896
C. Carwardine .............................. 1897
Mrs. Carwardine (née Godd) ................. 1891
F. Tall ................................. 1897
Mrs. K. Trynor ...................................... 1891
Mrs. M. C. Hunt ...................................... 1895
Miss M. Batterham .............................. 1899
Mrs. S. A. Phillips .............................. 1899
Miss M. Alty ................................. 1890
Mrs. Burgess (née Thomson) .................. 1895
A. Goold ................................. 1891
Miss Godd (née Steel) ......................... 1890

IV.—Province of Chih-li. 1887.

Area, 58,949 square miles; Population, 17,057,000, or 304 per square mile.

Vacant. .................................

G. W. Clarke (absent) .......................... 1875
Mrs. Clark (née Gardner) (absent) ........ 1891
D. J. Mills ................................. 1887
Mrs. Mills (née Clare) .......................... 1899
Mrs. Cameron (Mrs. Randal) ................. 1883
Miss J. G. Grigg .............................. 1895
M. L. Griffith ............................... 1889
Mrs. Griffith (née Wakefield) .............. 1895
R. M. Brown ................................. 1895

V.—Province of Shan-tung. 1879.

Area, 53,782 square miles; Population, 56,247,835, or 357 per square mile.

Sanitarium.

G. King, M.B., C.M. .......................... 1875
Mrs. King (née Black) .......................... 1883
E. Tomalin ...................................... 1879
Mrs. Tomalin (née Desgraz) ................. 1866
W. Russell ................................. 1887
Miss E. Black ................................. 1884
Miss A. E. Smith .............................. 1896
Miss I. N. Porter .............................. 1899
Mrs. Murray (née Fairey) ..................... 1888
H. J. Alty ................................. 1889
Mrs. Alty (née Welsman) ..................... 1893
G. F. C. Dobson, M.A. ....................... 1896
H. W. McLaren ............................... 1899
Miss K. F. Barnett ............................ 1890
Miss R. Angwin ............................... 1893
Miss E. A. Shepperd .......................... 1890
### VI. Province of Ho-nan, 1875.

Area, 66,913 square miles; Population, 22,115,827, or 340 per square mile.

<table>
<thead>
<tr>
<th>Township</th>
<th>Year</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sian-ch'eng</td>
<td>1892</td>
<td>A. Gracie</td>
</tr>
<tr>
<td>C.H. Polhill-Turner (absent)</td>
<td>1885</td>
<td>Mrs. Polhill-Turner (née Marston) (absent)</td>
</tr>
<tr>
<td>W.S. Strong</td>
<td>1892</td>
<td>J. Moyes (absent)</td>
</tr>
<tr>
<td>T. O. Radford</td>
<td>1898</td>
<td>Mrs. Loves (née Brook) (absent)</td>
</tr>
<tr>
<td>Kwang-hien</td>
<td>1889</td>
<td>A. Grainger</td>
</tr>
<tr>
<td>J. Huttson</td>
<td>1894</td>
<td>Mrs. Hutson (née Widgery)</td>
</tr>
<tr>
<td>Ch'ên-tu</td>
<td>1891</td>
<td>J. Vale</td>
</tr>
<tr>
<td>Mrs. Vale (née Bridgwater)</td>
<td>1894</td>
<td>F. Olsen</td>
</tr>
<tr>
<td>Mrs. Olsen (née Kirkwood)</td>
<td>1896</td>
<td>T. Terrance</td>
</tr>
<tr>
<td>Kiang</td>
<td>1888</td>
<td>H. Parry, L.R.C.P., M.R.C.S.</td>
</tr>
<tr>
<td>Mrs. Parry (née Bromon)</td>
<td>1884</td>
<td>B. Ririe</td>
</tr>
<tr>
<td>Mrs. Ririe (née Bee)</td>
<td>1891</td>
<td>E. G. Top</td>
</tr>
<tr>
<td>Miss M. Nilson (absent)</td>
<td>1895</td>
<td>Miss A. H. M. Beschnidt (absent)</td>
</tr>
<tr>
<td>Miss E. Boston</td>
<td>1899</td>
<td>Sui-fu (Sü-châu), 1888.</td>
</tr>
<tr>
<td>A. H. Faers (absent)</td>
<td>1887</td>
<td>Mrs. Faers (née Cook) (Fission)</td>
</tr>
<tr>
<td>N. E. King</td>
<td>1895</td>
<td>Mrs. King (née Ker)</td>
</tr>
<tr>
<td>E. J. Farrent</td>
<td>1897</td>
<td>Lu-châu, 1890.</td>
</tr>
<tr>
<td>T. James</td>
<td>1885</td>
<td>Miss Livingstone</td>
</tr>
</tbody>
</table>

### VII. Province of Sích'üen, 1877.

Area, 166,800 square miles; Population, 67,713,897, or 406 per square mile.

<table>
<thead>
<tr>
<th>Township</th>
<th>Year</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chung-k'ing</td>
<td>1877</td>
<td>T. G. Willett</td>
</tr>
<tr>
<td>Mrs. Willett (née Dunsdon)</td>
<td>1893</td>
<td>W. Hyslop</td>
</tr>
<tr>
<td>Mrs. Hyslop (née Johnson)</td>
<td>1898</td>
<td>H. C. Ramsay</td>
</tr>
<tr>
<td>G. F. Row</td>
<td>1898</td>
<td>Mrs. Row (née E. Clarke)</td>
</tr>
<tr>
<td>Miss I. W. Ramsay</td>
<td>1887</td>
<td>Mrs. Moses (née Rogers)</td>
</tr>
<tr>
<td>Miss E. Anderson</td>
<td>1895</td>
<td>G. Rogers</td>
</tr>
</tbody>
</table>

### NING-HAI-CHAU, 1896.

<table>
<thead>
<tr>
<th>Township</th>
<th>Year</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>H. S. Conway (absent)</td>
<td>1894</td>
<td>Mrs. Conway (née Tebboth) (absent)</td>
</tr>
<tr>
<td>Mrs. Taylor (née Ruffkins) (absent)</td>
<td>1897</td>
<td>Miss B. Leggat</td>
</tr>
<tr>
<td>Mrs. Talbot</td>
<td>1890</td>
<td>Mrs. Shearer</td>
</tr>
</tbody>
</table>

### KING-TSI-KUAN, 1897.

<table>
<thead>
<tr>
<th>Township</th>
<th>Year</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>G. Parker</td>
<td>1896</td>
<td>Mrs. Parker</td>
</tr>
</tbody>
</table>

### KWANG-CHAU, 1899.

<table>
<thead>
<tr>
<th>Township</th>
<th>Year</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Miss E. Anderson</td>
<td>1895</td>
<td>Miss S. Engstrom (absent)</td>
</tr>
</tbody>
</table>

### SHEN-EN, 1899.

<table>
<thead>
<tr>
<th>Township</th>
<th>Year</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>W. H. Field</td>
<td>1897</td>
<td>Mrs. Wilson (née Henry)</td>
</tr>
<tr>
<td>Mrs. Platt</td>
<td>1895</td>
<td>Mrs. Fowle (absent)</td>
</tr>
<tr>
<td>Miss M. Williams</td>
<td>1896</td>
<td>Mrs. Wilson (née Hurlbury) (absent)</td>
</tr>
<tr>
<td>Mrs. E. O. Williams</td>
<td>1889</td>
<td>A. T. Polhill-Turner, M.A. (absent)</td>
</tr>
<tr>
<td>J. C. Platt</td>
<td>1895</td>
<td>Mrs. E. Davis (née Roberts) (absent)</td>
</tr>
<tr>
<td>Mrs. B. Ririe</td>
<td>1897</td>
<td>Mrs. Davis (née Roberts) (absent)</td>
</tr>
<tr>
<td>Mrs. E. Davis</td>
<td>1895</td>
<td>Mrs. Davison (née Roberts) (absent)</td>
</tr>
<tr>
<td>Mrs. B. Ririe</td>
<td>1897</td>
<td>Mrs. Davison (née Roberts) (absent)</td>
</tr>
</tbody>
</table>
### VIII.—Province of Hu-peh. 1874.

**Area, 70,450 square miles; Population, 34,244,685, or 473 per square mile. ("Statesman’s Year Book, 1898," in error in its number).**

<table>
<thead>
<tr>
<th>Han-kow, 1889.</th>
<th></th>
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<tbody>
<tr>
<td>C. T. Fishé</td>
<td>...</td>
<td>...</td>
<td>1869</td>
<td>H. J. Squire (absent)</td>
</tr>
<tr>
<td>Mrs. Fishé (née C. Josephine Smith)</td>
<td>...</td>
<td>...</td>
<td>1894</td>
<td>Mrs. Squire (absent)</td>
</tr>
<tr>
<td>Lewis Jones</td>
<td>...</td>
<td>...</td>
<td>1892</td>
<td>Miss Black</td>
</tr>
<tr>
<td>Mrs. Jones (née Ardern)</td>
<td>...</td>
<td>...</td>
<td>1893</td>
<td>H. A. Sibley (absent)</td>
</tr>
</tbody>
</table>

**I-ch'ang, 1895.**

<p>| | | | | |</p>
<table>
<thead>
<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td>Miss M. Darroch</td>
<td>...</td>
<td>...</td>
<td>1884</td>
<td>Miss M. Cox</td>
</tr>
<tr>
<td>Miss J. Wilkins</td>
<td>...</td>
<td>...</td>
<td>1885</td>
<td>Miss G. Rees</td>
</tr>
<tr>
<td>W. E. Entwistle (absent)</td>
<td>...</td>
<td>...</td>
<td>1891</td>
<td>Miss M. Macpherson</td>
</tr>
<tr>
<td>Miss J. Wilkins (absent)</td>
<td>...</td>
<td>...</td>
<td>1893</td>
<td>Miss M. Macpherson</td>
</tr>
</tbody>
</table>

**IX.—Province of Gan-hwup. 1869.**

**Area, 48,461 square miles; Population, 20,596,288, or 425 per square mile.**

<table>
<thead>
<tr>
<th>Tai-ho, 1892.</th>
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</thead>
<tbody>
<tr>
<td>W. R. Malcolm</td>
<td>...</td>
<td>...</td>
<td>1895</td>
<td>H. Lyons</td>
</tr>
<tr>
<td>B. T. Williams</td>
<td>...</td>
<td>...</td>
<td>1897</td>
<td>Miss A. Sydney Turner</td>
</tr>
<tr>
<td>R. Gillies</td>
<td>...</td>
<td>...</td>
<td>1898</td>
<td>Miss M. A. Sydney Turner</td>
</tr>
<tr>
<td>Mrs. GiIlies (née Russell)</td>
<td>...</td>
<td>...</td>
<td>1892</td>
<td>Mrs. Wilcox (née Marchbank)</td>
</tr>
<tr>
<td>Ying-chau, 1897.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>C. B. Barnett</td>
<td>...</td>
<td>...</td>
<td>1894</td>
<td>Mrs. Brock (née Elliott)</td>
</tr>
<tr>
<td>Mrs. Barnett (née Ferguson)</td>
<td>...</td>
<td>...</td>
<td>1898</td>
<td>J. W. Wilcox</td>
</tr>
<tr>
<td>J. H. Edgar</td>
<td>...</td>
<td>...</td>
<td>1898</td>
<td>Mrs. Wilcox (née Pasmore)</td>
</tr>
<tr>
<td>Cheng-yang-kwan, 1887.</td>
<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>W. T. Gilmer (absent)</td>
<td>...</td>
<td>...</td>
<td>1891</td>
<td>Miss H. Foulds</td>
</tr>
<tr>
<td>G. Donay</td>
<td>...</td>
<td>...</td>
<td>1896</td>
<td>Miss T. Miller (absent)</td>
</tr>
<tr>
<td>J. A. Bentel</td>
<td>...</td>
<td>...</td>
<td>1898</td>
<td>Miss Bessie Webster (absent)</td>
</tr>
<tr>
<td>Kucheng, 1887.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Vacant.</td>
<td></td>
<td></td>
<td></td>
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</tr>
<tr>
<td>Lai-an, 1899.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>W. C. Hooker (absent)</td>
<td>...</td>
<td>...</td>
<td>1892</td>
<td>J. McCarthy</td>
</tr>
<tr>
<td>C. Best (absent)</td>
<td>...</td>
<td>...</td>
<td>1892</td>
<td>J. J. Coulthard</td>
</tr>
<tr>
<td>Luh-gan, 1890.</td>
<td></td>
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<td></td>
</tr>
<tr>
<td>J. Darroch</td>
<td>...</td>
<td>...</td>
<td>1887</td>
<td>E. H. Taylor</td>
</tr>
<tr>
<td>Mrs. Darroch (née Young)</td>
<td>...</td>
<td>...</td>
<td>1889</td>
<td>Miss H. Foulds</td>
</tr>
<tr>
<td>W. E. Entwistle (absent)</td>
<td>...</td>
<td>...</td>
<td>1891</td>
<td>Miss M. Macpherson</td>
</tr>
<tr>
<td>Mrs. Entwistle (née Buchanan) (absent)</td>
<td>...</td>
<td>...</td>
<td>1892</td>
<td>Miss M. Macpherson</td>
</tr>
</tbody>
</table>

**X.—Province of Kiang-su. 1854.**

**Area, 44,500 square miles; Population, 20,905,171, or 470 per square mile.**

<table>
<thead>
<tr>
<th>An-tung, 1893.</th>
<th></th>
<th></th>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>Miss J. Webb (absent)</td>
<td>...</td>
<td>...</td>
<td>1885</td>
<td>Miss A. Henry (absent)</td>
</tr>
<tr>
<td>Miss R. Oakeshott (absent)</td>
<td>...</td>
<td>...</td>
<td>1889</td>
<td>J. S. Orr</td>
</tr>
<tr>
<td>Miss L. Candall (absent)</td>
<td>...</td>
<td>...</td>
<td>1890</td>
<td>Training Home.</td>
</tr>
<tr>
<td>Miss G. Trüdinger</td>
<td>...</td>
<td>...</td>
<td>1893</td>
<td>Miss M. Murray</td>
</tr>
<tr>
<td>Miss M. A. Reid</td>
<td>...</td>
<td>...</td>
<td>1896</td>
<td>Miss E. Clough (absent)</td>
</tr>
<tr>
<td>Miss M. T. Farmer</td>
<td>...</td>
<td>...</td>
<td>1898</td>
<td>Miss F. Cole</td>
</tr>
<tr>
<td>Miss E. Trüdinger</td>
<td>...</td>
<td>...</td>
<td>1899</td>
<td>Miss M. King (absent)</td>
</tr>
</tbody>
</table>

**Shang-hai, 1893.**

<p>| | | | | |</p>
<table>
<thead>
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<th></th>
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</thead>
<tbody>
<tr>
<td>Miss Kumm (absent)</td>
<td>...</td>
<td>...</td>
<td>1894</td>
<td>J. Hudson Taylor, M.R.C.S. (absent)</td>
</tr>
<tr>
<td>Miss M. C. Peterson</td>
<td>...</td>
<td>...</td>
<td>1898</td>
<td>Mrs. Hudson Taylor (née Faulding) (absent)</td>
</tr>
<tr>
<td>Miss E. C. Callen</td>
<td>...</td>
<td>...</td>
<td>1898</td>
<td>Mrs. W. Cooper</td>
</tr>
<tr>
<td>Miss A. D. C. Klahn</td>
<td>...</td>
<td>...</td>
<td>1899</td>
<td>Mrs. W. Cooper</td>
</tr>
</tbody>
</table>

**Yang-chau, 1868.**

| G. Andrew (absent) | ... | ... | 1881 | James Stagg (absent) | ... | 1889 | Mrs. Beaver | ... | 1886 |
| Mrs. Andrew (née Findlay) (absent) | ... | ... | 1882 | Mrs. Stagg (née Williams) (absent) | ... | 1893 | Mrs. L. A. Batty | ... | 1895 |
| Miss C. K. Murray | ... | ... | 1884 | F. H. Neale | ... | 1895 | Miss H. Anderson | ... | 1891 |
XI.—Province of Yunnan, 1877.

Area, 107,069 square miles; Population, 11,721,576 or 108 per square mile.

<table>
<thead>
<tr>
<th>Name</th>
<th>Year</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bham (Upper Burma)</td>
<td>1875</td>
</tr>
<tr>
<td>Thomas Selkirk (absent)</td>
<td>1889</td>
</tr>
<tr>
<td>Mrs. Selkirk (absent)</td>
<td>1892</td>
</tr>
<tr>
<td>Ta-li, 1881</td>
<td></td>
</tr>
<tr>
<td>John Smith (absent)</td>
<td>1885</td>
</tr>
<tr>
<td>J. Graham (absent)</td>
<td>1890</td>
</tr>
<tr>
<td>Mrs. Graham (née McMinn)</td>
<td>1891</td>
</tr>
</tbody>
</table>

XII.—Province of Kwei-chau, 1877.

Area, 64,554 square miles; Population, 7,669,181 or 118 per square mile.

<table>
<thead>
<tr>
<th>Name</th>
<th>Year</th>
</tr>
</thead>
<tbody>
<tr>
<td>Miss L. Hastings (absent)</td>
<td>1894</td>
</tr>
</tbody>
</table>

XIII.—Province of Kiangsi, 1869.

Area, 72,176 square miles; Population, 24,534,118, or 340 per square mile.

<table>
<thead>
<tr>
<th>Name</th>
<th>Year</th>
</tr>
</thead>
<tbody>
<tr>
<td>Miss A. E. Tree</td>
<td>1898</td>
</tr>
<tr>
<td>Miss E. A. Blacklaws</td>
<td>1898</td>
</tr>
<tr>
<td>Miss E. M. Smith</td>
<td>1899</td>
</tr>
<tr>
<td>SHANG-TS'ING, 1893</td>
<td></td>
</tr>
<tr>
<td>Miss Cormack</td>
<td>1895</td>
</tr>
<tr>
<td>Miss L. Jensen</td>
<td>1896</td>
</tr>
<tr>
<td>Haü-Jian, 1899</td>
<td></td>
</tr>
<tr>
<td>Miss L. McFarlane</td>
<td>1894</td>
</tr>
<tr>
<td>Miss M. C. Brown</td>
<td>1896</td>
</tr>
<tr>
<td>IH-YANG, 1890</td>
<td></td>
</tr>
<tr>
<td>Miss R. McKenzie</td>
<td>1898</td>
</tr>
<tr>
<td>Miss M. E. Standen</td>
<td>1899</td>
</tr>
<tr>
<td>Miss C. C. Macdonald</td>
<td>1896</td>
</tr>
<tr>
<td>HO-K'EO, 1878</td>
<td></td>
</tr>
<tr>
<td>Miss A. Gibson</td>
<td>1894</td>
</tr>
<tr>
<td>Miss E. E. Hall</td>
<td>1899</td>
</tr>
<tr>
<td>Miss C. A. Pike</td>
<td>1899</td>
</tr>
<tr>
<td>Miss L. E. Takken</td>
<td>1899</td>
</tr>
</tbody>
</table>

GUAN-SHAN, 1877.

<table>
<thead>
<tr>
<th>Name</th>
<th>Year</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mrs. H. N. Lachlan (née Mackintosh)</td>
<td>1884</td>
</tr>
<tr>
<td>Miss G. Irvin</td>
<td>1888</td>
</tr>
<tr>
<td>Miss J. Blakeley</td>
<td>1895</td>
</tr>
<tr>
<td>Miss A. Davis</td>
<td>1898</td>
</tr>
<tr>
<td>KWANG-FENG, 1889</td>
<td></td>
</tr>
<tr>
<td>Miss T. Ahlstrom (absent)</td>
<td>1891</td>
</tr>
<tr>
<td>Miss M. A. Wood</td>
<td>1895</td>
</tr>
<tr>
<td>Miss H. C. Permin</td>
<td>1897</td>
</tr>
<tr>
<td>Miss A. J. Saltmarsh</td>
<td>1900</td>
</tr>
</tbody>
</table>

UNENHAN, 1877.

<table>
<thead>
<tr>
<th>Name</th>
<th>Year</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mrs. G. Irvin</td>
<td>1888</td>
</tr>
<tr>
<td>Miss J. Blakeley</td>
<td>1895</td>
</tr>
<tr>
<td>Miss A. Davis</td>
<td>1898</td>
</tr>
<tr>
<td>KIEN-FENG, 1899</td>
<td></td>
</tr>
<tr>
<td>Miss T. Ahlstrom (absent)</td>
<td>1891</td>
</tr>
<tr>
<td>Miss M. A. Wood</td>
<td>1895</td>
</tr>
<tr>
<td>Miss H. C. Permin</td>
<td>1897</td>
</tr>
<tr>
<td>Miss A. J. Saltmarsh</td>
<td>1900</td>
</tr>
</tbody>
</table>

FENG-KIANG, 1891.

<table>
<thead>
<tr>
<th>Name</th>
<th>Year</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mrs. L. Carlyle</td>
<td>1889</td>
</tr>
<tr>
<td>Miss F. L. Collins</td>
<td>1894</td>
</tr>
<tr>
<td>KWEI-N, 1878</td>
<td></td>
</tr>
<tr>
<td>Miss C. Marchbank (absent)</td>
<td>1887</td>
</tr>
<tr>
<td>Miss K. Fleming (absent)</td>
<td>1891</td>
</tr>
<tr>
<td>Miss Efrosten</td>
<td>1891</td>
</tr>
<tr>
<td>Miss H. B. Fleming</td>
<td>1893</td>
</tr>
<tr>
<td>Miss L. C. Smith</td>
<td>1896</td>
</tr>
</tbody>
</table>
XIV.—Province of Cheh-kiang. 1857.

Area, 39,150 square miles; Population, 11,588,692 or 296 per square mile.

HANG-CHAU, 1866.

Pastor Ren ........................................ 1866.

SHAO-HING, 1866.

J. J. Meadows .................................. 1862.
W. H. Warren .................................. 1892.
Miss Meadows .................................. 1887.
Miss L. Meadows ................................ 1900.

SIN-CH'ANG, 1870.

J. A. Heal (absent) ................................ 1888.
Mrs. Heal (née Carpenter) (absent) ........ 1883.
Miss S. E. Jones ................................ 1888.
Miss B. M. Davidge ............................ 1897.
Miss M. J. Ramsten ............................ 1897.

KIÜ-CHAU, 1872.

Vacant.

CHANG-SHAN, 1878.

Vacant.

LAN-’K’I, 1894.

Miss E. J. Palmer (absent) ...................... 1891.
Miss A. Trant .................................. 1895.

KIN-HWA, 1875.

F. Dickie (absent) ............................... 1889.
Mrs. Dickie (née Young) (absent) ............ 1897.
John Cooper (absent) ............................ 1895.

YUNG-K’ANG, 1882.

A. Wright ........................................ 1886.
Mrs. Wright (née Harding) .............. 1898.
A. Hammond ..................................... 1893.

TSEH-’K’I, 1893.

A. Langman ...................................... 1884.
Mrs. Langman (née Williams) ............. 1887.
J. B. Miller .................................... 1895.

CH’U-CHAU, 1875.

O. Schmidt (absent) ............................ 1892.
Mrs. Schmidt (née Miller) (absent) ........ 1892.
R. Röhm .......................................... 1890.

LUNG-CH’EN, 1894.

J. Bender ........................................ 1890.
Mrs. Bender (née Schnitgen) .............. 1890.

SHAO-CH’EN, 1866.

Vacant.

TSIN-YUN, 1898.

Miss Sieckelschmidt ............................ 1896.
Miss I. Halbach ................................. 1899.

YUN-HO, 1895.

Miss Bairmer ..................................... 1890.
Miss Brunnscheiwer (absent) ............ 1897.

SONG-YANG, 1896.

H. Klein (absent) ............................... 1893.
Mrs. Klein (née Schottenkassel) (absent)..... 1896.
E. Frohlich (absent) ............................ 1896.

NING-PO, 1857.

John Palmer ....................................... 1896.
Mrs. Palmer (née Hylthing) ................ 1898.
K. McLeod ...................................... 1897.

NING-HAI, 1868.

A. Miller ........................................ 1894.
E. F. Knickerbocker ............................. 1883.
Mrs. Knickerbocker ............................. 1893.
Miss M. Macdonald .............................. 1898.
Miss E. L. Bennett .............................. 1898.

T’IEN-T’AI, 1898.

W. J. Doherty (absent) ........................ 1894.
A. O. Loosley .................................... 1900.

T’AI-CHAU, 1897.

W. D. Rudland (absent) ........................ 1896.
Mrs. Rudland (née Knight) (absent) ......... 1876.
J. A. Anderson, M.D. (U.S.A.) ............. 1889.

XV.—Province of Hu-nan. 1898.

Area, 74,320 square miles; Population, 21,002,604, or 283 per square mile.

CHANG-TEH, 1898.

Mrs. G. Hunter, (absent) ..................... 1890.
T. A. P. Clinton ................................ 1894.

J. R. Bruce ...................................... 1896.

WAH-TEH, 1898.

W. B. Milsum ................................... 1899.
Mrs. Milsum .................................... 1899.
H. B. Stewart ................................... 1899.

Miss J. M. A. Ellmers ........................ 1899.
Miss McCormack ................................. 1899.
Miss S. E. Morris ............................... 1899.

Miss J. Carmichael ............................ 1900.
Miss G. Dring ................................... 1900.
Miss M. H. Fishe ............................... 1900.

Miss L. Richardson ............................ 1900.
Miss E. F. Burn ................................ 1900.

Walter B. Sloan ................................. 1891.
Mrs. Sloan (née Brown) ....................... 1888.
F. Marcus Wood .................................. 1883.
Mrs. Wood (née Williams) .................... 1883.
G. Graham Brown ............................... 1886.
Mrs. Brown (née Fenton) ...................... 1886.
M. Broomhall, B.A. ............................. 1890.
Mrs. Broomhall (née Corderoy) ............ 1894.
Miss K. I. Williamson ........................ 1887.
Thos. W. Goodall ................................ 1890.
Mrs. Goodall (née Johnson) ................... 1887.
G. T. Howell ..................................... 1892.

Mrs. Howell (née Brown) ..................... 1893.
Mrs. McCarthy ................................... 1867.
C. H. Judd ....................................... 1888.
Mrs. Judd ......................................... 1888.
Mrs. H. Schofield ............................... 1880.
Mrs. Horobin (née Sutherland) ............ 1888.
W. L. Thompson ................................. 1893.

Miss L. Richardson ............................ 1900.
Miss E. F. Burn ................................ 1900.

Mrs. Ewing (née Lucas) ....................... 1888.
J. S. Rough ...................................... 1889.
Mrs. Rough (née Munro) ...................... 1888.
W. P. Knight ..................................... 1892.
Mrs. Knight (née Fairbank) ................... 1890.

IN AMERICA.

J. Southey ...................................... 1891.
Mrs. Southey .................................... 1891.
J. H. Todd ....................................... 1895.
Mrs. Todd (née Chambers) .................... 1894.
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Keswick Convention and the Missionary Movement.

BY WALTER B. SLOAN.

One could be present at the Keswick Convention during recent years without being struck at the very large place that the subject of Foreign Missions now takes in these most remarkable gatherings.

It will, we feel sure, be interesting to our readers if we glance back and see the way in which the Keswick Convention came to be associated with the direct efforts for the evangelization of the world.

The Convention first met in July, 1875, and the meetings were for “the promotion of practical holiness.” When the leaders of the gatherings were appealed to, some eight years later, with a view to Missionary meetings being held, they did not see their way to accede to the suggestion on the ground that the holding of such meetings would be apt to detract the minds of the friends from the central object of the meetings. There was more to be said for this decision than may appear at first sight. It was often found that Christian workers, when brought face to face with the question of their own personal surrender of themselves fully to Jesus Christ, seemed to excuse themselves from any such necessity by dwelling upon the work in which they were already engaged. The teaching of the Convention on the other hand, pointed out that until this full surrender was made, the worker, either abroad or at home, had not yet taken up his right position with a view to truly successful service.

Although for a time there seemed to be a lack of direct connection between the Keswick Convention and the Missionary movement, this ultimately passed away; and probably now the most powerful apologetic that can be offered on behalf of Keswick lies in this, that the teaching thus given has resulted in an overflow of life which has shown itself in a renewed interest in Missionary effort in all parts of the heathen world.

During the years previous to 1886, when the first Missionary Meeting was held in the tent, quite a large number attending the Convention had found that full surrender to Christ meant a new relationship with Him as to the needs of the great world lying in the wicked one, and not a few had already gone forth into the Regions Beyond as His messengers. At the Convention of 1883 Mr. Hudson Taylor was present and took part, and his message at that time is known to have been blessed in calling one at least to the work in China. In the year 1885 a Missionary prayer meeting was announced to be held in a drawing room of one of the larger lodgings situated in Station Road. Mr. Reginald Radcliffe, Mr. Eugene Stock and other leaders came and the room was quickly filled. It was suggested that we should all stand so as to admit as many as possible and soon the room became so packed that not another could be admitted. The Spirit of prayer was upon that gathering and it was evident that unless the Holy Spirit was to be restrained the Foreign Mission movement would...
soon have to become an integral part of the Convention. It was in the following year (1886) that the use of the Tent was first granted for a Missionary Meeting and this was repeated in 1887, but so far these gatherings were not a part of the regular Convention and very few of those who were recognised as “speakers” attended.

Finally, in the year 1888, two years after the above-mentioned prayer meeting had been held, Missionary meetings obtained a place on the official programme. Mr. Eugene Stock was asked to preside at meetings for prayer on behalf of the World’s Evangelization, which were to be held each morning from Tuesday to Friday inclusive; and he was also invited to organize a meeting on the Saturday morning, when accounts of Missionary work should be given. These meetings have been continued year by year up till the present, and their spiritual power and fervour has in no way diminished.

Increase of interest.

As the interest in the work of foreign missions steadily increased it was only natural that Missionaries who were at home on furlough should desire to be present at Keswick. One or two ladies kindly undertook to arrange accommodation for them, and this increased facility has resulted in a constantly larger number of Missionaries attending the Keswick Convention, until there must have been from five to six hundred present this season.

Owing to the number of meetings held each day the Missionary Prayer-Meeting has to be limited to thirty-five minutes, but this only seems to make the prayers more intense and definite. The attendance amounts to about fifteen hundred, and one always gathers the impression that we are all met with one purpose, viz., the coming of the kingdom of God, while representing missionary effort in almost every part of the world.

On the Thursday afternoon an open-air meeting on one of the Islands in the Lake has now become quite a fixed institution. It commenced informally some years ago; a few friends who were out on the lake in boats landed on the Island, and one and another gave accounts of their work abroad. The gathering proved so successful and impressive that it was agreed to meet in a similar way the next year, and it has continued ever since.

A young business man who was present this year as he listened to the different speakers on the Island was deeply impressed, with the result that he yielded himself definitely to the Master for work abroad; thus making a surrender from which he had for some time been shrinking back.

Another link added.

Another link which binds “Keswick” to the great world around us is the sending-out of some of the speakers to other lands, and on the Wednesday afternoon those who have been engaged in this ministry have an opportunity of telling what the Lord has pleased to do through them. This year, the closing address was given by Dr. Broughton, of Atlanta, Georgia. In the course of his remarks, he said that the great question that was always being asked about everything on the other side of the Atlantic was: “Is it practical?” and, after all that he had listened to that afternoon, he would go back to America and assure them that Keswick was “practical”!

Owing to the special way in which South Africa and China have occupied attention recently a meeting was arranged in the Tent for Friday afternoon, when Mr. Spencer Walton, of the S.A.G.M., told a most interesting story of the work carried on amongst the soldiers, on the field and in the hospitals, during the war. He was followed by Mr. Conway and Mr. Green, of our own Mission, the former telling of the remarkable way in which he and a small party of Missionaries, including Dr. G. Whitfield Guinness, escaped from the Boxers in the Province of Ho-nan; while the latter described how for six weeks he, with his wife and children and Miss Gregg, had been actually in the hands of the Boxers, and although they seemed constantly to be at the point of death, the Lord marvellously delivered them. The attention of the audience increased all through this meeting, and during the latter part of Mr. Green’s testimony people sat spellbound.

Our brief sketch would be incomplete without some account of the great Missionary Meeting held in the Tent on Saturday morning. At ten o’clock, when Genl. Hatt Noble gave out the opening hymn, there did not seem to be a vacant seat anywhere. After the reading of Scripture, Mr. Eugene Stock took charge, and although it was far from being a stiff or formal meeting, all the arrangements seemed to go like clockwork.

There were no less than fifteen speakers, but the interest was sustained to the last, and—considering the size of the audience and that the meeting lasted three hours—the number of people who left before the close was very small.

Mr. Samuel Wilkinson spoke first on behalf of work amongst the Jews, and the spiritual power of his opening words gave a good tone to the meeting.

TWO INTERESTING FEATURES.

Interesting features of this year’s meeting were the presence of a Missionary (Mrs. Armstrong) from Burmah, and an account by Miss Florence Young of the C.I.M., of the work which is being carried on in Queensland amongst the Kanakas who are at work there on the sugar plantations.

Then we had an unusually large representation of the Scotch Presbyterian Missions amongst those who took part, the Church of Scotland being represented by the Rev. William Dugdale, from the Punjab, and Miss D. Mary Dodds, from Poona. The United Free Church work in Rajpootana was spoken of by the Rev. William Bonnar. Bishop Tucker, who had not been present since 1891, had a wonderful story to tell. When he was last on that platform there were 300 baptised converts in Uganda, and now they numbered 30,000, a truly marvellous expansion in ten years.

When Mr. E. J. Cooper rose he called attention to the contrast between the condition of Uganda, where all seemed so bright, with that of the province of Shan-si in China, where all the Mission stations have been destroyed, the Christians persecuted and scattered, and the Missionaries all killed or driven out of the province. He went on to describe the experiences through which he and others had passed in making their escape to the coast, and closed with an appeal on behalf of this desolated work.

The final words were spoken by Pastor D. J. Findlay, of Glasgow, and the Bishop of Mombassa. The latter sought to bring the whole audience very definitely to the Lord’s feet, that the response of our hearts to all that we had heard might truly be given to Him alone.

We are permitted to hear from time to time of the results of these meetings, but how little can any of us at present measure all the influences that go forth from Keswick for the coming of Christ’s kingdom in the dark places of the earth.
N Monday evening, June 10th, rental papers were signed; on Tuesday, June 11th, we moved into the house, and this morning I am writing to you from the China Inland Mission, Ch'ang-sha.

The officials have been extremely kind, and have helped in every possible way. We have rented a fair house, in a good part of the city.

A Chinese official, of Chi Hsien rank [i.e., a district magistrate], occupied the cabin next to us on the steamer coming up to Ch'ang-sha, last week. He took quite an interest in us, drew a map of the city for us, marking the principal streets, Ya-mens, etc., and gave us much valuable information. He said that, in deference to the customs of Ch'ang-sha and the feelings of the gentry, we ought first of all to call on Ts'ai Tao-t'ai, even before going to an inn, and he offered to escort us to the newly-established Bureau of Foreign Affairs. After prayer and thought, we decided to accept his advice and escort.

We arrived at Ch'ang-sha on Saturday at noon, June 8th; were met on the steamer by a small military official, who asked from whence we had come and whither we were going. On learning that our destination was Ch'ang-sha and that we wished to meet the Tao-t'ai, he promptly summoned some soldiers and escorted us to his Ya-men.

Ts'ai Tao-t'ai received us most courteously, and when we told him that we hoped to settle in Ch'ang-sha, he assured us of a very hearty welcome. He asked us if we had a house, and we told him, "No." He said the "Yang-uu Kuh" [Bureau for Foreign Affairs] had been opened a couple of months ago for the express purpose of rendering all possible assistance to foreigners coming to Ch'ang-sha, and that he would be glad to help us find a suitable house. He invited us into a small guest room, where a dainty lunch was served, and several officers, of Chi Hsien rank, came in to help entertain us.

Officials were sent out to look up houses, and Ts'ai Tao-t'ai said he hoped to have at least a temporary place for us before evening, and he kept his word. He not only borrowed a house for us to use for a few days, but also borrowed sufficient furniture to make us perfectly comfortable. He said we must have supper at the Ya-men before going to the house. This kindness I tried to decline, but he said: "It is late; your things are not unpacked; how can you prepare supper?" I said: "Oh, we will manage all right, we can dine at an inn." He replied: "I cannot think of allowing you to do such a thing—you are my guests; the inns are very dirty, and you must not go there. I will not make you uncomfortable by spreading an elaborate feast. I will order a simple meal, and insist on your staying." We had to accept such a pressing invitation, and did so with thanks. I happened to overhear his instructions to his steward. They were: "I leave all the details of the meal to you; only, be sure and take special care that everything is very clean."
After supper, we were escorted to the house which was moving, called coolies, settled the price, sent soldiers to be our temporary abode; soldiers were sent out to buy a stove, fuel, water-butts, and other essentials, and before our kind friends left us on Saturday evening we were ready for simple housekeeping—all in one afternoon! They even sent two lamps, filled with oil, for our use, fearing that it might not be convenient to unpack our lamps that evening.

With true courtesy, they respected our desire to keep the Sabbath, merely making short calls to enquire after our welfare.

On Monday, two officials—named Yao and Siien—escorted us to some houses. These two gentlemen are the “Tseng-pao-hiah,” or chiefs of the Department of Public Order in the two Hsiens of Ch'ang-sha. We saw several houses, one of which was quite satisfactory; the deed of rental was drawn up, and Messrs. Yao and Siien kindly signed the paper as our sureties. On Tuesday, these two gentlemen took full charge of our welfare. "Tshaitik-pao-kiah," God, and he began to curse the foreigner for his hearing that we had been driven out from P'ing-yao came to help us secure it.

He was a simple-minded farmer and, to use his own words, he decided to "try Jesus." They knelt together and Yen prayed for the boy, "Elder brother Li, why don't you pray to Jesus? He can do everything. He has saved me as you know, and He can raise up your boy." Li was a simple-minded farmer and, to use his own words, he decided to "try Jesus." They knelt together and Yen prayed for the boy, and the Lord graciously heard their prayers. The boy recovered and Li, who was a very heavy opium smoker, said one day to Yen, "if Jesus can do everything He can save me from opium." They decided not to use any medicine, and Yen stayed in Li's house with him for three days, and each time the craving came on they would get on their knees and cry to the Lord to save. The opium was set aside, and although ten years have passed since then, Li is still a non-smoker and is, moreover, a true Christian. It was he who, hearing that we had been driven out from P'ing-yao came out to join us on the road, and when he knew we were with-

A Faithful Chinese Christian Worker.

BY ALEX. R. SAUNDERS.

The subject of this sketch, Yen Lih-p'an, was born over forty years ago in a village three or four miles east from the city of P'ing-yao called Tong-kueh. He came of a well-to-do class of farmer people, and the old homestead was a very good one, but, as with so many other good families in Shan-si, they suffered terribly from the great famine of 1878-9. In consequence of this, part of the house was allowed to go to ruin, there being no money to repair it, and while another part was mortgaged to keep the family alive, and when Yen Lih-p'an came into possession at the death of his father there were only three cave rooms he could call his own, and moreover there were heavy debts of his father and forefathers for which he had now become responsible. A greater misfortune than these, however, befell the subject of our sketch, for he became a slave to that demoralising drug—opium—which has ruined so many in China. He was at that time a silversmith working in the city of P'ing-yao. I have heard from many that he was a good workman, and had it not been for the opium he would no doubt have been very successful, but no one has yet succeeded in business when enslaved to such a habit.

The first time he came into contact with foreigners and their Christian books was about twenty years ago, when, as he was going to his village home from the shop in the city, he saw a foreigner in the east suburb selling books, and as he passed by he bought one, which proved to be "The Gospel by Mark." Walking along the road he began to read the words, "The beginning of the Gospel of Jesus Christ the Son of God," and he began to curse the foreigner for his stupidity, saying to himself, "How could God have a son?"
T'ai-yuan Fu, we valued his counsel so much at our Conference as Deacons, and, although Yen was still living at 80 years, he would have gained sufficient medical knowledge and confidence. We have watched with joy his course at Tai-yuan, and in the work of his native place. He generally came to our Church Conferences, and at the first he attended after we took up the work we had to part with him. Dr. Edwards very courteously wrote me offering to cancel the engagement if I preferred that Yen should remain to help Dr. Edwards in his medical work, and almost immediately. Mr. and Mrs. Yen have had two sons, the name of the eldest is "Yong-t'ieh," meaning "an iron," and that of the younger is "Kang-t'ieh," meaning "steel." When asked why he had given them such names he said that his desire for them was that they might be as strong for the Lord as iron and steel. This proved a very happy marriage, and Mr. and Mrs. Yen have both been much used in the work at T'ai-yuan Fu, she having the care of the women's ward, and he, as the right-hand man to Dr. Edwards, and later to Dr. Lovitt, who has carried on the work during Dr. Edwards' absence in England.

In April of last year Yen visited Ping-yao with Mr. Alex. Grant and Dr. and Mrs. Lovitt, and he then told me that his desire for them was that they might be as strong for the Lord as iron and steel. This proved a very happy marriage, and Mr. and Mrs. Yen have both been much used in the work at T'ai-yuan Fu, she having the care of the women's ward, and he, as the right-hand man to Dr. Edwards, and later to Dr. Lovitt, who has carried on the work during Dr. Edwards' absence in England.

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The Work at Yuh-shan during the Crisis.

By Miss Anna Johannsen.

On arrival at Yuh-shan we found a good many of the natives waiting for us, and, to our surprise, that the house had been cleaned and put in order.

The spirit of love and unity among the four native Christians who were in responsibility during our absence is beautiful. They have been of one mind and one heart all the time. They say there has not been a matter over which they did not all talk together, and, as far as we can see now, they have managed very well, and have been a great help to the Christians, as several of them have told us. It is so clear that the Lord has been working in them, and has given them a love for souls and a burning desire to do His work that they never had before. It seems that God has laid Kwang-sin Fu especially on their hearts, that large, dark city where there are no real witnesses for the Lord Jesus.

There are a few who have grown cold, or were afraid to confess Christ during the time of persecution; but praise God, the majority have kept true to their Master. For some time after we had gone, the rumours were very bad. It was told all round the country that the people from the chapel had all fled, Mr. Tong's house was broken down, people killed, &c., &c. People would come into the chapel and say to the Evangelist and other Christians, "Well, you can be glad and happy today, but to-morrow you will be killed," to which they answered, "We are in the Lord's hand, we have trusted in Him, and so we are calm and leave it all with Him."

When some in the country heard these stories, they fled out of their homes and tried to hide themselves, especially the people in one village; but as soon as possible the Evangelist and one or two others visited them all, telling them not to believe all they heard, but wait till they had a proof of it.

Some of the women have been real lights and a glory to the name of Jesus. One at Shih-shih-t'a, a Mrs. Kwang, stood very bravely, while her friends tried to persuade her to take down the Commandment scrolls and flee for her life. Even when her daughter-in-law's father came and exhorted her to think of her sons and her daughter-in-law, if she did not care for her own sake, but was ready to be killed, she refused firmly to hear anything about it. She answered, "I know God, I am a disciple of Jesus, He can protect me if He will, and even if I should be killed, I do not mind." Her sons stood beside her; her husband was a little afraid at first, but the bravery of his wife helped him to put fear aside.

Another woman is the wife of a man called Yang Ta-ian. When the trouble was worst, the young women's parents and relatives sent several men to her and begged her to hide somewhere with her family, as she was sure to be killed. She preached the Gospel to them and told them she was not afraid, that she was a believer in the Almighty God and had placed her trust in Him. The next day, her people sent others, but she treated them the same way, refusing to take down the Commandment scrolls or do anything for her safety. She said she did not mind if she were killed, as her soul would go to Jesus, but she believed He would protect her and her home, if not she was willing to suffer. All who saw her were influenced by her. Some of her neighbours, whose faith was not as strong, came to exhort her to be careful, but she witnessed so before them that they went home and followed her example.
As intimated in our August issue, a number of our Missionaries are returning to China this autumn, and a few new workers are going out for the first time. Some are already on the water, and others will be sailing immediately. We are glad that the conditions in the interior of China are sufficiently favourable to permit of work being resumed at the majority of our stations. We continue to receive exceptionally good reports of the quietness of the country, and the friendliness of the officials in all the stations which have already been re-occupied by our Missionaries. But, were the conditions less favourable than they are, the Messenger of Christ would still be under obligation to carry his Master's message of life and salvation to those who have not yet heard it. Difficulty and danger do not constitute a sufficient reason for holding back from this work of the Lord.

We are reminded of a memorable utterance of the recently-appointed Russian Minister to Pekin—M. Lessar. Speaking of Missionaries, he said on one occasion: "A Missionary in China should have no consul but Jesus Christ, no nationality but that of the Kingdom of Heaven." It is in this spirit, we humbly believe, that our Missionaries are returning to their work, and that new workers are stepping forth on the untried way. They are going out "depending for help and protection on the Living God, and not relying on an arm of flesh." Shall we not pray for them, that their realization of His presence and help may be very deep and constant?

The Province of Ho-Hai is to be revisited, for the first time since the troubles of last year, by our Missionaries; so we hear from Shanghai. Mr. Stevenson writes under date July 5th:—"Last week I wrote to the
British Consul-General at Han-kow to ask advice about sending an expedition to Ho-nan. His reply, dated July 1st, reads as follows: 'I can see no reason why male Missionaries should not now return to Ho-nan, and I shall be quite prepared to ask the Viceroy for a suitable escort. As regards passports, I consider that the ordinary passport issued by the Consulate will be sufficient.' We shall, therefore, endeavour to arrange for some Missionaries to visit the Province as soon as possible. We expect that ere this the expedition has left, and is now probably in Ho-nan.

Fully a quarter of a century has passed since Hu-nan was first visited with the Gospel. In the early summer of 1875 Mr. C. H. Judd was set free from work at Wu-ch'ang for a brief itinerant journey in this province. At the risk of his life, and the lives of the two native Christians with him, he preached Christ to the Hu-nanese. However, the people would not allow him to remain in the province. He, and those with him, had to go. That was over twenty-five years ago. Since then repeated and persistent efforts have been made to obtain a settlement in Hu-nan, but not until the year 1898 were our Missionaries able to obtain any permanent footing there. In that year we opened three stations. Now we hear that one of our medical men—Dr. Frank Keller—has opened another station. He has rented and occupied a house in Ch'ang-sha, the provincial capital unoccupied by Missionaries is Kaifu in Ho-nan.

It appears probable that the return of the Chinese Court to Pekin will be indefinitely delayed. An Imperial despatch was received by the Plenipotentiaries about August 12th, charging them with bad management of the negotiations, and declaring that, as there were still too many foreigners in Pekin, the Court might "be compelled to reconsider its decision, and go, at the furthest, to K'ai-feng Fu [the provincial capital referred to in the preceding note], where the high Ministers desire to celebrate the Empress Dowager's birthday on November 20." Hence, the despatch concludes, "the Court cannot return to Pekin this year."

The number of native Christians and enquirers (Protestants) killed in Shan-si, during the terrible "Boxer" crisis is estimated at 244 to 274, as follows: Connected with the C.I.M.:

- In the K'uh-wu district, 8; in Ping-yang Fu, 27; in Hsiao-ih, 1; in Ping-yao district, 10; in Hong-tung, 9; in Yoh-yang, 3; in Kiang-chau, 5; in Ta-nung, 5; in Si-hchau, 9; in Ho-tsin, 1; in Luh-gan, Luh-ch'eng and U-wu, about 6 in all, making a total of 54. Then in connection with the A.B.C.F.M., at T'ai-ku, there were 80 killed; connected with the Sheo-yan Mission:—at Sheo-yan Fu and district 20 to 40; connected with the B.M.S.:—at Hsin-chau and district, 40 to 50; and in T'ai-yuen Fu, 10 to 20, connected with the same Mission and also with the T'ai-yuen Fu Medical Mission.

In Ping-yang Fu and district, 22 families had their houses burnt or otherwise destroyed, and 18 persons had a cross cut on their foreheads, and were injured in other ways.

MR. D. M. ROBERTSON.

Our beloved brother, who so recently returned from China in a physically weak and suffering condition, entered peacefully into rest on Tuesday morning, August 13th, at the residence of his uncle, Mr. David Ritchie, Castle Street, Broughty Ferry. In a letter communicating these tidings his uncle writes:

"Since Thursday he had had to sustain himself only on liquids. After Sunday there was an inability to swallow even such. The growth in the right side of the throat had impinged upon the wind-pipe, thence the end."

"He was unconscious from yesterday evening. His sufferings have been intense, and the Lord has now perfected these in the Home-call to eternal rest and peace. Beautiful has his life been; loving all his ways; tender-hearted, true as steel and triumphant, even although heavily stricken, to the end."

Our brother has passed through the veil, and entered the presence of his Lord, "to find the pain gone, the clouds scattered, the burdens lifted for ever." For those who "remain" and mourn his loss we will pray, that they may be comforted and strengthened to patiently wait for the blessed re-union which is sure. And we all, who read in this another Home-call, shall not continue "our quiet work as if we were preparing for Kings, and watch attentively at the door, for the next comer may be the Lord Himself?" We intend publishing, in our October issue, a fuller "In Memoriam" notice of our brother.
Conversions among the Women at Wun-chau.

BY MRS. E. HUNT.

We have felt very much our inadequacy for this month's [May] work, and being thus more utterly cast upon God, perhaps that is why He has given such an abundant answer to the many prayers that went up for the "women's month." At first, the New Testament Class was no small strain; nearly all were new inquirers; none could read well enough to read a verse or follow with the book; many seemed scarcely to realize the importance of what they were doing, or to be able to fix their attention for long, or remember much. Probably they had never before in their lives to make such an intellectual effort. But there was a marked improvement in this respect during the last two weeks, and one felt that all were progressing spiritually, as well as in head-knowledge. On the last day but one, Thursday, April 8th, at the end of the lesson on the Raising of Lazarus, I asked one woman, in whose heart I felt sure the Spirit had been working, to pray; she hesitated at first and began very low, but she soon forgot everything but God and the weight of her own sins as she pleaded, with tears, for forgiveness. When we rose from our knees, I saw that several others were in tears also, so after a few words about the Saviour's love and willingness to forgive the truly penitent, I led anyone to pray, and the woman who had spoken at the commencement at once began, but broke down completely after a few sentences, so I took up, the prayer pleading specially for any who were anxious. I was followed by the one I had asked to pray the day before; and what a different prayer it was! Then another Christian woman continued, and by that time most were weeping, so I slipped out to fetch some of the other women. Two of them were evidently on the look-out, and they just laughed for real joy when I told them what was going on, and at once went in to help. Three, all preachers' wives, were the harvest that day, and one young Christian woman, already a candidate for baptism, received definite blessing and consecrated herself afresh to the Lord. That afternoon, instead of the singing, according to custom on the last day, we had an anti-foot binding meeting, led by the City Bible-woman. She spoke powerfully, and at the close asked me to pray; when I had finished, a very intelligent Christian woman from the next station, Bing-yae, who had been in the advanced class—the only one in that class with small feet—prayed, confessing with tears and sobs that her "two feet were a disgrace to the Church, that she was unworthy to be receiving so much help," and finally she said, "Lord, make me willing to unbind them, and forgive my sin in this." It was very touching, and there were not many dry eyes when she finished. Finally, nearly all who had not already unbound their feet did so, and that or next day we received seven new signatures to our anti-footbinding pledge, besides the signatures of some who had previously unbound without signing. We have, altogether, over 120 signatures of Christian women and inquirers who have unbound their feet since believing the Gospel, and there are quite a few who have unbound without signing. This signature also pledges them not to bind their daughters' or daughters'-in-law feet.

I must not close without adding that there had also been blessing in the Girls' School that same week; five of the girls (three "middle" and two "little") professed conversion. One had been anxious for more than a week before she obtained the assurance of forgiveness. There was nothing very remarkable in their stories—just a simple tale of anxiety because of sin, and then, the Christian girls helping and praying with them, one by one they were brought in." With regard to most of them, I had felt sure they were near the Kingdom, especially since their return to school this year, and their whole demeanour now gives evidence of a real change.
The Out-stations of Bing-yae in Cheh-kiang.

BY R. GRIERSON.

Our work in Bing-yae has practically been no foreign ladies' work, but we have been helped by Bible women. We foreigners have sought to "take a back seat."

Bing-yae is right on the Fu-kien border, and we are now able to stretch our hands across to our friends of the C.M.S., our nearest out-stations being one day's journey apart.

Fourteen years ago there was one station and one out-station in our district. To-day there are twenty out-stations and two or three more places where worship is regularly held, which are all supplied with a preacher every Sunday, and will soon be out-stations. The way in which the work has spread has usually been through the place of worship at one of our out-stations becoming too small for the numbers that come, and this has seemed to indicate that we ought to divide. We did not at first like the idea of lessening our big congregations. The natives, however, pointed out that it was very difficult for old people and women to come so far, especially mothers with children, on wet days.

As a rule we find that a country church with an attendance of between 100 to 150 is quite as much as can be managed by one native helper, and he be able to secure a quiet, attentive hearing. In the early days we were well able to know all about every one of our church members and enquirers, now we find it very difficult to know everybody. There are at present quite 1,400 adherents in connection with our station, which works four Hsiens, or Coulaies. It is impossible for us to look carefully after so many, but our older Christians and native helpers have risen to the occasion and largely taken the responsibility on themselves of looking after the churches under their charge.

THE REWARD OF FAITH.

One of our pastors had a difficulty. He had a big charge, which paid half his allowance, we paying the other half. The members suggested dividing the church into three. Then the pastor came to us saying, "How about my money; if two portions of the church go, will the third part still pay half my money—$2 a month?" We said "You trust the Lord about it. If you really lose at the end of the year we will consider the matter again." In this way we sought to make the Christians feel the responsibility was upon them. At the end of the year, the Pastor came, with a beaming face, telling us, "Not only have I got more than the money needed, and been able to get new furnishings for the chapel, but the Church is growing wonderfully, in fact we will need an overflow meeting for the women, they often fill more than one whole side of the building!" So his faith in God was strengthened and his joy in the work increased.

Our experience certainly leads us to say—it pays to branch out. It was stipulated by one of the sections that branched off that this Pastor Ling should still go over and visit them. He, therefore, went regularly, and on one visit he was invited to preach to some nuns in a Buddhist nunnery. One of the nuns became very deeply interested. She attended one or two services, as well as being in constant contact with several of the members of the church who lived near her. In this way she soon saw that her old life was wrong. By-and-bye she was so thoroughly roused up, that with some monetary aid from members of the church at that place, who were deeply interested in her, and with the somewhat grudging consent of her Superior in the nunnery, she left her old life, and we arranged for her to go to Wun-chau to grow her hair, change her Buddhist dress, and have more thorough Christian instruction. To-day, at the place this nun came from, we have a very encouraging work going on. The nunnery is now a neat, clean, large and comfortable place of worship, with an average attendance of over 100 earnest Christians and enquirers.

Hardly any two of our out-stations have been opened in quite the same way. God's ways are manifold, and so we have found it in regard to out-stations. Many of them have been formed somewhat in this manner. A few converts are gathered in a certain neighbourhood. Usually one of the number is the natural leader, who takes a deep interest in the welfare of the other converts there. At first it is arranged for them to meet together for worship in one of their homes, and a preacher is arranged for to take the Sunday service. Often the converts have the meeting in their houses by turn, and this is a good plan. Gradually their number increases, and by-and-bye they feel they must have a chapel in their village.

FORTY VOLUNTARY HELPERS.

The matter of the preachers is very important, so much depends on them. God has been good to us in this respect. We have only twelve paid helpers, one of whom is supported entirely by the churches to which he ministers, the others are supported to the extent of one-half by the church members, the other half being made up by the Mission. We felt it would be inadvisable to enlarge the numbers of paid preachers. When the Christians, therefore, came to us with a request for a regular service at their village we asked, "How about a preacher?" Usually, after talking the matter over carefully with these members the matter was fixed in this way. The brother most acceptable to them, gifted by God, and whom they most appreciated, was asked to take the oversight of the meeting to preach when necessary, and in time the place was supplied by a preacher each Sunday, either one of our paid helpers or a voluntary helper.

Out of about forty voluntary helpers whom God has given to His church in Bing-yae, it is a joy to be able to say that more than one-half of them pay all their own expenses, the remainder we help in any travelling expenses. Sometimes, however, it is interesting to note that these prefer to have help in the shape of a present of a useful reference New Testament, or a good Commentary, and once or twice the good brother has suggested that a common blue gown would be very acceptable, in view of having to go on the platform neat and respectable!

As to the supply of preachers for these forty places,
the very best men in the church volunteer to do this work. Every two months there is a note given to each of these helpers, containing a list of the places in which he is to preach during these two months. He thus gets time to prepare, and we soon hear if a man is not very satisfactory.

We also have a printed course of lessons, with a portion of Scripture for each day in the year. The lesson for Sunday usually forms the subject for the morning service. This course of lessons has proved decidedly helpful to all our churches.

There is one point about which we desire also to give God the glory. In nearly all these forty places there are one or two men who make the affairs of the church their own, in fact they look on the church in their district as their own peculiar property. One feels they are often far more anxious for the welfare of their church even than we ourselves.

The best pastors and local preachers we try to send at least once or twice a month to their nearest neighbours amongst the churches. In this way all the churches have a good opportunity, thus often, of hearing and learning from our best and most experienced men.

C.I.M. House in Ning-po.

A small stone bridge, spanning a dirty canal, leads into a busy street of poor, little, crowded shops, the end of which is crossed by another bridge between the lakes, which bear the very inappropriate names of the Sun and Moon Lake respectively. It is to this insignificant, ill-paved, and altogether unattractive little by-way that we wish just now to direct particular attention; for, strange as it may seem, this is none other than Lake Head Street (Wu-gyiao-deo), scene of the earliest beginnings of the present China Inland Mission.

We cross the small stone bridge, and make our way carefully down into the little street. There is the spot, only a few steps from the bridge, and on the left-hand side. What a poor little place it is!—but precious to many a soul as the very gate of heaven. An ordinary doorway, opening from the street, gives access to a little lobby within. Upon entering, the first object to attract attention is a large wooden pillar, occupying the centre of this small space. The pillar is necessary, it appears, and has to be respected, though its presence involves many an unceremonious reminder to the careless or hurried passer-by. To the right of the big pillar opens the chapel, a good-sized room, occupying the whole lower floor; and at the back of the lobby another door leads to a steep stair, by which one climbs to the dwelling-rooms above. From the little, low, front windows a glimpse may be obtained of the busy street beneath: the back of the house opens directly upon one of the stagnant, odoriferous canals which so abound in the City of the Peaceful Wave.

Here it was, in the winter of 1856, that Mr. Hudson Taylor first made his home; but the appearance and accommodation of the premises were not at that time nearly so elaborate as we have now described.

"I have a very distinct remembrance," he writes, "of tracing my initials on the snow which during the night had collected upon my coverlet in the large barn-like upper room. . . . The tiling of an unceiled Chinese house may keep off the rain—if it happens to be sound—but it does not afford so good a protection against snow, which will beat up through crannies and crevices, and find its way within."—The Story of the C.I.M.
CHINA’S MILLIONS

SHEN-SI.

HAN-CHONG. May 16th. — "Mr. Trüdinger and I arrived here on the 11th inst. We find all quiet and the people friendly. Both the District Magistrate and the Governor of the Provinces have called, and they seem anxious to do all they can to maintain friendly relations. The latter is just leaving office to take his new position as Governor of the Si-an Prefecture, but at present he is prevented from leaving owing to the R.C. trouble not being settled. All officialdom, gentry, &c., are engaged in trying to effect a settlement, but so far unsuccessfully. The Governor desires me to help him in prayer to Jesus, and he will appeal to the R.C.‘s, to remember the compassion and forgiveness of Jesus!

"I find the robbery here a much smaller thing than was represented. My books are untouched, but a quantity of clothing, some bedding, etc., have been taken, some of which have been recovered, however, and are in the Ya-men. The Governor insisted upon paying for all missing things, but I have refused, asking him to restore the things recovered and drop the matter. They have the thieves in custody and insist in dealing with them, to prevent further difficulty.

"The Christians were very pleased to see us; the meetings have been kept up very well, and some few new enquirers have been added, but five have died during our absence and two have been killed by the golden pill to join the R.C.’s, who have taken advantage of our absence and been busy in many ways. There are cases of sorrow and relapse, but, on the whole, one feels very thankful.

"I have spoken to the Governor about the troubles at Peh-ho Hsien last year. I told him people would be coming up and asked him to speak to the Tao-tai, requesting him not to take notice of last year’s affairs, but to issue orders to the effect that our people would be returning, and there must be no repetition of such things. This has already been done, so that the way may be considered open, and there need be no fear of the journey. I believe that the officials will be anxious to take care of the missionaries. I am expecting Mr. Hall and Mr. Harding soon.

"This whole district is suffering from drought, but food prices are a little lower than when we left last year. Large numbers of people have come down from the Si-an Plain to escape the famine, but the officials have been giving them money and encouraging them to return lest they should create a state of famine here."—G. F. Easton.

SI-CH’UAN.

SU-FU, May 18th,—"I have paid a visit to our out-station, Siao-ch‘i, and found almost all those who were recognised as enquirers last year still attending the services regularly, and there were also new faces. Although they have passed through some severe persecution, several having had their houses completely destroyed, yet they do not seem inclined to leave their Lord.

"Here at Suifu, the members and enquirers are attending the services regularly and others come to listen, many of whom buy tracts."—E. J. Farren.

YING-SHAN, May 7th,—"Affairs continue peaceful and quiet here, but there is a very great need of rain. No rice has been planted out yet, and things look very serious. North of Pao-ning and Kwang-tien and Han-chong, things are far worse. There has been no wheat crop at all and no water to be had with which to cook food. It is carried about for sale and from long distances. Rice is, of course, at famine prices. God grant that a famine may be averted in this province!"—Miss H. Kolkenbeck.

Miss Culverwell, writing from the same station on the 14th May, says:

"Some rain fell here last week, but not enough for the rice since the harvest. The North and North-Eastern part of the province is in a bad condition. So far no rain. Not only no water in the fields, but utter failure of corn crops. No water to drink at Kwang-tien, Pa-chau, and Peh-miao-chang, and in the latter place people buy water to drink by the kwan-tsu (jug) and not by the bucket.

SHUN-K’ING, April 18th.—"We quietly entered this city to day. Some of the Christians and enquirers came out distances varying from a few to 25 li to welcome us. We found our premises as we left them. Evil rumours died out about the beginning of the ninth moon last year. Sad to say, Mrs. Long, one of our ten Christians, having cold about the time of our departure, was so perturbed at news about the rumours that her son, who had escorted us, could not possibly return alive, that she died a few days after our leaving. Her son returned safely from Chung-k‘ing on the day after her death. Praise God, there were no heathen rites at her death, and she was accorded a Christian burial."—Walter Jennings.

KIANG-SI.

SHANG-TS’ING, May 9th.—"You will be glad to hear that we got back to this place on Monday last. Everything is quiet, and we had a very warm welcome from the people. The outsiders, too, are pleased to see us again, and say it is good we have returned.

"Most of the Christians seem bright, and I can see it in their faces that they have grown stronger in the Lord. A few of them have suffered some persecution. One of the Christians has died since I left, an old man of over seventy. It is good to think he is safe Home. One has gone back entirely."—(Miss) J. Cortnack.

KWEI-K‘I, May 28th.—"We have been back in Kwei-k‘i more than a month. On Saturday morning, I went to Ying-tuen, and had such a welcome. The Christians there are very bright, with few exceptions.

"Our people, on the whole, have stood very well. There have been inconsistencies and things to grieve us in the lives of some, during the last few months, but no real lapses into idolatry."—(Miss) Hettie B. Fleming.

CHANG-SHI, May 21st.—"We have been here just over a month now. It hardly seems possible that we have been away for so many months. People were so busy about us just as they used to, the meetings are well attended, particularly by the men.

"In the country there seems to be a good work going on. My husband expects soon to baptize three men at least. I think others are ready too. Last Sunday we had seventeen of these countrymen here for worship, they walked thirty-five miles each way."—Mrs. Lawson.
**Review.**

*Chinamen at Home.*—By Thos. G. Selby, twelve years Missionary in China, London: Hodder and Stoughton. 3/6 net.

Many books have been written concerning China during the last few years. Most of those written by other than Missionaries are remarkable by their ignorance of Chinese life and character, however accurate they may be concerning the political and mercantile side of the question from an European aspect. To understand the Chinese, as to understand any other nation, it is not only necessary to know the language, but to be sympathetic also. The author of this book writes with full knowledge and sympathy of the Southern Provinces, and much of what he writes applies also to the Central and probably Northern Provinces. His descriptions are good. In the first chapter, a Chinese city and life therein is so vividly portrayed that anybody who has lived in one almost feels the heat again and sees it shimmering in the hot streets. The multitude of sounds and smells too seem again patent to the senses! An instructive chapter is about non-Christian congregations, with their many examples of the difficulties that beset the minds of the hearers and the shrewd questions that are consequently put to the Missionary. The Chinese is not an unspiritual nature, but it has been dwarfed and repressed by the materialistic Confucian teaching. When the Gospel finds an entrance into the heart it expands and is capable of the highest spirituality. Recent events have exploded completely the idea so prevalent among the ignorant and unthinking, that “rice Christians” are the majority in the Church. The missionary is not so severe in that district as he expected it would be. Indeed, the price of grain is lower than when he left for the coast last year. He has been visited by the chief Mandarins of the city, and he thinks that there is no hindrance to Missionaries, both men and women, returning to their work in that district. Of course, it is impossible now for anyone to go up there until after the great heat.

I have received two telegrams from Shang-hai, lately, sent by Elder Hsi. He and his party arrived safely, and he reports that relief will be needed until the autumn crops are gathered in. I have heard of the arrival of Mr. Fishe in Ch'ung-king. We thank God that all the Missionary parties going up to Ch'ung-king have reached there in safety. Mr. J. McCarthy and Mr. Harding, I hear, have left for Yun-nan Fu. Mr. Fishe, with four others, left for Kwei-chau on June 25th.

**Departures for China.**

August 3rd, via America, per Allan Liner s.s. Pretorian.

*Mr. and Mrs. F. S. Joyce.

August 27th, via America, per Cunard Liner s.s. Icarnia.

*Mr. and Mrs. August E. Thor.

August 31st, via America, per Cunard Liner s.s. Umbria.

*Miss J. Wilkins.

September 6th, per P. & O. s.s. India.

*Mr. and Mrs. James Stark.

*Mr. A. Jennings.

*Mr. C. F. E. Davis.

Dr. H. S. Carr.

Mr. C. Chenery.

September 19th, per P. & O. s.s. Oceana.

*Miss N. Marchbank.

*Miss M. Baller.

Miss M. E. Soltau.

Miss Agnes A. Hart.

September 23rd, per N.G.L. s.s. Bayern.

*Mr. and Mrs. A. H. Faers and four children.

*Miss M. Nilsson.

*Miss M. E. Barracough.

* Returning.

**Recent Baptisms.**

The following baptisms have been reported:

- **Hu-peh**—Shih-sheo
- **Kiang-si**—Kiu-kiang
- **Cheh-kiang—Wun-chau**

Total 16

**“Be Ye Strong in the Lord.”**

When I am weak as a little child; When I am fainting and world defiled; When I am worn and the road is long; Then, *then*, my soul, “In the Lord be strong.”

When I am tossed on a stormy sea, Waves of fierce conflict roll boisterously; When I am helpless, be this my song; Trusting in Him, “In the Lord be strong.”

Strength in my weakness this is His will; When I am fainting, victory still; When all of self seems utterly wrong; *Then* shall my heart, “In the Lord be strong.”

C. F. H.
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The anxious suspense, and agony of heart and mind which followed, when the sad facts of last year's massacres and losses in China were known, are still vividly present with us all. Yet sorely as we have suffered and lasting as the sorrow must be to all the bereaved, we cannot but recognize that the heaviest burden of suffering has fallen upon China herself. Thousands of orphans and widows among the native Christians, and thousands more who have endured prolonged and untold anguish through want and afflictions, will look back for long with horror to the days now past. Yet to all of these there has been and is the consolation of God’s grace, but while the nation has been plunged into a sea of suffering, the people generally have had no God of comfort to whom to look. Whether conscious or unconscious of its guilt, China as a nation, has a heavy burden of sorrow to bear.

War has been attended by widespread devastation when millions have been ruined. Large tracts of country are still swept by bands of robbers, the usual legacy of national disorder. Famine with all its grim horrors has visited several provinces and tens of millions are in the merciless grip of hunger and destitution. And now floods have followed drought in all parts of the Empire, which, with the bursting of the Yellow River, have resulted in an appalling loss of life, property and crops, which involve further intense distress. Add to this the heavy burden of taxation for indemnity which for many years to come must press upon an already overpressed people, and we have a picture of misery and sorrow which should move the most callous to pity and compassion.

Without doubt the Chinese people are becoming far more deeply interested in the questions of the hour than they have ever been, and many are anxiously seeking some solution of the problems which now perplex their people. Despite the legacy of hate left by the conduct of some portions of the allied troops and the bitter anti-foreign and conservative spirit of those who hope for peace by the restoration of the old time-worn system, there are many who are eagerly looking Westward for a helping hand. One letter to the North China Herald from an English-speaking native is pathetic in its interest. After speaking of his nation’s perplexities he says:—“Would that many would arise to be the saviours of our unhappy people—that they might be to us the true helpers which the idols and gods worshipped by our deluded people are supposed to be; that the present cry O-mi-to-fuh (Buddha), turned into an appeal to the West would as surely bring the real sympathy and help that are (falsely) believed to come from the idols of wood and stone at present invoked by our people. Does any nation lose by stretching out a helping hand to another in its time of distress? ... The results obtained by spending money on the crushing system (war) are not to be compared with the benefits conferred on a nation by using the same, say, for the spread of education.” He then suggests that one forty-fifth part of the indemnity be held by the Foreign Powers for educational purposes, and proceeds—“I should suggest its being under the management of the missionaries who have already done so much towards the uplifting of the Chinese. We find, whether in port or interior, wherever missionaries are established, schools are opened, the natives are more enlightened, and a reform of heart as well as of life taught among the people. ... We look with envious eyes on Japan; we watch her—though we may not approve—put on foreign dress and look on it as a type of how inwardly she is clothing her thoughts and heart with the better and higher civilization of the West. But we hear the frequent objection raised, ‘Why should not China help herself? Why always call in the aid of foreigners?’ How can a sick man help himself alone? China’s ‘disease’ is at an acute stage. Help her now, and she, when she is put on her feet, will be a strong ally to those who have come with timely medicine to her assistance.”

October, 1901.
These last words are worthy of serious consideration by the politician, but to the Christian they cannot but recall the Macedonian cry, “Come over and help us.” Though the Gospel is not mentioned, yet “all unknowing” it is the stretching out of the hands to God. Shall such a call be neglected? Does any nation lose by stretching out a helping hand to another in its time of distress? Does any individual? Shall we not rather certainly lose if we withhold the good when it is in the power of our hand to do it?

Opportunities are not wanting to permit of a noble response to this cry for help. On all hands we are now offered open doors. The invitation to missionaries from the Governor of Shan-si has already been accepted, and Mr. Hoste reports a most favourable reception of himself and others at the capital Tai-yuen Fu, and he states that the officials are anxious for more missionaries to come. The Governor of Shan-tung has welcomed the workers back to that province. Arrangements have been satisfactorily made for a return to the province of Ho-nan, and probably ere this, some C.I.M. missionaries have already reached their old stations, while we hear of the Canadian Presbyterians starting for the north of the province.

From Shen-si good news comes of the welcome accorded to Mr. Easton and party, and of their projected advance to Kan-suh. The Consular restrictions against lady workers proceeding to the inland stations of Si-ch’uan have been removed, and without delay the ladies of our and other missions have availed themselves of this liberty. From Yun-nan word has been received of Mr. J. McCarthy and party, and from Kwei-yang of Mr. Fishe and party having arrived at the capital, and these are being followed now by the lady workers who had been stopped at Ch’ong-king. In Hu-nan the splendid reception given to our friends of the L.M.S., as well as to ourselves, has been exceptional in its warmth. In the other provinces, not mentioned nearly all the stations have been re-occupied, and the attitude of the people has been of a friendly nature; and at last, after prolonged and complicated negotiations, the peace protocol has been signed. So again we have with grateful hearts to acknowledge God’s answer to prayer for open doors. Should it be the case that in some instances the doors have been opened unwillingly and of necessity, it is none the less the duty of the Christian Church to respond to the opportunity afforded by the overruling hand of God’s providence.

In connection with the C.I.M. 19 former workers, and 13 new ones have sailed for China during the months of August and September and these are being followed by many more. Very specially do all these and those in the field need the prayers of God’s people. The reality of the strife against spiritual wickedness in high places has been brought home to all in a sterner sense than hitherto, and very real is the need of grace and strength for the stress and strain of this warfare.

Fresh problems and trials will confront the Mission-
aries which call for the earnest supplications of all Christian people, as is shown by the following extract from a letter from Peking. "Many problems most difficult of solution will be sure to arise out of the present condition of affairs. At times it seems as if order would never reign again here in any circle. I fear many of the Christians in Peking have been demoralised by their sudden accession to power, for that they are in power at present no one can deny. Any Christian can get almost anything if he pretends to be a Christian and threatens to bring soldiers if his demands are not complied with. No doubt some Church members have taken advantage of this."

The serious danger of such a situation is apparent and yet this is but one of many ways in which the enemy of souls in seeking to frustrate the work of God, and by more subtle and seductive temptations than persecution, causes those who have faithfully endured hardness as good soldiers of Jesus Christ to become demoralized in their prosperity. Truly we need the help of Him who was given "to restore the preserved of Israel." Then for the gathering together of the scattered flock, for the gentle yet faithful dealing with the ignorant and erring, and for all the many difficulties of reconstruction, while the painful memory of but recent suffering and loss is vividly present, much grace and wisdom will be needed, and for these the fellowship of God's people is earnestly sought. "Not only must the missionaries suffer in going forth but the Church must go forward in self-denial to the point of suffering. Redemptive work, soul-saving work cannot be carried on without suffering. If we are simply to pray to the extent of a simple, pleasant, and enjoyable exercise and know nothing of watching unto prayer and weariness in prayer, we shall not draw down the blessing we may. We shall not sustain our Missionaries who are overwhelmed with the appalling darkness of heathenism, we shall not even sufficiently maintain the spiritual life of our own soul. We must serve God even to the point of suffering, and each one ask himself—In what degree, in what point am I extending, by personal suffering, by personal self-denial, even to the point of pain, the Kingdom of Christ." In this service of prayer all can help, and even "the weakest, the most unlearned, the poor palsied and bedridden soldiers of the Cross can carry the war into the very camp of the enemy," and thus facing the future in full memory of all the past loss and pain we can claim the promise that "the children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too strait for me, give place to me that I may dwell."

**Tidings from Shan-si.**

Extracts from Mr. Hoste's Letter to Mr. Stevenson, Dated Tai-yuen Fu, 9th July, 1901.

You will be thankful to hear that we have been wonderfully helped and prospered in our journey. At each stopping place we found "Kong-kwans" (official inns) ready and a feast awaiting us. The Magistrate came outside the city to meet us, and also called, and then made his bow outside the city as we went on our way. The weather, too, has been all that we could wish.

At Sheo-yang we were met by dear Pastor Ch'ü and Elders Si and Hsii and one or two others. We were detained for three whole days, and improved the time by daily meetings for special prayer and meditation on God's Word together, in view of the important and difficult matters which lie before us. Our reception has been, I think, all that we could wish. Thirty li from the city a fresh detachment of cavalry joined our escort, making quite an imposing body, and when ten li from the South Gate we descended from our litters and got into carts which had been sent for our conveyance. Outside the South Gate an immense crowd was gathered. We were met by Shen Tao-t'ai, of the Foreign Office, accompanied by the Pa and the Hsien, a large number of the Shen-si and representatives of the various trades in the city. At the Tao-t'ai's invitation we entered a reception room there, and drank tea. He speaks English well, and is a most intelligent man.

After about twenty minutes we got into our carts, and proceeded into the city, to a "Kong-Kwan" prepared for our reception, where the Fan-t'ai (Provincial Treasurer), Nieh-t'ai (Provincial Judge), Tartar General, the Tao-t'ai, and a number of lesser magnates, were on the doorstep to receive us. They were all politeness and cordiality, and both the Fan-t'ai and Nieh-t'ai expressed more than once their deep regret for the occurrences of last summer. They are both new officials, the former being formerly Tao-t'ai at Un-ch'eng, who acted so well last year. I had a long and interesting conversation with him. They stayed for about three-quarters of an hour, and, on their departure, three big military officials appeared. The Fan-t'ai told me that Yü-hsien really was dead; he was to have been executed on the 6th of the Chinese first month, but committed suicide on the 4th. Tong Fu-hsiang is deprived of all office, and is now a private individual at his own home. So far as I could judge, I think he was telling me the truth.

I am sure the Lord graciously helped us very much in what you can understand was not an easy situation. The officials could not have been more cordial and anxious to show us friendliness and respect. The Governor, who had sent his cards to us at Huai-luh, is now laid up with a rather serious illness, and so was represented by the Fan-t'ai. We are in a large, handsome place, and have foreign food and also cold baths, soap and towels provided.

This morning, a party of us, including myself, called on four of the higher officials, and to-morrow we hope to finish this part of our duties. The Governor has invited us to a feast to-morrow, when the Fan-t'ai will represent him.

Shen Tao-t'ai had the remains of our martyred friends interred in a fresh piece, of land some time ago, and, as he tells us, had a flower garden planted by them, so that it seems as though a memorial service will be the most appropriate.

The Governor saw Elder Hsii a few days ago, and was very kind. He expressed a hope that arrangements, satisfactory for all concerned, would speedily be arrived at on our coming up.

In a more recent letter, Mr. Hoste further writes:

It has been a sad experience re-visiting this city and meeting the native leaders once more. The horrors of last year came home as they could not possibly do under other circumstances. We shall greatly need your prayers. I have made a list of those authorized to manage the affairs of the compensation offered for the natives, whilst Pastor Ch'ü and Elder Hsii will exercise a general supervision.

Shen Tao-t'ai, the head of the newly-established Foreign office, was once at Cambridge for a year, and speaks English.
We hope to leave to-morrow for P'ing-iao, after which we shall separate, Mr. Orr-Ewing visiting Sih-choo and Ta-ning (West), Mr. Tjader going direct to Uin-cheng (South), Mr. Ernest Taylor and I going across the hills to Lu-an Fu (East), thence to Hong Tong and K'uh-u, where we shall meet Mr. Orr-Ewing again.

Our friends who died at Ioh-iang, K'uh-u, Ping-iang Fu, and Wen-hsi will be buried together at K'uh-u. The dear Hsiao-o Sisters (Miss Whitchurch and Miss Scarell) are to be laid to rest at T'ai-ku, along with the friends from Fen-cheo Fu. I have telegraphed for several brethren to come. Mr. Tjader and Mr. Ernest Taylor will most probably remain in the south of the Province.

I am thankful to say the prospects of the autumn crops are good, heavy rains having fallen two or three days after our entrance into the Province.

[We rejoice at this news. The presence of the foreigner has been assigned as the cause of drought; now God has proved the reverse.—Ed.]

The Journey to Shan-si.

Compiled from diaries printed in North China Herald and Shanghai Mercury.

June 22nd.—Left by the early train, the C.I.M. and Dr. Atwood having gone ahead to Pao-ting Fu some days earlier. We found the deputy appointed to escort us had taken tickets, and made all arrangements for our convenience. Arrived at Pao-ting Fu about 3.30. We stayed till Wednesday morning, as it was necessary to procure mules and litters for the inland journey. Heard alarming rumours from T'ai-yuen, but did not give much credit to them.

June 28th.—Went by train to Ting-chou, a distance of fifty miles. The road is difficult for these Chinese trains, but the railway has done away with the slow progress through the sand drift, and we reached the city in a few hours.

June 27th.—Reached Hsia-lo-hsien, the furthest post of the French lines. General Baillond was much annoyed that we had come without asking his sanction and protection. We had to sign a declaration, saying that we proceeded at our own risk. We explained that we were proceeding at the invitation of the Chinese Government, and in the capacity of civilians. The Chinese received us well.

June 28th.—Reached Cheng-ting Fu, and were housed in a Buddhist temple, a fine building, and containing an eighty foot statue of Buddha.

June 29th.—Reached Hwai-luh-hsien (Mr. and Mrs. C. H. S. Green's station). Met with a very cool reception; for, not only was the official not at the gate to welcome us, but he had deputed no one to act for him, or show us to our quarters. As he was the man who had charge when the Green's were driven out, we declined to accept his card, or food, or visit him. He then sent the gentry of the place to apologise, after which we accepted his food and saw him.

June 30th.—Being Sunday we were glad to stay. The C.I.M. were able to have a service in their own house, which the Magistrate was anxious for them to occupy.

July 1st.—On leaving, the officials and gentry were all in attendance, to make up for past discourtesy. Delayed by a freshet, which came down so suddenly that some donkeys crossing the stream had to stay stranded in the middle, unable to proceed or return.

July 2nd.—After lunch, went through the Ku-kuan. Pass. The preparations made to resist the foreign troops were very manifest. There were pits along the road, and strongly-built barricades on the crests of the ridges; mines were sunk, and strong sangars built.

July 3rd.—Proceeded to Ping-ting-chou, where the whole city turned out to honour our arrival. The Chief Magistrate here was from Hsu-K'eo, where he had befriended the Saunders' party last year, and his friendship was very much manifest again. There were no unwilling compliments, but genuine friendship. He mentioned an interesting conversation he had had with the Empress Dowager when she was passing...
through Hsu-k'eo last year. He was so strong and straight in his expostulations that he was cashiered forthwith, but he has since been promoted to Ping-ting-chou.

July 4th.—At 7 p.m. reached Sheo-yang. The Magistrate is the same who showed such little consideration for the Pigotts and friends last year. He was, according to an Imperial edict, banished, but is still in active service and in the same post and city as before.

July 9th.—Reached T'ai-yiien Fu. Twelve months ago to-day 45 European and American Missionaries and others were slaughtered by order of the Governor. The scene to-day was a strange contrast. Thirty miles off outriders enquired as to the time of our arrival. Ten miles off the Governor's body-guard blared out their welcome and unfurled their standards. Two miles nearer the Shan-si mounted police made salute. Three miles from the city we exchanged our litters for Peking carts to facilitate our reception. A large and representative body of Christians seemed delighted to welcome us. Their faces bore clear traces of the sufferings endured. From this point the procession rapidly increased, as we proceeded between rows of officials, both military and civil. At the entrance to the pavilion stood an Imperial officer, who stepped forward and said "I welcome you in the name of the Emperor of China." The first court was lined with representatives of the colleges and commerce of the city, who bowed their greetings. At the second gateway various high officials greeted us, and then the Minister for Foreign Affairs, Shen-tun-ho, stepped forward and welcomed us in royal style. His splendid tact relieved the situation, for we all were feeling strung by the strain of the long ceremony. He told us in excellent English to sit as we liked and feel at home. After tea we continued our triumphal entrance into the city, and the next two days were occupied in visits and return calls. On the 10th a public dinner was given by the Governor, and after the banquet all the guests were photographed together to commemorate the occasion.

The burial place of the martyrs has been made into a semi-foreign cemetery. Each grave is marked by a pedestal surmounted by a wooden cross, which is to be replaced by a stone one. In front of the graves is a six-cornered pavilion in Chinese style, on each side of which is a flower plot, the whole being surrounded by an ornamental brick wall. The position is very good, being on the east hills and overlooking the city and plain. Memorial tablets are to be placed in a wall close to the place of the massacre, and a large tablet is to be erected outside the South Gate of the city, on the exact spot where a tablet to Yu-hsien was put up. These proceedings are to be repeated at every place where foreigners were massacred.

The large sums of famine relief contributed in America and England have caused the Governor of Shan-si to put out a proclamation, in which the people of Shan-si are told to consider the striking difference between the way they treated the Christians and the way the foreign Christians are treating them.

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Report from Native Officials of Shan-si Church.

Translation of Letter from the Pastors and Elders of the Churches in Shan-si to Mr. Stevenson, received 28th July, 1901.

W e are glad to inform you that at present all the churches in Shan-si, through God's goodness, are now enjoying a time of peace, owing to the efforts of the Governor Ts'en, who has sent instructions to all the officials in his jurisdiction to put down the persecutors and protect the Christians. All persecution has ceased, therefore you need not be anxious about us. The sufferings of the missionaries and their children who laid down their lives for us last year must have caused great sorrow of heart to all who heard of them. We earnestly pray the Lord will comfort and sustain the friends and relations of all who were killed. With regard to the present situation of the churches, doubtless Elder Hsii has already told you of the circumstances, so we need not mention them. When Elder Hsii returned he handed us your cards and calendars, which you kindly sent. Please accept our best thanks.

Referring to the Famine Fund, on the last month of last year we received through Ts'ien-pao-chen 1,500 taels (£215), and we therewith proceeded to distribute the same amongst the Christians in Pingshang Fu district, in accordance with the arrangements made by Mr. McKie, and the brethren there. Then again, in the first month of this year, we received another instalment of 2,000 taels. On this occasion
Mr. Ts'ien and Deacon Li invited us over to the city to consult about the distribution of this amount, and it was decided it should be distributed among the Christians in the districts of Ping-iang Fu, Luh-an Fu, Si-h-cheo, Ta-ning and Khi-cheo, altogether about 26 or 27 places, fearing the money would not extend further than the places mentioned. However, we felt that the Christians in the north of the province should have a little too, and we therefore telegraphed to Shanghai asking if there were more famine relief to be sent where we would distribute it amongst the natives in the North of Ling-ah, where there were a few "tens" of places, and also in Yin-ch'eng district in the south. We conferred with Mr. Ts'ien and Deacon Li several times about this matter, saying we thought it would be better to give the Christians in the north a little of what we had in hand now, but they said "No I wait until more money comes and then go there," and as the money was in their hands we had to consent to their proposals. On this account we were unable to extend relief to all the districts. We pray you to forgive our failure in not being able to accomplish the task committed to us. Again, on June 6th, when Elder Hsi returned from Shanghai, bringing with him 3,000 taels (£430) for famine relief, and after consultation together, we decided that those who had not already received relief should receive a large share this time and so make up for their former lack, which we thought would only be just and right. Moreover the Governor T'sen was desirous to give a sum of money to help the people, and decided that the Christians should first be relieved, as he feared many of them would die of starvation after what they had passed through, so he consulted with Chu-S-u, a Church member in Tai-yen, and decided to give 20,000 taels (£5,700) to be divided amongst the Christians. Mr. Chu was to be responsible for its right distribution. When your telegram arrived, advising us not to trust to the Foreign Powers upon the Chinese officials to give 40,000 taels (£5,700) to be divided amongst the Christians.

The wheat that was sown last year did not spring up. Owing to the drought, not a single grain could be reaped by nineths of the people. In the 4th moon (i.e., from May 18th to June 17th) a little rain fell, and the people were able in some places to sow a little autumn crop, but for want of more rain what did spring up has been all destroyed. Alas! the people in Shan-si have met with both famine and sword, consequently large numbers of them have died. This is manifestly God's judgment upon them. On the other hand, we are glad to say that the Christians have been protected and preserved by our Heavenly Father; none have died of starvation. The church members who had land, clothing, or other things sold them and so were able to keep themselves alive. These did not receive any help from the famine funds, as they feared that those who had nothing to sell might die of hunger. However, at the present time, all are alike poor, and the greater number are trusting to the church for help to save their lives. We ask that as soon as you receive this letter you will kindly pray that the Lord might open up a way for us, and we would also ask you to try and find out some plan to relieve us. There are at present 6,000 to 7,000 enquirers and members in connection with the C.I.M. in Shan-si, most of whom will be without food in the 6th and 7th month (i.e., July 16th to September 12th), but if God sends rain, then perhaps we will have a little hope in the 8th month (September 13th to October 11th).

[Since this letter was written the C.I.M. has forwarded 15,000 taels (£5,150) for famine relief.]

We pray that the Lord will continue to guide and multiply His grace to you.

We have just received a telegram from Shanghai telling of the visit of Messrs. Hoste, Orr-Ewing, Tjader and Taylor, and asking that the leaders of the Churches should go to Tai-yen to confer with them, on arrival, on Church affairs.

We send you our sincere greetings.

(Signed)  
SI-T'ING-LAN,  
SONG-CHANG-KENG,  
KUH-UAN-I,  
HAO-PU-CHIN,  
LIU-FEI-THEH,  
KEN-CHING-HSIH,  
JANG-SI-JONG,  
HAN-CH'UN-TAL.

The Ministry of Children.

BY MRS. TALBOT, YANG-CHAU, KIANG-SU.

OD has brought us to a place where the soil is hard and results few, although good and faithful work has been done here for many years.

I have noticed signs of new interest among the children of our Sunday School, during the last few Sundays, and I am earnestly hoping that a quickening is taking place among them. There has been a decided increase in attendance, chiefly, if not entirely, through the efforts of the children themselves, and last Sunday one boy brought four women to the morning and afternoon meetings. Most of the scholars bring their weekly offerings to the Lord, which are given towards the support of an old lady of eighty-nine, living here in the city. One poor little, half-starved boy, who had been watching the other children for several weeks dropping their cash into the box, a few Sundays since
HAVING but recently known a great national sorrow and bereavement ourselves, we can and do the more fully sympathise with the United States of America in the profound sorrow which has befallen them. In view of the cruel wrong which has robbed them of their noble and honoured chief, President McKinley's dying words are of priceless worth as a message to his nation and to the world. His last words were, "Good-bye all. God's way is best. His will, not ours, be done." For such a testimony we give God praise.

In the last number of China's Millions an insert was enclosed at the last moment announcing, with the deepest regret, the sudden death from English cholera of Mr. John Colville, M.P. He was a member of the London Council of the C.I.M., and had been for many years one of the Mission's warmest friends. A fuller notice will be found on page 149.

After prolonged negotiations, the Peace Protocol was signed at Peking on September 6th, all the ministers and Chinese plenipotentiaries being present. Prince Ch'ing, we are told, repeatedly expressed his regret for the atrocities of last year, and declared that China would make every effort to improve her foreign relations. As agreed by the protocol, Peking was to be evacuated on September 17th and the province of Chih-li on September 22nd. That this satisfactory settlement has been accomplished—and that without serious complications among the Allied Powers—is cause for much thanksgiving.

The letter from Mr. D. E. Hoste, on page 143, telling of the reception given to himself and party at Tai-yüen Fu will be read by all with the deepest interest and thankfulness. It is quite startling to read the date, July 9th, 1901, which is exactly one year to the day since the sad massacre by Yü-hsien in that very city. What a contrast!

A small band of Workers for Ho-nan left Shanghai on July 26th. The party consisted of Messrs. Shearer and Gracie, who were to be joined at Chin-kiang by Mr. Lack, and probably by Mr. Bevis somewhat later. Shall we not pray that these friends who have "suffered before and been shamefully entreated, as ye know at — may wax bold in our God to speak the Gospel of God in much conflict"?

During the past month of September it has been our joy to bid God-speed to 27 Workers Sailing for China. Of these five are men and nine women returning to the field, while six men and seven women are going out for the first time. The majority of these new workers are those who would have sailed last year had circumstances permitted. The names and dates of further sailings will be found on the next page. In the leading article a brief resume as to the present Missionary outlook will be found.

Serious Floods are Reported in Cheh-kiang, Kiang-si, An-huei, Hu-peh, Hu-nan, and the South of China. In some cases these are the worst known for over twenty years, and if the bursting of the Yellow river, as mentioned in the daily Press cables be correct, the loss of life, property and crops will be even more appalling. In some places the Mission Stations have been flooded, and the Missionaries have had to leave their homes or take refuge in the upper storey.

We are sorry to report that Mr. Hudson Taylor has recently had a slight fall, which for a time caused some anxiety. The latest news says he has recovered and returned to Geneva.

Space does not permit us to reproduce in full a joint statement by the Protestant Missionaries in China concerning the recent crisis, but we cannot omit the appeal and declaration of its concluding paragraph. "On the eve of the new era which is about to dawn upon this ancient empire, we would appeal to all who own the authority of Jesus Christ to aid us in bringing about a better understanding of the true position of affairs, and our relation to them. At the same time we would re-affirm our entire faith in the Christian gospel as the one great agency for the mental, moral and spiritual elevation of this people, and we would place ourselves afresh on the altar of service, praying that, with greater humility and with more complete consecration, we may exercise the ministry to which we are called."

We sincerely rejoice in the appointment of Dr. Handley C. G. Moule to the vacant Bishopric of Durham. Few men have been so blessed both by book and personal ministry to all sections of the Christian Church, and few are so beloved and revered. It is a significant fact, and one which calls for praise that the late Bishop and the Bishop-designate of Durham have both been so closely connected with Missions. The late Bishop Westcott gave four sons as Missionaries to
India, and also urged the drafting of the home clergy into the mission field for a term of years. Dr. Handley Moule’s father, the Rev. Henry Moule, wrote a little book called “These from the land of Sinim,” and gave two sons to that land, the present Bishop of Mid-China and Archdeacon Moule.

Mr. Sloan was present at the Blankenburg Conference on August 26th to 29th. This year the numbers were larger than ever before, and spiritual life in Germany seems increasingly to gravitate towards this centre. Although Mr. Sloan went there as a representative of the Keswick Convention, he had two opportunities of telling about the recent events and the present outlook in China. The Christian friends assembled in the Conference sent a telegram of sympathy to Mr. Hudson.

“Western Civilization,” that strangely mingled cup of blessing and cursing, is sometimes a serious enemy to the progress of the Gospel. Though on some aspects of it we would rather keep silent, it is only right that those interested in Missionary work should know the truth. Some parts of our foreign settlements have become scenes of untellable evils, so much so that “the Tao-t’ai of Shanghai remarked that, while he can to some extent control vice in the native city, the vice in the foreign settlements is beyond his control.” In view of the urgent need of some Home for the help and rescue of the thousands of Chinese girls and women who have been drawn into the vortex of vice and sin in our foreign settlements,” on September 1st last a Home was opened in Shanghai, to be called in English “Door of Hope,” and in Chinese “Tsi-hiang-soo.” This home is under the control of a committee of lady residents in Shanghai. Would that we had no more to say on this sad subject, but a letter recently received from Peking says:—

“Another new feature of Peking is, I deeply regret to say, a number of houses of ill-fame on the very busiest streets with European women. It is a most painful and humiliating sight. . . . The people of Peking have certainly seen sides of European life which will only confirm them in the opinion that we are barbarians with a veneer of civilization.” How truly by these things is the name of God blasphemed among the heathen!”

With a view to the Better Organization of our work, we have much pleasure in announcing that Mr. Marshall Broomhall, E.A., has been appointed Editorial Secretary, and will now be a member of the Home Council. Mr. Broomhall will continue to reside at Inglesby House, and still have charge of the Men Candidates’ Department.

While intimating this appointment we would take the opportunity of expressing our warm appreciation of the very efficient service Mr. T. W. Goodall has rendered in connection with the editing of CHINA’S MILLIONS during the past three years. Mr. Goodall will still have charge of all the detail work in connection with the magazine, while Mr. Broomhall will exercise a general supervision over all our publications.

### Topics for Praise and Prayer.

#### PRAISE.

For the signing of the peace protocol, &c. (p. 147).

For the reception given to the Shan-si party (p. 143).

For the removal of Consular restrictions at Chongking (p. 142).

For the re-opening of Ho-nan (p. 142).

For the workers returning, and for the reinforcements (p. 147).

#### PRAYER.

That for the re-opening of the destroyed Mission Stations every temporal and spiritual need may be supplied.

That the native Christians may be kept faithful (p. 143).

That the rulers of China may faithfully endeavour to maintain peaceful relationships with foreign powers.

That the Gospel be not hindered by the ungodly lives of some Europeans and Americans (p. 148).

That wisdom may be given to all engaged in distributing famine relief.

For Pastor Chü and Elder Hsü in their responsible duties in Shan-si. (p. 143).

That the Missionaries may be kept from fever, to which they will be specially liable when the water recedes from the flooded land.

### Recent Baptisms.

Since our last issue, the following baptisms have been reported:

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<td>Kih-an</td>
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<td>Ning-po</td>
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<td><strong>22</strong></td>
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</tbody>
</table>

### Departures for China.

**September 23rd, per N.G.L. s.s. Bayern.**

- Mr. and Mrs. A. H. Faers and four children.
- Miss M. Nilsson.
- Miss M. E. Barraclough.
- Miss F. R. Sauzé.

To be joined at Genoa on Oct. 1st by

- Mr. and Mrs. A. Huane and three children.

**September 25th, via America, per White Star Liner s.s. Majestic.**

- Miss A. Mildred Cable, M.P.S.

**October 2nd, per P. & O. s.s. Ballarat.**

- Mr. and Mrs. Thomas Windsor and two children.
- Mr. and Mrs. F. E. Shindler.
- Mr. D. Lawson.
- Mr. C. H. Best.

**October 7th, per N.G.L. s.s. Stuttgart.**

- Rev. and Mrs. W. C. Taylor and three children.
- Miss F. Cole.
- Miss E. S. Clough.
- Miss A. Hunt.
- Miss K. B. Stayner.

To be joined at Genoa on Oct. 15th by

- Mr. C. Blom and Mr. G. A. Stålhammar.

The departure of Mr. A. Jennings, which was last month stated to be on September 6th, has been postponed until November.

### Arrival from China.

August 23rd, by Trans-Siberian route.

Rev. C. A. Morgan, B.A.
In Memoriam—Mr. John Colville, M.P.

The startlingly sudden death, on August 22nd, of Mr. John Colville, M.P., has closed an earthly career, of extraordinary activity and singular usefulness. From The Motherwell Times, the local paper of the Scotch town with which his life and work were so closely identified, we glean the following particulars.—

Mr. Colville was 49 years of age, having been born at Glasgow on 3rd July, 1852. He was educated at Hamilton and Gartsherrie Academies, and, on the completion of his studies settled down in Motherwell, where his father had established the Dalzell Iron and Steel Works. All his life Mr. Colville has been an extremely busy public man. He was a Town Councillor of the burgh, and Provost from 1888 till he entered Parliament in 1895, and in the course of his public career was a member of the School Board and of the County Council of Lanark. At the time of his death he was President of the Lanarkshire Christian Union. He was one of the founders of the Cairns United Free Church, and his name has found a place as patron or office-bearer in almost every club or society which has for its object the advancement or welfare of the people amongst whom he lived. As a temperance advocate and Christian worker he was well known. His concern for neglected young people made him a pioneer of the Foundry Boys' Movement in Motherwell, while the highly successful P.S.A. meeting in the Town Hall owes its existence entirely to his zeal. And all the while, though so full of labours in his own town, he was delighted to render all the assistance he could to similar workers in other places, so that his name has come to stand throughout Scotland for the very embodiment of evangelical earnestness.

His last public appearance was at an open-air meeting on the evening of the Sabbath immediately preceding his death, where he addressed a large gathering of people from the words:—

"Yield yourselves unto God as those that are alive from the dead, and your members as instruments of righteousness unto God."—Romans vi. 13.

How appropriate a finish to a life of such strenuous activity in the service of God and of his fellowmen! We have seen it stated that after his death two books were found by his bed, the one being his Bible, the other a book of Scripture passages for daily reading. Strange to say, the passage for the day he died was:—

"I have heard of Thee with the hearing of the ear, but now mine eye seeth Thee."—Psalm xi. 3.

The mortal remains of Mr. Colville were laid to rest in Dalzell Cemetery, Motherwell, on Monday, August 26th. The funeral was a very impressive spectacle. The business of the town was almost entirely suspended. Works were idle, and shops, schools and offices were closed. The town bell tolled for hours, and with flags flying at half-mast on all buildings, the town had entirely an aspect of mourning. Notwithstanding the inclemency of the weather, the streets were crowded with spectators, who had come from far and near to view the solemn cortège. The service held at the grave was a very affecting one. At its conclusion, the Male Voice Choir sang the hymn "Rock of Ages," the last hymn they had sung at the open-air service at which Mr. Colville spoke on the last Sabbath evening of his earthly life.

May the consolations of Christ abound towards the widow and two fatherless children. Called now to walk in a lonely and narrow way, may she who will feel his loss most, realize reassuringly that He Whose own life was so full of sorrow and pain is ever with her, to soothe, to sympathise, and to sustain.

Appreciation by Mr. James Stark.

In the sudden and unexpected death of Mr. John Colville, M.P., on the 22nd August, at his residence, Cleland, N.B., the cause of Missions has lost one of its most sympathetic friends and liberal contributors, and the cause of Christ in general one of its noblest examples. In the religious world, Mr. Colville was identified with many forms of Christian activity. Free from narrow Sectarianism he gave his sympathy to every aggressive evangelistic movement whether at home or abroad. With the pressure of work inseparable from a parliamentary life and the management of a great commercial concern, together with family and other claims, it was only by exercising considerable self-denial that he was able to devote to the interests of God's work the time he did.

As a member of the Council of the China Inland Mission he embraced many opportunities of showing his appreciation of the principles of the Mission and of manifesting his practical sympathy with its efforts to evangelize the heathen in China. In his Home-call, not only has the Mission lost one of its warmest supporters, but many of the individual members of the Mission have lost a true friend.

Generous, sincere, courteous, he was deservedly popular. His conduct was governed by Christian principle and not regulated by expediency or public opinion. He was a man greatly beloved, alike because of the simplicity and beauty of his life, the integrity of his character and his loyalty to Christ. No one who was privileged to enjoy the hospitality of his lovely home could fail to feel the ennobling influence of his presence.

In political and civic life, he was an earnest advocate of moral and social reform, and everything that had for its aim the amelioration of the condition of the people had his enthusiastic support.

In the great procession which followed his remains to their last resting place in the cemetery near Motherwell, thousands of men of culture and horned-handed sons of toil united in paying a worthy tribute to his honoured memory.

Looked at from the standpoint of finite knowledge, the loss sustained seems irreparable, but the will of God is perfect, and, as Mr. Colville said in his last moments on earth, "The government is upon His shoulder." His widow, daughter, and little son will, in their bereavement, have the loving, prayerful sympathy of God's people.
THE sadly interesting pictures given with this article are vivid reminders of the ruthless tragedies which took place last year at Pao-ting Fu, the Provincial Capital of the CHIH-LI Province. There on June 30th, 1900, the American Presbyterian Missionaries perished in the flames of their premises, situated to the north of the city, and on July 1st, the little band of workers belonging to the American Board and the C.I.M., south of the city, were led out to suffer a martyr’s death by the edge of the sword.

The scene of the tragedy still bears signs of the bitterness of spirit manifested. Even the bricks have been removed, the trees dug up and wells filled in, every effort being made to obliterate all signs of the hated foreigner who, however, will be more present than ever. Even thus does sin defeat itself.

The ruins of the but recently built C.I.M. House show the spot whence our dear friends, Mr. Wm. Cooper, Mr. and Mrs. Bagnall and their daughter Gladys, were led, together with the American Board workers (except Rev. H. T. Pitkin, who had been previously killed) across the stone bridge, which spans the small stream that separates the southern suburb from the city. Imprisoned there for a few hours in the temple, the ruins of which are shown in the frontispiece, they were speedily led to the place of death “outside the gate.”

On February 22nd last, Rev. J. W. Lowrie and Dr. Edwards found the remains of these beloved friends buried in a shallow pit. These, together with the bodies of the many native Christians which had been recovered, were reverently cofined and prepared for re-interment.

All needful preparations having been made, Saturday and Sunday, March 23rd and 24th, were fixed, the first for a Memorial Service of those who had perished in the flames north of the city, and Sunday for the Memorial Service and burial of those who had been beheaded on the south side.

The following account is written by Mr. R. M. Brown, who was present at the funeral services:

Account of the “In Memoriam” Services.

"On Friday evening, 23rd, a number of the American Board and Presbyterian Missionaries arrived by train from Peking and Tien-tsin. The American Board was represented by Dr. A. H. Smith, Dr. and Mrs. Sheffield, Misses Russell, Wyckoff, Minor Evans and Chapin; and the Presbyterian Mission by Dr. Wherry, Rev. C. A. and Mrs. Killie, Misses McKillican, and Drs. Leonard and Mackey, in addition to the representatives of the Mission already at Pao-ting Fu. The China Inland Mission was represented by Mr. R. M. Brown.

There were also several prominent Chinese pastors, elders, and teachers, besides a number of the Christians connected with both the Missions present, who had gathered from the surrounding district to take part in the united services.

The first service was held on Saturday morning at eleven o'clock, on the site of the Presbyterian Mission, north of the city. Here an enclosure had been made and temporary pavilions raised for the purpose by the officials. On the north side of the enclosure, in the centre of a pavilion, facing south,
Over the entrance of the south side was a scroll bearing the inscription, 'Sheo si shan tao' (Faithful to the truth even unto death).

Many of the German and French officers stationed in Pao-t'ing Fu were present, amongst the former being General von Kettler and Colonel Richter, and, by the kindness of the General, a company of German soldiers and the military band were in attendance. These were lined up on each side of the inclosure in front of the main pavilion. Amongst the Chinese officials present were the acting Provincial Judge, the acting Provincial Treasurer, General Chang, the Prefect, Sub-Prefect, and others, also representatives of the gentry and merchants.

The service began at 11 o'clock with a short piece of sacred music by the band. After this Rev. C. H. Kellie read the following portions of Scripture, Matthew xxviii. 18-20, showing the reason why those in whose memory the service was being held had come to China; Matthew x. 18-20, 22, 24, 25, 28-33, shewing that they knew the perils which obedience to the command involved; Romans viii. 35-39, shewing their consolation in their hour of peril and of death, and Revelation xx. 4-6, xxi. 4, and vii. 9-17, shewing their reward for faithful service.

The hymn 'Asleep in Jesus! blessed sleep' was next sung after which Dr. Wherry gave a short address, in which he made personal reference and paid loving tribute to those who had died on that spot, which would for ever after be consecrated to God by their blood. Dr. Sheffield then led in thanksgiving and prayer. After Luther's hymn had been played by the band, Rev. J. W. Lowrie gave a brief address, first in English and afterwards in Chinese, thanking all those who had attended the service that morning to pay a tribute of respect to the memory of those, who, through fire and flame, had ended their brief earthly career and period of service. A hymn in Chinese was next sung, 'I'm but a stranger here,' then Dr. A. H. Smith pronounced the Benediction, and the service concluded with another piece by the band. The foreign military guests then took their departure, as also the Chinese officials, who first came forward to the pavilion and made a profound bow in front of the tablets as a mark of respect to the memory of the dead, being followed by the gentry and others.

The service on Sunday morning was held at the temporary premises of the American Board Mission in the south suburb of the city, and in close proximity to the compounds both of that Mission and of the C.I.M. Here, also, mat pavilions had been erected by the officials, and preparations made for a large public gathering. In an extensive pavilion were placed the coffins containing the remains of those to be buried, eight foreigners and nearly twenty natives. These were arranged in two rows at the back, and in front of them, in the centre of the building, was a large tablet, on the top of which was the inscription, 'Loh pei k'u kia' (They carried the cross of suffering with joy) and in the centre a cross, above which was a crown. Below were tablets containing the names in Chinese of those who in the south suburb had met death, and whose remains were to be that day interred, viz.,
Rev. H. T. Pitkin, Miss Morrill and Miss Gould of the American Board, Rev. W. Cooper, Rev. B. and Mrs. Bagnali and Gladys Bagnali of the C.I.M., also the names of forty-two Chinese Christians, nearly twenty of whom were waiting burial.

"The service was conducted chiefly in Chinese, and branches and wreaths of cypress had been laid on the coffins, also many pots of flowers were sent to stand in front of the tablet, and on either side at the head of the coffins. Both the German and French generals, with many of their officers, attended the service, also a company of German soldiers, and the bands of both nationalities. The Chinese officials attended as on the previous day.

"The service commenced at eleven o'clock by the German band playing a piece suitable for the occasion, which was followed by the reading of passages of Scripture by Pastor Kao, of the American Board Mission at Pang-wang (Shantung). Then the hymn in Chinese, 'Servant of God, well done.' The first address was given by Dr. Sheffield, in which he made reference to the fact that some of those now dead might have been alive by deserting the Church to its fate and fleeing on the first rumours of alarm; but they had stuck by their posts.

"The Rev. J. W. Lowrie then led in prayer, and this was followed by an address by Pastor Wu, after the French band had played a selection. The hymn, 'For me to live is Christ,' was next sung (in Chinese), after which Dr. A. H. Smith gave a brief address in English, in which he made reference to the circumstances under which those in whose memory the services were being held fell on that fatal July day, just nine months ago. The German band then played a second piece, and Dr. Peck followed; first in English, thanking the Generals and many officers of both nationalities who were present for the kind mark of their sympathy and respect for the memory of the dead, and saying that he felt sure that the friends and Mission Boards of those represented would appreciate their kindness, and remember it with gratitude. He also thanked the bands for the help they had given in making it an impressive service, and then in Chinese he thanked the officials for what they had done, and for their attendance. Dr. Wherry having pronounced the Benediction, the service closed with a second piece by the French band. The Generals, officers and Chinese officials then all came forward and saluted in front of the memorial tablet.

"Most of the bodies were carried direct to the ground by the nearest route, but the more prominent ones among them were carried in procession through the main street in the suburb, and round in a circuit to the place chosen for a cemetery, now included in the compound of the American Board. The foreigners were at the west end of the row; first the three of the American Board, next the Rev. W. Cooper, next Gladys, and then Mr. and Mrs. Bagnali, followed by the long line of Chinese.

"When the last one had been lowered into the grave the Missionaries and Chinese Christians formed into long lines, north and south of the graves, and the hymn, 'Light after darkness,' was sung in Chinese; after which Dr. Edwards engaged in prayer, committing their remains to the earth, and praying for the comforting of those who had been bereaved, and for the restoration and rebuilding of the Church which had been so ruthlessly persecuted. The Benediction was pronounced by the Rev. C. A. Killie, and then many of those present took up handfuls of earth and reverently cast them upon the different tombs in succession, and thus the ceremony ended."

In Memoriam—Mr. D. M. Robertson.

David Melbourne Robertson was born at sea on November 20th, 1855, aboard the good ship Melbourne, then lying near the Equator. His early life was spent in and around Dundee, where he was educated, and where, too, he received his business training. Here also, the great crisis of his life occurred, namely, his conversion to God. It was during a series of Y.M.C.A. Evangelistic Services, conducted by Mr. Henry Varley, that Mr. Robertson, then quite a youth, yielded himself to the Lord. Subsequently, he engaged most assiduously in various forms of Christian work, notably tract distribution, district visiting,
children's special service mission, cottage and tent meetings, &c. The Lord graciously blessed him in this ministry, and souls were saved through his instrumentality. For years he longed to be entirely free to engage exclusively in spiritual work, but was hindered. At last, in the summer of 1882, the desire of his heart was realised, he was able to resign his position in a business house and devote himself entirely to preparation for, and engagement in, evangelistic work. For two winters he studied at Edinburgh University, and during the summer months engaged in itinerant mission work. In the autumn of 1884 he offered himself to the Mission for work in China. He was cordially accepted, and sailed for that land on November 9th, 1885. After eight years of devoted service there, his health failed him, and he had to return home on furlough. Two years later, he once more set his face Chinawards, eager to be back and at work again among the people whom he loved. He was stationed in Kiang-choo, SHAN-SI, where he remained until the troubles arising from the "Boxer" movement of last year compelled him to flee to the coast.

The following "Appreciation" is by his friend, Mr. Albert Ludley, who knew him well in China:

Appreciation by Mr. Ludley.

Two characteristics especially prominent in our beloved brother Mr. Robertson’s life and work were: cheerful willing service to his fellow-workers, combined with intense love to his Lord and the people amongst whom he laboured. He was always amongst us as one who served, and, as Local Secretary for several years in the Province of SHAN-SI, he made himself the servant of all. Then his love for Christ was constant and intense, and, constrained by that love, it was ever his greatest joy to be preaching the Gospel.

After his return from furlough, in accordance with his desire to give himself wholly to evangelistic work, he was appointed to the large commercial city of Kiang-choo in south SHAN-SI, where for two or three years he resided quite alone, and was most uniring in his efforts to reach the people.

Extracts from Letters.

Rev. J. W. Stevenson, writing from Shanghai on July 19th, says:

"I have received a letter from Mr. Hoiste dated Hwai-luh, June 29th and 30th. So far they had had a pleasant journey. They were able to have a service in our chapel there. It appears that the Green’s cook had put away several boxes and these are untouched.

"On the 16th inst. Mr. and Mrs. Herbert Taylor and their youngest child, left to return to their station, Kwang-teh-chau.

"On the 17th inst., Mr. Andrew Wright arrived in Shanghai. He reports that the work in the stations and out-stations of Kin-chau and CH'ANG-SHAN has been re-commenced, and he speaks hopefully of the work in the YUNG-K'ANG and KIN-HWA districts.

"I am sorry to hear from Chefoo that Miss Wilson, who has done such efficient service in the Girls’ School, has had a recurrence of dysentery, and it was feared that this would necessitate her removal from Chefoo. There is special need of some one, able to teach music, to relieve her. At present, I cannot think of anyone here available for the post.

After several weeks of acute suffering, borne with great patience, our brother passed away to be "with Christ" on August 13th.

It seems strange to us that one who so truly loved China should be called away when labourers are so sorely needed.

"The Labourers are Few."

In the district west of the Fen river, where Mr. Robertson laboured, there is a large tract of country comprising about sixteen counties. In this district, before the "Boxer" rising, there were four married and ten unmarried Missionaries labouring in connection with the C.I.M. Of that number fourteen were last year called to receive a martyr’s crown, and sealed their testimony with their blood. Now only one remains, and she has been left a widow and has been compelled to return home. The whole of this district is thus left without a single worker. "Pray ye the Lord of the harvest that He will thrust forth labourers into His harvest."

"On the 24th July, I received a telegram from T’ai-yuen Fu, from Mr. Hoiste, saying that the officials wanted Missionaries to return, and Mr. Hoiste suggested the names of a few brethren whom he thought might be asked to go forward at once. He also asked us to send the balance of our relief funds. We immediately sent forward the money we had in hand for this purpose. I find that we have sent altogether, for SHAN-SI and SHEN-SI, considerably over £3,000, for famine relief; I fear that further relief may be needed."
CHINA’S MILLIONS.

July 31st. He asks that two of the Swedish brethren, associates, should be sent to assist in the distribution of relief in the south-west of Shan-si and east of Shen-si.

I am glad to hear that the Consular restrictions to ladies going beyond Ch'ung K'ing have been withdrawn. Mrs. Samuel Clarke and Mrs. Adam left that port on July 24th for Yun-nan Fu.

Mr. and Mrs. Hardman and their two children.

Miss F. L. Morris, who has been ill with typhoid fever, left us on July 29th for Ku-ling, accompanied by Mr. and Mrs. Hardman and their two children.

I am thankful to say that I do not know of any serious sickness in the Mission at the present time. The weather, so far, has been cooler than usual for this season of the year, though we have had a great deal of rain. No doubt we shall be receiving, later on, sad accounts of the devastation caused by the floods.

From all the accounts that are appearing in the papers with regard to the reception of the friends at Tai-yüen, the officials seems to be honestly desirous to make amends for the past, and to maintain friendly relations with the Missionaries. For this we thank God.

SI-CH'UEN.

From Pao-ning, Bishop Cassels writes on July 2nd:—

"Our great Wen-tsu Huet, the great idolatrous festival of the year in Pao-ning, has just passed. It has always been a time of much anxiety here; but, this time, things have been far more peaceful and quiet than for many years, and not a breath of evil rumour reached me. We had no anxiety and no trouble of any kind.

"The price of rice continues to rise. In excellent years, it was 300 or 400 cash for our small tea. In normal years, it was 400 to 500 cash. In bad years, we gave as much as 600 or 700. Last year, owing to the drought, it went up to 800 or 900 cash: but now we are giving 1,200 cash a ton, and wheat and maize are equally dear. We have had some rain, just in time to allow the planting of one-third to one-half the usual quantity of rice, but it is to be feared that even this will not live."

KWEI-CHAU.

From Kwei-yang, Rev. J. McCarthy writes, on July 9th:—

"The Lord is prospering us much on our journey to Yun-nan. We have completed 15 days of the overland journey. We have had no trouble on the way, the people being perfectly friendly. As far as their words or actions go, you would not think there had been any trouble with foreigners in China. Kwei-chau is better populated, and consequently more of it cultivated now than when I passed this way 21 years ago. I was carried by four men in a chair over these roads, and I did wonder how ever Tsuen-ling and I had tramped them, and on into Yun-nan and across to Burmah. Of course, I was 21 years younger, and that makes just that much difference I suppose. Harding came with me by this road. Owen Stevenson, Curtis, and Williams went by Sin-fu. Pray for Yun-nan. It is an outpouring of the Holy Spirit that is needed."

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The Raison d'etre of this book clearly states in his first chapter. Having been hindered from attending the great ecumenical missionary conference at New York, in 1900, at which gathering he had been asked to speak, and, subsequently, not finding in the published reports of that great assembly the prominent place given to that truth which had been laid upon his heart, he has, in this book, published his message to the world. How can the Church be roused to know and do our Lord's will for the salvation of men? Analysing much that was said upon this topic, he finds the solution of the problem sought under one of the three following headings: "The persuasive personality of the local pastor," "The proper use of the pen and Press," and "Personal interest exercised through organization."

But through all the addresses there is the secret admission that in all these respects there is reason for anxiety. The complaints as to the lack of the missionary ideal and passion in very many pastors and students, the lack of interest in the majority of members in the tidings of the great war, the need and the call there is for many, many more to come and shepherd the young into the life of missionary devotion—all prove that at the back of all these needs is a deeper need. There is need of a great revival of spiritual life, of true fervent devotion to our Lord Jesus, of entire consecration to His service...

In seeking to answer this question, Mr. Murray devotes a chapter to considering the present state of the Church, and in doing so quotes many passages from speakers at the conference which make frequent use of the word "if.

"If Members of the Protestant Churches in Great Britain and America gave in like proportion [to the Moravians]. . . . If they went out in corresponding numbers. . . . If the church seriously desired. . . . If this conference and those whom it represents would do their duty. . . . The church could do the work if she would. . . . If the church of Christ were what she ought to be," &c.

These ifs all indicate serious error. They prove the Church is not what she ought to be, does not do her duty, does not seriously desire, does not seriously attempt the proclamation of the Gospel within this generation to every creature.

"These charges against the Church were not brought by infidels or enemies, but by some of the Church's most faithful servants. They were uttered in the presence of thousands of missionaries and mission friends. If untrue they would have been denied and refuted. But no one could deny them. The charge is unutterably solemn; is simply awful. It will not do to listen and then lay it aside and forget. Everyone who loves Christ's Church, who loves Christ Jesus as Lord, who loves the souls that are perishing through this neglect, ought to pause and consider what it means. No words can express, no mind can grasp, the terrible meaning and consequence of the failure and condemnation involved in the simple ifs of which we speak."

Three chapters are then devoted to a brief study of the Moravian Church, the Church Missionary Society, and the China Inland Mission, from each of which he seeks to teach some lesson. Stating that in the Moravian Church there is one missionary in the foreign field for every fifty-eight communicants at home, and two members in the congregations gathered from heathenism for every member in the home churches, the question is asked, in Mr. Mott's words, "What is there in connection with this work which is not reproducible?"

Because like effects cannot be obtained without like causes a brief study of the history of the Moravian...
Church is "made to find out what the principles were that animated them, whence the power that enabled them to do so much, and specially what was the way in which God fitted them for doing that work."

The three great principles taught are:—That the Church exists only for extending the Kingdom; that every member must be trained to take part in it; and that the personal experience of the love of Christ is the power that fits for this; to these principles the Brethren have remained true, and it is in this respect that their example speaks to us with such power.

The remarkable blessing which has been granted to the Church Missionary Society since 1887, when they decided that "no candidate who appeared to be God called" should be refused on financial grounds, is next considered, when the lesson taught is that this "great forward movement was intimately connected with a deep revival of the spiritual life." By means of long extracts from the deeply interesting and instructive "History of the C.M.S.," the movement is traced back to those causes which under God were used to promote the deepening of the spiritual life, and it is found invariably, to quote Mr. Eugene Stock, that:

"In a word, Consecration and the Evangelization of the world go together. The latter depends upon the former. This history has shown us how the Missionary impulse a hundred years ago sprang from the Methodist Revival; how the early German Missionaries were the fruit of the Pietist movement on the Continent; how the recent growth of Missionary zeal in the Church of England is due in no small degree to the influence of a

American Evangelist, and a free-lance China Missionary, neither of them a member of the Church."

In the chapter on the China Inland Mission the power of believing prayer and faith in God are dwelt upon, and emphasis laid upon the fact that, after all, the solution of the Missionary problem is a personal one. God has given an example of what He can do for one "who gives himself wholly to live by faith in God as he seeks to do God's work."

"Where and how had the secret of such believing prayer been learnt? Was it a gift bestowed by the Divine favour on a chosen one, which others cannot expect to receive? Or was it the result of training and practising the reward of faithfulness in little things, to teach us that we too can walk in the same path? It was indeed a gift, as every grace is a gift of God, bestowed in different measure as He pleases. But it was at the same time the outcome of a life of trial and obedience by which the gift that had been but as a little hidden, unconscious seed had been developed and had grown strong, that all God’s children might be encouraged to walk in His footsteps in the assurance that to each one in his measure the path of prevailing prayer stands open."

From these modern instances we are taken back to the Church of Pentecost, in which we find the great root principles of service and triumph over the powers of darkness.

"In studying the secret of what they [at Pentecost] accomplished, one is led to the conclusion that they employed no vitally important methods which cannot be used today, and that they availed themselves of no power which we cannot utilize. . . . If this
PREPARATION FOR PENTECOST.

The chief elements in God's training of His people preparatory for Pentecost, are then found to consist in (1st) A calling out and separation, a parting with all for the sake of His service and kingdom. (2nd) An intense personal attachment to Christ, by means of which "new and stronger attachment" the detachment became easy. (3rd) Brotherly love and fellowship; and (4th) the lesson of simple faith. "We speak of 'Faith Missions'—all mission work is to be faith work. 'By faith Abel offered a better sacrifice.' When the offering of money in a collection is as sacred a thing as the offering of prayer, when the faith which is essential to make a prayer effectual is seen to be just as indispensable to make a gift effectual... our missionary meetings and collections will become as helpful to the life of faith as the preaching of the Gospel." (5) The last thought in connection with the preparation for Pentecost is prayer—ten days of continual waiting upon God.

"I hardly know a passage in Scripture which represents prayer in such wondrous light. God in heaven had done all that was needed; Christ had finished His work for His disciples and in them: Pentecost has still to wait ten days for their prayers."

What must be done to restore this Pentecostal life and power to the Church at home? If "they availed themselves of no power which we cannot also utilize," we must seriously set ourselves to remove the hindrances. For this we must remember that "The Missionary Problem is a personal one. It was prayer brought Pentecost—intense, continued, united prayer; prayer that did not cease till it was answered. Let us pray in secret. Let us unite in love with others, and pray without ceasing and watch unto prayer that for the sake of His Son and a perishing world, God would restore His people to their first estate in the devotion and power and joy of Pentecost."

In Chapter vii., "Every believer a soul winner," the author seeks to bring everything already said to a practical issue in bringing home the possibilities of personal work. Taking the principle which underlies the calculation made in one of the Student Volunteer diagrams that "If there were only one Christian in the world, and he worked a year and won a friend for Christ, and if these continued each year to win another, and if every man thus led into the kingdom led another every year, in thirty-one years every person in the world would be won for Christ," Mr. Murray presses the truth that Christ meant every believer to be a soul winner.

"EVERY BELIEVER A SOUL WINNER."

"There are tens of thousands who have some thought of its being part of their calling, who yet have looked upon it as a command beyond their strength and never know that, as a law and a power of their inmost nature, its fulfilment is meant to be, as every function of a healthy body is, a joy and a strength; the path to the full development of their spiritual nature. 'I have chosen you and ordained you that ye should go and should bring forth fruit.' Many may be brought to assent to this truth, and yet have to confess that they do not feel its full force. Whence comes this difficulty? It is in this, no other-wise than as with things on earth. Take the gold put into the furnace. Exposed to an insufficient heat, it gets heated but not melted. Exposed to an intense heat for a short time and then taken out again, it is not melted. It needs an intense and continuous heat, and the precious but hard metal is prepared for the goldsmith's work. It is even so with the fire of God's love. They who would know it in its power, they who would be able, in the power of a living faith and experience, to proclaim and convey it to others, must, in contact with the love of Christ which consumed Him, know it in its intensity, and know what it is to tarry in it till their whole being realizes that that love can reach all and melt all, and make even the coldest and feeblest child of God a lover and seeker of souls. In that intense and continuous fire a pastor, a leader, can learn to witness to the power of the truth of the watchword—Every believer a soul winner. We have said more than once and we seek to make it the key note of this book—The Missionary Problem is a personal one. The Lord Jesus Christ is the Author and Leader of Missions. Whoever stands right with Him and abides in Him will be ready to know and do His will. It is simply a matter of being near to Him to hear His voice, and so devoted to Him and His love as to be ready to do all His will."

Space will not permit the concluding chapters of this inspiring book to be dealt with in any detail, but merely to say that after a chapter on "A Missionary Ministry," the book closes with "A Call to Prayer and Humiliation." It is not possible to concentrate into a brief article the burning fervour of these pages which press home with the reiteration of an intense conviction the supreme obligation of every believer to make the proclamation of the Gospel to every creature the consuming passion of his or her life. We would warmly recommend this book to every reader as a burning torch by which, through God's blessing, may be kindled a wide-spread enthusiasm for the extension of Christ's kingdom upon earth.

M. B.
I have been strengthened and blessed lately by a few passages of Scripture in Acts xx. 22-24. They are in connection with St. Paul's taking farewell of the Elders of Ephesus, and have been brought home with great power to my heart, and are a great comfort to me, especially in my going back to Shan-si.

1st.—St. Paul's Ignorance. "Not knowing the things that shall befall me there." It is a great comfort to know that although St. Paul was an Apostle, a man of great learning and extensive knowledge, that although he had travelled over vast tracts of country in the proclamation of the Gospel and had thus gained a wide experience, he was yet in ignorance of the future and all that it might mean to him. Lately, one has heard many speculative views put forth by different people about the future of China, but somehow I have come to the conclusion that, whether as a Mission or as individuals, we are quite ignorant as to what the future of China and the work of God in that land will really be. We have still to sing:

"I know not what awaits me; God kindly veils mine eyes," &c.

But we have His promise, "He that followeth Me shall not walk in darkness, but shall have the Light of Life."

2nd.—St. Paul's Prospects. "Save that the Holy Spirit witnesseth that in every city bonds and afflictions await me." No one can study the life and work of the Apostle without being struck with the fact that they were characterized by sufferings, from his conversion to his death. At Damascus, at Antioch and Pisidia, at Lystra, at Philippi, stoned, imprisoned, beaten; sufferings far too numerous to mention in detail, and yet as he now contemplates the future he still realizes that greater trials, more bitter opposition and persecution, lie before him.

As a Mission God has permitted us to pass through deep waters. Beloved workers have been martyred, native Christians massacred, Mission Stations destroyed, and the work apparently upset and disorganised, and others who "escaped the edge of the sword" have suffered in ways too awful to describe. Yet, in contemplating the future, while thanking God with all our hearts for the way in which He has answered prayer in again opening up the country to the preaching of the Gospel, let us not be surprised if we should yet be called upon to suffer even more terribly than we have done. It is hardly possible for a nation like China with her teeming millions to be reformed and Christianized without much trouble and bloodshed.

3rd.—St. Paul's attitude. "None of these things move me, neither count I my life dear unto myself," &c. He is bold and courageous to follow the Lord at all costs, to do His will and finish the work He gave him to do. What a little value he placed upon his own life compared to his desire to follow His leading! May God grant that we too may be so possessed by His Spirit, and so indwelt by our risen Lord that we shall be able to say with the Apostle, "None of these things move me," and in His strength press the battle to the gate. May I ask for the prayers of all friends that the Spirit that animated and characterised the Apostle in his ministry, may also characterise us in all our work and service for God.

II.—By Mrs. Shindler.

This is the third time I am leaving for China. Upon the two previous occasions all fear of what lay in the unknown future has been entirely allayed by the knowledge that the Lord of Life would be with me. His promises, one after another, have come and effectually cast out fear. On this, my third occasion of sailing, my experiences have been different. Not that I have had less faith in the promises of my Saviour, but as "the pillar of cloud" has, for us, been moving in the direction of Shan-si, there has been a hidden fearfulness, which I hardly acknowledged to myself but which would make itself felt.

Again and again I have sought heart-rest in the fact that when the time came to go forward, I should prove, as in the past, the truth of God's word, "As thy days so shall thy
strength be." Just at this point the LORD brought home to me a lesson which He had prepared for me more than ten years ago, which has enabled me to confide in His tender care.

Some may remember my bringing home to England in 1893, my two little boys. Wanting my furlough to be one of pleasure to them as well as beneficial to their health, I always made the question of their freedom and happiness determine my plans for visiting or not visiting any place, as far as that was possible. But in spite of this there still seemed a little cloud over their happiness. "Not one of the homes at which we stayed was "our home." They would talk together and wonder when we should come to "our home." I evaded their little questions, thinking it might mar their happiness should they find they were unlike other children in having no home here. One day, after we had settled in a fresh place, the elder one came to me and said "Now, mother, this is our home," I replied "No, darling, this is Auntie Anne's home." Then he said "Then where is our home?" He was so in earnest that I was obliged to answer, so I replied "Home is where mother is," and to my relief and joy he was quite content with mother as his all.

This is what God has brought home to me. Applying all that I have felt towards my little ones to Him. "Like as a Father pitieth his children." This has come with fresh tenderness in the light of my own needs. The joy it was to me to know my wee laddies were quite satisfied with "mother," has made me feel that I must be the same with God, that He may have joy in my heart-satisfaction. God's thoughtful care in preparing me this lesson has shown me how much need there is on my part to learn of Him. In the light of His tenderness how clumsy we are, and how unsympathetic in the part we take as His representatives. As He now takes us amongst His suffering ones in Shan-si may we be made like Him in all our dealings with the broken hearted and wounded in spirit.

The Out-Stations of Ho-k'eo, Kiang-si.

Writing to Mr. Stevenson, from Ho-k'eo on June 1st, 1901, Miss A. Gibson says:

"Only a line to tell you how we found the Huang-kii-ling and Hu-fang district. Miss Pike and I spent three nights in Hu-fang, where we met Christians and enquirers; all seemed very bright. We met some who had been attending the services regularly every Sunday, walking 20 li, bringing with them their own rice. This has gone on all the time we have been away; in this district nine come now, when we left, two or three. We had classes every night and morning, when we taught the Christians. One morning we had Moses as our subject; it was wonderful the texts they referred to. Several of them repeated 1 Corinthians, 12th chapter. We trust that the Holy Spirit will teach them the spirit of that chapter as well as the letter. One of the Christians, Mr. Liu, had many questions to ask; he had been studying his Bible carefully and had many places marked. We praise God for the grace of God manifest in this man.

"We spent Sunday at Huang-kii-ling; the little hall was packed, chiefly with Christians and enquirers. The persecution of a father and a mother has brought out the son and daughter-in-law to the meetings; they felt they were being treated so badly that they must stand by them. We pray they may truly be converted.

"A long-prayed-for wife has at last renounced idolatry, and her daughters-in-law, sons and daughter all come to the meetings. She wants them as a family to go to heaven. I almost dreaded meeting this woman lest I should find she wasn't true and was only coming for some earthly reason, and I couldn't rejoice with the Christians and evangelist in their joy; however, after a long talk and a further stay of a night in her village home, I concluded she was really true. The three families living together are all coming to worship. When we gathered together in their home about forty

Mr. Uang (School Teacher). Mr. Chen (Evangelist). Mr. Tong (Evangelist). Mr. Li (Evangelist).

Four Native Leaders in Yeh-shan Church.

These four men kept the work going in their station and district during the enforced absence of the Missionaries, owing to the Boxer trouble of 1900.

Huang-kii-ling and Hu-fang are out-stations of Ho-k'eo, Kiang-si.
were present. It was quite interesting to see the daughters-in-law, as well as the sons, reading their hymn-books. We praise God for what we see of His Spirit’s working, and pray that He will work mightily in many hearts.

“One thing I have noticed, and that is the Christians’ anxiety about us. Many a heart ache on our behalf has been seen by the Lord Jesus. Their gratefulness to God for our return was marked by kind, loving greetings, presents, etc.

“We have had two Sundays in Ho-keo. The audiences were just about the same as when we left in August, the reverence and order quite as marked; they gathered together to worship God. When the rumours arose we noticed some enquirers dropped off. We are purposely leaving the Ho-keo church for a Sunday occasionally, as we want the church here to rally round the native leader in the same way as they have done in the out-stations. Probably we have kept by the central station too much.

“The Prefect, Hsien and Ri Fu, sent their cards. The Prefect wanted to call: the Hsien called and found us out. We were very glad. They are exceedingly kind. The people are very friendly and quiet. Mr. Brown arrived on Thursday, the Misses Leffingwell, Brown, and Saltmarsh yesterday. They will spend Sunday with us.”

“Comforted of God.”

[In China’s Millions for June reference is made, under “Notes from Shanghai,” to the death of a young evangelist, son of the evangelist at Yuh-shan, Kianu-si. This young man, while travelling with Mr. Andrew Wright, between Shanghai and Hang-chow, in March of this year, accidentally fell into the canal and was drowned. It was feared that this sad event would have shaken the faith of his parents. However, the following extract from a letter recently received from Miss Johansen once more emphasises the truth of those wonderful words, “My grace is sufficient for thee.” The letter is written to Mr. Stevenson.]

I forgot to tell you about the parents of the young Evangelist, who was drowned at Kiao-hsing. At first I shrank very much from meeting them, as I felt only the Lord’s divine comfort could bring balm for their wounded hearts. The day after we had arrived, Mr. Tong came early in the morning desiring prayer for the Lord’s guidance; I went down to meet him. Some others had come too, so we could only talk about indifferent things, but after a while I could see Mr. Tong grew nervous, and I felt it would be better for him and for me, if we got over the first painful interview, so I asked him to come with me to the new chapel, where we could have a quiet talk. I had expected to find my many prayers, and the prayers of many others answered, but I did not expect to find Mr. Tong so fully satisfied with the Lord’s will, as he was, as I knew that the young man had been the light and joy of the parents’ hearts. I had written from Shanghai and told them about his death, but now I gave the particulars. Mr. Tong said he knew the Lord had only thoughts of peace; all that He did must be right, as everything worked together for good to them which loved God. For a long time we talked together, and I noticed how his face told that he had been through a deep, deep sorrow; but a certain calmness and rest, both in his face and manner, told of the peace God had given. I promised him to go to see his wife immediately, and the same afternoon Miss Cane and I went, and, although it was hard to meet her at first, we saw that also in her case the grace of God had been sufficient. His name alone is praised.

I have told you these little stories, as I thought they would interest you, and you will be able with us to praise and extol the power of God, which has been so evidently shown during our absence. Miss McCulloch has been writing about other things, so I will not add more. I am afraid you will get tired of all the news and the long letters from Yuh-shan, but we shall not have so much to write about every time.

I will send you a photograph of the four gentlemen who have been carrying on the work here, but do not know if it will be ready for this letter.

Lady Missionaries in China.

The Ven. Archdeacon Wolfe, writing to the C.M.S. Committee, says:—

“I hope the C.M.S. Committee will not take too much heed to the clamour against sending out ladies to the Chinese Mission-field. If ladies sent out are of the right sort, no words can describe the amount of good they can do, and the help they can render towards the conversion of China to Christ; other class of Missionaries can do as much. They can work on and through the women, and when we have gained the women and the mothers we have gained China for Christ. I have been pained and discouraged and surprised to see words from Christian men, and men, too, who profess and who really do take some interest in Missionary work, discouraging and strongly deprecating the sending out of single ladies as Missionaries to China. All I can say is that these men cannot have any conception of the use that God has made and is making of the work of Christian women in this country. They are the only means by which the 200 millions of Chinese women and girls can be reached. Married ladies can do a little, but only a little, compared to what the unmarried lady can do. Their influence on the male population, too, is not to be despised when it is judiciously used.

“Of course, in times such as we have had in the North last year, neither men nor women could escape, but such times are not ordinary times, and may not happen once in 200 years. In ordinary times, and under ordinary circumstances, and with ordinary precautions, these ladies are just as safe and secure as men, and often more safe.”—C. M. S. Gleaner.

For Praise and Prayer.

PRaises.

For the autumn reinforcements, and for the 655 years of service already rendered by those returning. (See p. 161.)

For the good news from Shan-si, and of the Ho-nan party. (See p. 161.)

For the removal of Consular restrictions at Han-kow. (See p. 161.)

For the move of the Chinese Court from Si-an Fu. (See p. 161.)

For the rain that has fallen at last in Si-an plain. (See p. 166.)

For all in authority, the Chinese Court, the officials and foreign ministers.

PRAYER.

For all suffering from the terrible floods in China. (See Oct. "C. M."")

For all engaged in the re-organization of the work in Shan-si. (See p. 163.)

For those upon the sea. (See p. 161.)

That the Bible presented to Prince Chun may be blessed to him. (See p. 162.)

For all in authority, the Chinese Court, the officials and foreign ministers.
Public Meeting and valedictory service will (D.V.) be held in the Lower Exeter Hall, on Friday, November 8th. The chair will be taken at 7 p.m. by W. H. Seagram, Esq. Mr. W. B. Sloan, who, in consequence of the wreck of the P. & O. ss. Sobran, was not with us at the last Annual Meeting, will tell of his recent visit to China, and several of the party which sails on November 18th will address the meeting. As this will be the only general and central valedictory meeting in London this autumn, we hope that many of our friends who reside in London will be able to be present.

The Autumn Reinforcements.—The total number of Missionaries who are sailing, or have already sailed for China this autumn in connection with the C.I.M. is 76. Of these, 60 are returning, and 16 are new workers. It is interesting to know that the 60 returning have already rendered an aggregate of 655 years of service to China; or, within a fraction, an average of eleven years each. But for the fact that some of those returning came home sooner than usual, in consequence of the Boxer troubles, the average would have been higher still. What a testimony to the faithfulness of God these figures are! Shall we not give praise for all that has been accomplished, and ask that the years to come may be abundantly more fruitful than those now past? We wish all our friends could have attended the farewell gatherings held during the last few Saturday afternoons and have heard some of the parting messages, for there is a sympathy in prayer which is more possible when one has been brought into personal touch with those going forth. For the many who could not be with us, we give on pages 157-8, two of these farewell addresses which will be read with interest.

The Shan-si Party.—Mr. D. E. Hoste and Mr. A. Orr-Ewing hoped to leave T'ai-yuen Fu, on August 26th, and were due back in Shanghai about September 20th. The party of workers consisting of Messrs. Belcher, Middleton, Soderstrom, Charles Judd, jun., and Ambler have probably ere this, arrived in the province. Their duties will call for much grace and wisdom, and they need special prayer. A telegram has been received in Shanghai from Mr. Tjader, dated Heo-ma, Aug. 8th [South Shan-si]: “Safer arrived; splendid reception; rain fallen; keep praying.” The remains of Miss Rice, who was murdered on the journey from Shan-si to Hankow, are to be taken back from Fen-t'ai to Lu-ch'eng, where she previously laboured. Two reliable and experienced deacons have been sent to Ta-tong and Soh-ping, in the north of the province, to be joined by two of the above-mentioned party.

Yun-nan.—A telegram from the capital, Yun-nan Fu, to Shanghai reports the safe arrival of Mr. John McCarthy and party.

The Ho-nan Party.—A telegram from Siang-yang Fu received in Shanghai tells of the safe arrival at that stage of the journey of the party which left Hankow on August 9th to return to the province of Ho-nan.

Consular Restrictions.—Consul-General Warren will, for the present, permit lady Missionaries to proceed from Hankow up the Han river. His objection is the uncertainty as to the movement of the Court at Si-an Fu. According to the cables recently received, the Chinese Court left Si-an on Oct. 6th—the date fixed in the Edict of August 14th—and are proceeding to K'ai-feng Fu, en route for Peking. We have reason therefore, to hope these restrictions will soon be withdrawn.—Since the foregoing was put in type, we have heard that in consequence of a visit paid by Consul Brady, of Han-kow, to the Tao-tai, this restriction has been cancelled, and permission has been given for lady missionaries to return to their stations, both in Hu-peh and Shen-si. For this, another door opened, God be praised.

A Memorial Window.—Earl Nelson has initiated a movement for the placing of a memorial window in the Downton Parish Church in memory of the Rev. H. Norman and the Rev. Charles Robinson of the S.P.G.; and of Miss Emily Whitchurch of the C.I.M., who suffered martyrdom in China last year. Miss Whitchurch was a native of Downton, Wiltshire.

The Settlement.—Judging by the news received, it appears as if the Chinese Government sincerely desired to fulfill its promises of restoring and maintaining peace. The attacks made upon the Basel Mission in Kwang-tung were apparently the work of rebels, and for this the Governor-General has expressed his great regret, and he has also received express orders from the Central Government to suppress all rebels for China's own interests. In Shan-tung the German Minister and Governor-General, of Kiao-chau, are satisfied with Yuen-Shi-k'ai's assurances, and are withdrawing the soldiers from the German railroad beyond the boundary.
of Kiao-chau. The Governor of Hu-nan has sent Dr. Griffith John a letter—with a photograph of himself enclosed—in which he says there is no need for anxiety about the Missionaries in that Province. We are also glad to see that the Ministers in Peking are taking firm action in the case of the conduct of some of the Legation Guard whose behaviour had called forth a protest from the Chinese officials.

Prince Chun.—International amity will be best attained by mutual respect and kindness. Mr. Arnold Foster, in a letter to the Spectator, has urged that should Prince Chun visit England he should be shown the Christian, philanthropic and educational aspects of our national life rather than our armaments. This will not be possible now as he has been recalled to China direct from Germany. We are glad to see, however, that a deputation of the German Evangelical Missionary Societies waited upon him and presented him with an address, two copies of the New Testament, one in Chinese and one in German. He had previously received a Missionary deputation in Shanghai representing the various Missionary Societies at work in China.

Prince Su.—It will be remembered that the 2,000 to 3,000 native Christians who were preserved during the Peking siege were lodged in Prince Su's palace. The building suffered terribly, owing to the special effort made by the Boxers to reach the native Christians. Prince Su had thus lost everything; and was temporarily reduced to great poverty. Part of the treasure remaining has, at the suggestion of Miss Smith, of the L.M.S., supported by Dr. Morrison, of the Times, been restored to him by the British Minister. The gratitude of the Prince is said to be unbounded, and, besides repeatedly expressing his thanks in person, he has insisted upon presenting Miss Smith with a complimentary tablet. Acts of this kind will be far more effective in creating mutual respect and goodwill than superiority in arms.

The Church's Supreme Duty.—The following words from the Bishop of Cuttack's sermon at the Brighton Church Congress state a sad fact as to the diversion of zeal and devotion from the vital issues to mere accessories. If these things appear so sadly dispro­portionate to men who at best can know but a little of heathenism and the value of a human soul, what must they appear to Him "who died for desire of us"?

"The Missionary spirit is the life-blood of the Church. Missions are the imperialism of Christianity. . . Sometimes as I drive through the native parts of the city of Cuttack—the noise of the tom-tom, the processions escorting the bodies of the dead to the burning ghats, the fakirs dancing to drive the plague away, the cows that are worshipped, the goats that are led to be slaughtered at the shrine of the goddess Kali, or the verminial stain upon the clothes and persons of the Hindus during the noxious Holi festival—these things weigh upon my spirit like a nightmare; I cannot forget them, I cannot escape them; they haunt me in silent hours. . . . Then I go home, and I take up some newspaper of the Church that the mail has brought me, and I read in it, as though it were a matter of life or death, that some clergyman who is appointed to a living, uses vestments or lights upon the altar, or advocates Confession, or celebrates Communion in the evening; it seems strange to me, so strange, so strangely pathetic, that these should be the matters of supreme interest to the Church of Christ, and I can almost hear the warning of Him who said in the Gospel, 'Leave the dead to bury their own dead; but go thou and publish abroad the Kingdom of God.'"

Mr. John Cooper.—We regret to report the death in Australia of Mr. John Cooper. Mr. Cooper went out to China in 1895, from St. George's Cross Tabernacle, Glasgow. His term of service was but short, for in November 1898, he was compelled to leave for Australia in consequence of symptoms of consumption. The following extracts from a letter from Australia, dated 29th August, tell us all we know of his last moments:

"Mr. John Cooper triumphantly passed into the glory about one o'clock to-day. His last words to me an hour before his departure were 'saved by grace alone.' To the very last his mind was clear and his confidence in our glorious Saviour unwavering. He was tenderly nursed by a devoted Christian aunt and had every comfort. He is to be buried to-morrow at a place called Karokatta, between this and Perth."

The Study of Chinese is becoming more common. Recently $100,000 have been given for establishing the study of Chinese in Columbia, and, in view of the large trade between Lancashire and China, a Professor of Chinese has just been appointed by the authorities of Owens College, Manchester. It is a common thing to blame the Chinese with ignorance, but, generally speaking, the ignorance is two-sided, and everything which tends to a better mutual understanding is a step in the right direction.

The Rev. H. E. Fox, M.A., the much-esteemed Secretary of the Church Missionary Society, has, we rejoice to see, in recognition of his work in connection with that Society, been appointed Prebendary of St. Paul's Cathedral. Remembering that in the early days of the C.M.S. no Bishop would ordain the candidates for Missionary work, and that for long the Society was looked upon with displeasure by many, no one can but be deeply thankful for the great change which has taken place in the Church of England's attitude toward Missionary work.

The London School of Tropical Medicine inaugurated its third winter session by a meeting held at the Royal United Service Institute on October 16th last. Though originally intended for the instruction of surgeons in the Colonial and Indian services, medical Missionaries have been admitted to the classes. Already one of our Missionaries, suffering from a tropical sickness which baffled the ordinary English doctor, has, under God's blessing, been restored to health by the advice and treatment received at the hospital in connection with this School.

Baptisms.—Just as we go to press we hear that over one hundred baptisms have been reported from the various stations. Particulars of these will be given next month.
The Re-organization of the Work in Shan-si.

[The close insight which is given by the following extracts from Mr. Hoste's letters into some of the complicated and painful aspects of reconstruction will, we trust, awaken deeper sympathy and fervent prayer.]

The question of dealing with those who recanted last year is still exercising our minds. We were helped in considering it a day or two ago, when dear Pastor Ch’ü and the Elders and two or three Deacons were present. I pointed out that it would be best to deal first with all Church Officers who had failed, and then said that it appeared to me that those who had recanted had by their own act placed themselves outside the Church and a fortiori had given up their office, and that, therefore, the right course was for those who had recanted to frankly admit it and tell us that they considered their office and standing as Church members had been forfeited by their own act. After a good deal of conversation this view of the case, met with general acceptance.

There have, of course, been widely-varying degrees in the extent to which individuals have recanted. Speaking generally, the Pai-tsi* issued by the local officials with a view to the protection of the Church members were in a large majority of cases accepted. The Mandarins seem to have been actuated by good intentions and adopted this device to avert extreme measures from the Christians whilst the storm lasted. They appear to have commissioned the gentry in each village to employ every argument and friendly persuasion to induce the Christians to accept them, as a temporary expedient, for escaping the fury of the Boxers. Several seem to have faltered for a short time, and then recovered themselves; others again went all lengths in putting up idols, burning incense, &c.

Midst much that has been deeply painful it has been a great joy to find how some of the dear Native Brethren have grown since I was here last. Elder Si has been much shaken in nerve and general health.† Pastor Ch’ü seems in a nice state spiritually and is ready to employ every argument and friendly persuasion to manage the compensation of the Christians.

After prayer and conference with Messrs. Orr Ewing, Taylor, and the native Pastors and Elders—we have chosen leaders in each district to manage the affairs of the Church, and I have already handed your names to the Chinese Foreign Office and desire that you will, as speedily as possible, mutually assist in arranging matters.

This business is of great importance, seeing the life and death, honour or shame of many persons are involved. I therefore beg that you will earnestly seek the Lord’s help.

The enclosed copy of a Chinese letter, which I am sending to the various districts, and also a list of men appointed to manage the compensation of the Christians, will give you the gist of our arrangements.

Translation of the Letter.

After prayer and conference with Messrs. Orr Ewing, Tjäder, Taylor, and the native Pastors and Elders—we have chosen leaders in each district to manage the affairs of the Church, and I have already handed your names to the Chinese Foreign Office and desire that you will, as speedily as possible, mutually assist in arranging matters.

This business is of great importance, seeing the life and death, honour or shame of many persons are involved. I therefore beg that you will earnestly seek the Lord’s help.

It is incumbent upon you in these unusual circumstances, that you should have the mind of the Lord Jesus and be careful of the Lord’s honour, and not simply have regard to your own affairs.

Christians who have had relatives murdered and are willing that they should have laid down their lives for the Lord’s sake, and do not wish to report the case to the Official, will be

* The Pai-tsi were printed forms of recantation given by the Officials to be pasted up on the front door of the Christians’ Homes. In many cases it was intended as a friendly act, and was regarded both by the Officials and Christians as an empty form to tide over a time of difficulty.
† He was stabbed in the abdomen by the Boxers.
following the best course. If, however, they are not able to act thus, a statement of the facts may be made to the Official that he may deal with the case according to law.

Those who have been wounded and are maimed or disabled, but who have property and are able to support themselves, and are willing to forgive their enemies and therefore do not wish to report the matter to the official will do well. If, however, they cannot do this, then the appointed leaders may inform the local Official, and he will carefully examine the case, after which it may be reported to the Foreign Office. The Christian widows and orphans who have been left without support will also receive help, and we have agreed on four ways of dealing with these.

In cases of robbery the lists must be made out strictly in accordance with actual loss, there must be no carelessness or overstating, lest by your falseness, the Lord's name be dis-honoured before your enemies; and the Official and the Church will then have nothing to do with your affairs. The leaders who have been appointed to manage these affairs must first make a careful and thorough examination and, if everything is straightforward, they will prepare a statement of the goods lost, and give the same into my hands to be presented for them to the Foreign Office. They must then quietly wait until their indemnity is paid. Copies of this letter must be made and given to each of the leaders appointed to have charge of this business, that they may keep a copy by them, as a general outline and example of how the affairs of the Church are to be managed. May the Triune God lead and guide each one of you. Amen.

D. E. HOSIE,
China Director C.I.M.

Extracts from Letter to Mr. Lutley Regarding Mr. Yen-tsin-chong, of Hsiang-ning.

"YESTERDAY I received several letters from the native leaders in Shan-si, and among them was a letter from Pastor Ch'u (Chew), in which he stated the following:—

"During the months of July, August, and September of last year there was rioting everywhere, and the Christians were unable to help one another, and many were put to death or injured. So much so, that it is impossible even to think of it without great grief.

"'It is a cause for much thankfulness that through the Lord's mercy many of the brethren and sisters have been delivered from death. The most remarkable deliverance has been that of Yen-tsin-chong, of Hsiang-ning, and his wife. They escaped to the mountains, but were followed by the Boxers and official underlings, their hiding-place was found, and they were bound and led back to the City. On the way, at every place they came to, Mr. Yen exhorted the people to believe in the Saviour Jesus. On reaching the City they were taken to the Temple of the God of War, their wrists were bound behind them, and they were drawn up by their wrists to a beam in the Temple and beaten. Mr. Yen was hung up-thrice in this manner, and each time being kept hanging for about three hours. On the third occasion the Lord manifested His great power: the rope broke, and he fell to the ground without injury. He was also roasted and burnt with fire, but has received no permanent injury.'

"Pastor Ch'u is one of our most gifted and experienced native pastors, and has himself 'suffered the loss of all things for Christ's sake,' and for several months had to hide in the mountains, living part of the time on a little millet, which he managed to cook in a tin wash-hand basin he carried with him. He finished the account of Mr. Yen's faithful testimony, sufferings and deliverance, by exclaiming: 'This, truly, is cause for much thankfulness to the Lord for His grace, and praise to His name.'

"You may be interested to know that Mr. Yen's name, 'Tsin-chong,' means 'faithful unto death,' and was given him by Uang-teh, a fellow Christian at his baptism. Little did we think, when he was given this name, that he would be privileged to suffer and prove his faithfulness in this way. Soon after his conversion his favourite hymn was one in which occur the lines: 'While the gold is in the fire, the Master Workman watches carefully.'

*This is the man, the story of whose great sufferings for Christ's sake is told in the March Number of China's Millions.*

The Memorial Services at Tai-yuen Fu.

[An Account, written at Tai-yuen Fu, on July 22nd, 1901, by Mr. Orr-Ewing. Similar services were to be held at other places in the Province where martyrs had fallen, but this account may be regarded as practically descriptive of all.]

We reached Tai-yuen Fu on the 9th inst., and were accorded a very grand reception. As soon as the preliminary matters were over, an early opportunity was taken to discuss the question of a suitable funeral service for those who had laid down their lives last year, and Shen-tao-t'ai appeared willing to carry out our united wishes.

We had heard that when definite news of our coming was received the Governor gave orders to the Hsien to select a burying-ground, and inter the remains of our friends. No doubt the officials had consulted frequently about the plan to be adopted, and in the end they certainly were fairly successful in making the resting-place of our friends a somewhat pretty semi-foreign cemetery. A number of us started early one morning in carts to visit the burying-ground; it must be quite three miles from the city by road. The site was very fine, commanding a grand view of the city and plain below, but some expressed regret that the martyrs had not been buried in the old burying-ground, which was much nearer the city. A wall surrounds the place, which is built with openings, in Chinese style, so that everything is visible from the outside. The gate faces east, and on entering there are trees planted at either side of the path, with large flower-beds on the right and left. In front of the gate, some distance down the path, is a Chinese summer-house, with a few steps to ascend it both on the east and west; this has a picturesque sloping roof peculiar to China, and is painted with rather bright colours. It is furnished with an earthenware table, and some seats of the same kind, which are all in green. Beyond this, to the west, we counted the graves of what pretty semi-foreign cemetery. A number of us started early one morning in carts to visit the burying-ground; it must be quite three miles from the city by road. The site was very fine, commanding a grand view of the city and plain below, but some expressed regret that the martyrs had not been buried in the old burying-ground, which was much nearer the city. A wall surrounds the place, which is built with openings, in Chinese style, so that everything is visible from the outside. The gate faces east, and on entering there are trees planted at either side of the path, with large flower-beds on the right and left. In front of the gate, some distance down the path, is a Chinese summer-house, with a few steps to ascend it both on the east and west; this has a picturesque sloping roof peculiar to China, and is painted with rather bright colours. It is furnished with an earthenware table, and some seats of the same kind, which are all in green. Beyond this, to the west, we counted the graves of thirty-four who fell last year, being beheaded in the streets of Tai-yuen, outside the Governor's Ya-men. The shape of the graves might have been more pleasing; these were built of brick, nearly square in form, two-and-a-half feet high and were plastered on the outside. In the centre of each grave was a wooden cross, which is to be replaced later on
by one in stone. There were four rows of graves; ten men in the first, eight married ladies in the next, nine children in the third, and seven unmarried ladies in the last. It was an impressive sight to look down upon all these graves from the summer-house. If we had failed to grasp what the awful massacre meant last year, we certainly had the solemn fact borne home to us as we counted the resting places of the departed. Stone slabs, with the names of the friends cut in Chinese characters, were placed in front of each row of graves. Regarding the work as a whole which had been done, we were of opinion that the Mandarins had tried their best to show respect for the dead, and that their desire was to make some atonement for the past. Before leaving Peking, it had been arranged with Li Hung Chang that there should be a "ming ching," or the name of the departed written on a banner, which is regarded by the Chinese as a way of specially honouring the memory of those who have passed away. This plan Shen-tao-t'ai was ready to carry out, and in consultation we agreed upon the date for the funeral procession. They strongly objected to the banners starting from the Fu-t'ai Ya-men, urging the plea that there was not the requisite space for all that had to be prepared, so we conceded a point, and consented to the procession forming in the Prefect's Ya-men. But we pressed that the service to be conducted in the City should be held on the spot where our friends had fallen. The Governor had not been visible up to this moment, and he still pleaded ill-health as the reason for being unable to attend the ceremony. After many negotiations the funeral was held on Thursday 18th, starting at 9 a.m. We ourselves had to get suitable mourning, and the natives also, specially those holding office in the Church, it was thought, should wear the same as the foreigners. We were most thankful when the day dawned that it promised to be fine weather, and a little before the hour named chairs, with four bearers each, were sent to our residence. We were carried to the Prefect's Ya-men, and here we were greeted by the various Mandarins from the Fan-t'ai down. Personally, I had no idea what the "ming ching" was like, but we soon discovered that the banner was of red satin, with letters of gold, giving the name or names of the persons; this was stretched on a long wooden frame, bound with coloured cloth, resting on a stand, which was borne by men. Above the top of the frame for the banner was something like a Mandarin's umbrella, though smaller, made with red cloth. As there were, in all, nineteen of these "ming ching" for foreigners, and one for the native Christians, the show was calculated to make an impression. Over and above the Fu-t'ai and other officials, the gentry and scholars presented wreaths, which were placed on curiously-made stands, all the woodwork being covered with cloth wound round and round. Something, too, in the shape of a roof was made out of bands of different coloured cloths interwoven, the whole presenting very much the appearance of the little shrines seen so frequently by the wayside. The officials led the way to the place for the service, and we spent half-an-hour holding a service on the spot of last year's scene, Dr. Edwards conducting. Then the cavalcade formed, which was as follows:—Men with gongs, the Chinese Mandarins, the wreaths, 200 infantry, 50 cavalry, the foreigners in chairs, the Church members, the "ming ching," more Church members, followed by a few more soldiers. We moved very slowly through the streets, but everyone appeared respectful and quiet. We had hoped to get to the cemetery about 11 a.m., but it was one o'clock. On arriving we entered one of the tents, which was made by the coloured cloth bands interwoven, and stretched across wooden frames; quite a large tent it was. We also partook of refreshment, and ate with a relish the tea and cake provided. Our next move was to enter the cemetery; a few moments later we were asked to assemble in front of the summer-house, and a Mandarin read an address prepared by the Fu-t'ai for the special occasion. We had previously heard the meaning, for otherwise we should have gathered nothing while it was being read, as it was written in classical language. The officials then returned to the city, and we had a service conducted by Mr. Heste, which was very appropriate to the intensely solemn occasion.
The Condition of Things in Shen-si.

Extracts from a Letter received from Mr. A. Trudinger, dated July 11th, 1901, Cheo-chih, Shen-si.

I AM thankful to say I arrived here (Cheo-chih) without any serious trouble or difficulty. On the road I found the people friendly; they seemed to be much the same as usual. All along, the big road from Si-an to Ch'en-tu I met the Yun-nan soldiers returning to their homes. They looked a sorry lot, but few carried weapons, and many were ill and dying. I feared at first they might cause some trouble, but, with one or two exceptions, I did not even hear a disagreeable word from them. As I got further North, prices began to rise steadily, though in the hills the crops seemed very promising. But once out on to the Si-an Plain, and everything was changed. The whole place seems parched and dried up, as if it had been through a kiln. As far as Feng-siang Fu, the autumn crops have come up fairly, though very poorly as compared to former years. But, further East, only here and there a patch is to be seen; the rest is covered with weeds. I except, of course, the irrigated parts just near the river Uei.

A MISERABLE SPECTACLE.

The people look thin and haggard, many dying and dead lie about, and living skeletons such as one saw in photos of the Indian famine are not at all infrequent. The houses and villages that one passes have also an air of desolation and decay. Many dwellings have been pulled down for the sake of the timber, and many others and whole villages in places are quite deserted. In the market towns and cities the streets seem empty, business is stagnant, and most shops only have one or two shutters down, or are closed altogether, on account of the numbers of beggars and thieves that hang about the doors. The reports that one heard as to deaths from starvation are only too true. It would be hard to give any estimate as to numbers just yet, but from what I gather the winter time from this year to the beginning of the third moon last year to the beginning of the third moon this year (i.e., from November-December to end of April) was the worst time. In Feng-siang there were the dead being carried off the streets day and night. In Mei-hsien, a dozen or more were found each day, and the boy in charge of the Mission Station there says that hardly a day passed without one or more being found dead on the steps in front of the house. Huge pits were dug outside many towns and cities, in which the dead paupers were thrown, and these pits are still being used. This is, of course, apart from the number that died in their own homes.

In the second month (March to April) the Emperor ordered the grain in the granaries to be distributed, and that afforded a measure of relief for a time, though now most of them are empty. But famine fever is raging everywhere, and I think the number of deaths must be as great as ever. It is no respecter of persons. The rich as well as the poor are dying. Grain is from six to ten times as dear as in ordinary good times, the prices being higher the further East one goes.

As to the prospects, unless rain soon falls the outlook is appalling. If rain falls soon the land can still be sown, but if not, there seems to be no hope for the next ten months, and thus the famine would be really only begun. I am told that a few days ago it rained in Si-an and to the East, and I sincerely hope it is so. We pray daily that God will spare the people in these parts.

SICKNESS EVERYWHERE PREVALENT.

In Mei-hsien sickness has been very prevalent, nearly every family among the Christians has had one or more ill, and Mr. Li, the Evangelist, has been called to his reward. He died of famine fever three weeks before my arrival. His death will be felt keenly, not only by the Christians, amongst whom he was the natural leader and looked up to by all, but also by the foreigners, for we all valued his help and advice. His life of devotion and humility was a lesson to us all, and we looked forward to many years of usefulness for him. I had especially looked forward to meeting him, and to have his companionship whilst alone on the Plain, but God has planned it otherwise. The services had been kept up regularly in the house of one of the Christians, a plan being drawn up and the different members leading in turn. Christians and enquirers all seem to have remained true during the times of trouble last year. There are also two or three new enquirers.

In Cheo-chih the Christians do not seem to have met regularly for worship. I am afraid the spiritual state of the Christians here and at Feng-siang Fu is not very high. I intend to stay in Mei-hsien during the hottest part of the season. I hope to visit Si-an later on. I think it wiser first to make enquiries as to the state of things there, though I do not anticipate any trouble at all. In fact, things seem just about the same as usual. For all that one hears about political affairs, the Court might still be in Pekin. The Emperor’s presence in Si-an is generally put down as the cause of the famine. The generally-accepted rumour is that he is to leave for Pekin the middle of the seventh moon (August), and everyone seems glad at the idea.

[The last mail brings news of rain having fallen in the Si-an district, and that there are hopes of a good autumn crop.—Ed.]

A Mysterious Taoist Feast.

BY MISS GUEX, YUH-SHAN, KIANG-SI.

YÜH-SHAN is an important town in Kiang-si, situated at the highest navigable point of the Kuang-sin river and on the border of the Cheh-Kiang province. It is only a few days’ journey from Shang-tsing, the city where lives “Chiang Tien-si,” the head of Taoism in China—sometimes called the Taoist Pope. This accounts for the strong hold the superstitions attached to that religion have taken on the people there. Her priests have certainly succeeded in persuading all, that they alone, of a truth, possess the best secrets for pacifying or driving away spirits bent on harassing the family. Their incantations are all powerful; they have the clearest understanding concerning geomancy—"Feng-shui." They are he who will bring without failure, health, prosperity, and long life to those who put their trust in them. Consequently the credulous customers abound.
The underlings of "Chang T'ien-si" are most clever in dealing with their victims, and will use the weapon of fear, of hatred, or other means to induce them to hand over the largest sum of money possible. They have countless means of deluding them; some extremely elaborate and even dangerous to those who perform them. These are reserved for the wealthy, with whom expense is no object. A rich family, whose beautiful and spacious mansion is situated only a few minutes' walk from our mission house, were in the habit, some years ago, of inviting the Taoist priests to perform their magical art, either on their own behalf or that of their ancestors.

One day, when quietly seated in my room, a great noise of voices attracted me to a window looking toward the west. The sun was shining brightly, and, on the square close by, I saw a crowd of people, many of them dressed in the gayest attire. They were very excited, and, as I was wondering what could be the reason, a procession caught my eye. It came out of the house of the rich people mentioned above. Priests decked in magnificently embroidered robes headed it. They had musical instruments and were playing their most auspicious tunes. Dressed in sackcloth and in white, masks and veils followed them. All stopped on the gree. The veils were removed, the veiled women, kneeling on their tiny feet, placed themselves in a row and, throwing themselves on the ground, rent the air with their pitiful wailings. After having acted their part, helped by their servants, they rose and, with steps slow and unsteady, returned into their dwellings. O! how our hearts went after them in prayer. Evidently this was a great day set apart by the family to show special regard to their dead and to propitiate the gods. The men made generous offerings of incense and worshipped Heaven and Earth in a very reverential manner.

**A CURIOUS PAGODA.**

Then there was a commotion in the crowd; men carrying six large square tables of equal size came forward and set them down. Curiosity was awakened. Everyone felt something unusual was going to take place. Presently two of the priests took off some of their garments to facilitate their movements; then, using incantations the meanwhile, they placed each table down on its side on the ground, the feet of the second touching the top of the first, those of the third touching the top of the second and so on to the sixth. As we were watching the proceedings further we heard a terrible shout, and to our utter astonishment we beheld the priests raising up the six tables which appeared in a moment like a huge tower erected as if by magic. How was it that, without having been glued or nailed the one to the other, the tables had kept a steady position? Then the two Taoists, each with a trumpet in hand, made themselves ready to ascend this curious pagoda. Loud discussions were going on among the crowd as to how they were going to accomplish the feat. Would "the prince of the power of the air," whose servants they were, assist them in their dangerous task? One of them came forward and lay flat on his back on the lowest table, and with an effort, half raising himself up with both his hands, he seized the upper table, and crawling on his chest reached the second storey, then the third, blowing the trumpet as each succeeding storey was gained. As the crowd intently gazed on him, they saw the tower waver alarmingly, and fearing an awful catastrophe all held their breath; but, fearless of danger and death, with movements similar to those of a serpent, so supple and light were they, now on his back, now on his chest, the magician reached the top. His companion had followed him in these daring exercises, stopping however after reaching the fourth storey and remaining there, perhaps to steady the strange erection.

"BAAL, BAAL, HEAR US!"

From his dizzy height, the priest, thinking perhaps he was nearer the deities he wanted to propitiate, and that they would see and hear him better, blew his trumpet loudly to call their attention; then made the most perilous evolutions, from time to time blowing the trumpet to prevent the gods from going to sleep. Baskets, filled with offerings of all kinds, provided by the rich family for whom the performance was given, were handed up to the priests, who devoutly presented them to the supreme Ruler of Heaven. A live cock was among the gifts, and taking of his blood the officiant wrote with it mysterious characters on pieces of paper which were afterwards burnt. Soon after, the trumpet announced the descent, which was effected in the same way as the ascent, and in an incredibly short time the men were once more safely on terra firma. They looked tired out but triumphant, and they must have felt at least partly rewarded when the pent-up feelings of the multitude burst forth in loud acclamations of praise. We were told that if, during the space of twenty years, they can successfully repeat the feat, these much-to-be-pitied men are rewarded with a precious ring and a lump of gold; if they fall and so forfeit their life their only gain is a coffin! The devil indeed is a hard taskmaster. Repeating their incantations the priests let down the six tables constituting the wonderful tower, separated them, for they still kept together, then they were at once removed. The procession again was formed, the musicians played, and slowly and gravely one after another disappeared inside the beautifully carved front door of the stately building, leaving us to meditate on the sad, sad scene upon which the glorious sun had been setting.

**A CONTRAST.**

How true the words of holy writ: "God hath made man upright, but they have sought out many inventions." Ecclesiastes vii. 29. "The god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, should shine unto them." 2 Corinthians iv. 4.

In imagination I went back through the ages, and in the fair land of Shinar, in a fertile valley, I saw another crowd, another group of foolish men, wanting to defeat the counsels of God, and another tower which could not stand. In the land of Canaan and within the ancient city Thebe I saw also a strong and high tower, toward which a crowd of men, women, and children were fleeing for their lives; the enemy was so near they entered haphazardly a building, shut the door, and were safe, for it resisted the most strenuous efforts of the wicked Abimelech, who was killed by one of the weakest of the saved. Suddenly rose before my vision the glorious image of the Son of God, Jesus, the Saviour of the world, and simultaneously came to my mind the inspired utterances of the wise king: "The name of the Lord (yea, the Lord Himself) is a strong tower, the righteous runneth into it and is safe." Proverbs xviii. 10.

O Lord! how can we thank Thee enough for our knowledge of Thee, for the precious faith, for our safety in Thee? Fill us with burning love, Thy love for those who are still outside, groping in the dark. Grant unto us, Thy servants. Thy mind, so that whether we speak or preach to these people it may be always "in demonstration of the spirit and in power." Glorify Thy great name in Thine own.
Departures for China.

November 6th, per s.s. "Avu" from Liverpool for Burmah.
*Mr. and *Mrs. Thos. Selkirk.

*Rev. W. J. Doherty.

November 18th, per N.G.L. s.s. "Prinz Heinrich.
*Mr. and *Mrs. Rudlaff and daughter.
*Dr. and *Mrs. Wm. Wilson and two children.
*Mr. and *Mrs. Conway and child.
*Mr. H. J. Mason.
*Mr. A. Jennings.
*Mr. W. T. Gilmer.
*Mr. A. Argento.
*Miss F. Culverwell.
*Miss F. Lloyd.
*Miss F. Fowle.
*Miss A. Simpson.

December 16th, per N.G.L. s.s. "Hamburg.
*Mr. and *Mrs. Stanley P. Smith and two children.
*Mr. E. Beinhoff.

December 30th, per N.G.L. s.s. "Sachsen.
*Miss R. Arnott.
*Miss H. J. Johanson.
*Miss Mary Williams.

Recent Baptisms.
Since our last issue, the following baptisms have been reported:

- An-huei— Ning-kueh (out-station) ... 10
- Cheh-kiang— Long-k'ang " ... 3
  Tai-cheo " ... 5
  Sien-kü " ... 7
  Shao-hsing... ... 6

Total 31

Moravian Missions.
"In 1742, Conrad Lange left Herrnhut as the first Protestant Missionary to China. His plan was to travel through Russia, installing his missionaries among the Kalmucks. The three missionaries were, however, arrested in St. Petersburg, accused of being spies, and were imprisoned; and, although an investigation proved the injustice of their arrest, they were not liberated till 1747," and their mission to China was abandoned.—Missionary Review of the World.

LIST OF ROMAN CATHOLIC MISSIONARIES, KILLED IN THE BOXER UPRISING.

<table>
<thead>
<tr>
<th>Province</th>
<th>Men</th>
<th>Women</th>
<th>Total</th>
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<tbody>
<tr>
<td>Manchuria</td>
<td>10</td>
<td>2</td>
<td>12</td>
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<tr>
<td>Shan-si</td>
<td>5</td>
<td>7</td>
<td>12</td>
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<tr>
<td>Mongolia</td>
<td>7</td>
<td>4</td>
<td>11</td>
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<tr>
<td>Chih-li</td>
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<tr>
<td>Hu-nan</td>
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<td>Pe-kin</td>
<td>7</td>
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French, 2 Italians, 2 Germans, 2 Dutch, 4 Belgian, 3 Dutch, 2 Belgian, 1 Italian, 5 French, 1 Italian, 1 American.

The Independent, by Rev. A. H. Smith.

C.F.M. Publications.

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"Among Hills and Valleys in Western China" is the title of a volume to be published shortly by S. W. Partridge & Co. The author is Miss Hannah Davies, a missionary of the China Inland Mission. The volume will contain about fifty illustrations from photos, and a large map.
A Farewell Communion Address

DELIVERED BY THE REV. G. A. JOHNSTON ROSS, M.A., WESTBOURNE GROVE,

In the C.I.M. HALL, on THURSDAY, Nov. 14th, 1901, on the occasion of the Departure of 16 Missionaries to China.

COUNT it a very high privilege indeed to be present with you this afternoon, and to have the opportunity of saying a word or two to you before we celebrate together the dying love of our Lord Jesus Christ, and what I have to say, both to the Missionaries and to the rest, I should like to interweave with thoughts of this wonderful Sacrament of Christ's Body and Blood. I hope that this Sacramental occasion this afternoon will be a holy memory in the minds of those who are going out to China, and let me add that I hope they will often recall, when they are on the field, this occasion, and, in a way, repeat it.

Now, there are several ways, it seems to me, in which, especially when one is away from home, and away from the means of grace which we enjoy at home and in the Christian atmosphere around us, this Sacrament may recall us to encouragement. There are many ways in which we, as it were, go away from the centre of gravity in our faith, and I cannot but think that this Sacrament of His body and blood is one of the ways by which our Lord would, from time to time, recall us to the centre of gravity. Now let me just illustrate very simply one or two of these ways in which we may be helped by it.

I. First of all do not let us despise this thought, that by a very direct means this Sacrament recalls us to the person of our Lord Jesus Christ. Reflect, friends, that at home here, surrounded by Christian influences, we have very many means of being reminded of the Lord Jesus Christ. We have the great ministry of His word, which comes not only from our pulpits, but from the Christian literature and the Christian friendship which we enjoy, all of which reminds us readily—making an appeal to our ear, making sometimes an appeal to our eyesight—of the person of our Lord Jesus Christ. But when you are away from these props when you are surrounded by a heathen non-Christian atmosphere, perhaps you will then realise how difficult it is to recall that figure of the Lord Jesus Christ, the recalling of which, though we cannot define how it comes to us, is so great a means of grace to us at home. Now, is it too simple a thought for us that this Sacrament is a means of recalling us to His person by an appeal to a sense—the sense of touch, that is not appealed to in our ordinary ordinances of grace—I mean in the ministry of the Word? To me it is never too simple a thought, that, at the Holy Supper, by the mere contact of my lips with symbols which recall the actuality of His body here on earth—which recall to me vividly the real actuality of His sufferings here on earth—it is never too simple a thought that by this means I am freshly and most startlingly reminded of

THE ACTUALITY OF JESUS,
the historical actuality of the Christ who died for me, the actuality of the Jesus who lives for me in Heaven now. You know that in the early Christian Church this Sacrament was called the Holy Mysteries, and the Church used to have a habit of closing the doors before the celebration, and I believe there was a part of the ritual at which the minister called out, "Let the doors now be closed." I think that that shutting of the doors has sometimes been misunderstood—that it was not only to shut out distractions from the sight and the intrusions of the profane, but it was in order that the Church might be recalled into the Holy Presence, shut away from pagan influences, from the pagan sights around about them, that they might, by concentration of thought, realize vividly the Presence that is in the midst of the Church always. In China, do those of you who have been there not know that it is often hard, in the midst of pagan symbols, in the midst of pagan society—neither
of which even the most remotely suggests our Lord—to be shut off from one of the means of grace which is His own appointed means of appeal by which the reality of the Lord Jesus may be brought home to you? Especially when any of you tire in your work, and are beginning to be weary in the struggle, and want to recall the example of Jesus, would it not be good to celebrate this Sacrament, that you may be recalled to Him who "resisted unto blood, striving against sin?"

II. Then a second way in which it seems to me that this simple yet holy Sacrament recalls us to the centre of grace in this; it reminds us of the root, of the origin, of the beginning of all Christian service. It reminds us of the root, of the origin, of the beginning of the Christian message, of Christian activity, of the Christian Church. For what is it that this Sacrament speaks of? You know we speak of these elements, which presently will be unveiled, as symbols. Symbols of what? Symbols of the sacrifice on Calvary. Does it sometimes help you, friends, as it helps me, to think of that

SACRIFICE ON CALVARY AS ITSELF A SYMBOL?

A symbol of what? A symbol of the pain, and the grief, and the anguish that are at the heart of God because of human sin. There is a wonderful text in the New Testament which says "Grieve not the Holy Ghost." Then God's spirit can be grieved. God's Spirit, then, is daily grieved because of sin, with a grief, the depth of which we cannot measure. Have you ever thought of Christ's sacrifice on Calvary as the expression on the field of time of this eternal state of things in God's heart—the unveiling to man of the anguish in the heart of God because of human sin? Have you thought of it in this way: God's spirit is over-hearing the thoughts of the hearts of all the people in London, of all the men and women in China, at this moment. Can you conceive—let me use a strong word—any doom more terrible for a Holy Being than by a moral necessity within Himself to submit Himself to this, to compel Himself to listen, to overhear the thoughts, and purposes, and plans, and suggestions and imaginations of the human heart everywhere? Yet, according to Holy Scripture, that is what God's spirit is doing when He is striving with man; He has compelled Himself to listen, aye, and to take home to His own heart, the shame and the sorrow of the awful sin that He overhears. That anguish which is caused by the gathering into His own heart perpetually of the sin of the world is an anguish which is reflected in the face of the Lord Jesus Christ, was, I believe, reflected in His look, and reflected in His words, when, standing before John the Baptist, He confessed sin not His own, but the sin of the world, and confessed it in such language that John said the next day, "Behold, here is the Lamb of God that carries on His own heart the whole sin of the world."

Laboring of the Divine, the carrying on His own heart of the awful load of anguish for the sin of the world. My friends there are are a good many causes at home here why we sometimes in our preaching, and sometimes in our thinking, wander away from this awful truth—the truth that the Lamb was slain from the foundation of the world, the truth of the perpetual suffering in the Godhead, the truth of the Lamb of God laboring under when he was an old man, finishing his last Epistle, when he said, gathering all his thoughts of religion into one sentence, "And account that the long-suffering of our Lord is Salvation." That long-suffering does not mean simply waiting; it is literally long-suffering—the long anguish of our Lord is at the basis of our salvation. It is that which is symbolised here. No man and no woman can sit at the table of the Lord with a loving, active, and devoted mind, without having his or her thought recalled to that central truth, that God most high is the burden-bearer of humanity. As the true translation of Psalm lxxxv. 19 says, "Blessed be the Lord" (not even "who daily beareth our burden," though that was better than the authorised version), but "Blessed be the Lord who daily beareth us as His burden"; that is the truth that is brought before us here in the Sacrament; and it seems to me that wherever there are two or three gathered together they can celebrate in the Sacrament the truth which is the ultimate foundation of our faith and of our message.

III. Then, too, I think this Sacrament recalls to us not only the root and the origin of the activities of the Christian Church, but does it not in one eloquent picture represent what your ministry is to be to the Chinese, or what our ministry is to be to the English people at home? For what, brethren, is the heart of our ministry? Is it not this, the

HOSPITALITY OF GOD?

What are we here, ministers or Christian workers, to do but to speak to men of the hospitality of our God? We are to persuade men of the loving kindness of God. How can the nature of God and His hospitality be more eloquently set forth than in the dumb eloquence of this Sacrament, which puts before you the symbols of a plain but hospitable feast? I am very often helped by an illustration which I have once or twice used to my people—the contrast between the symbols on this table and the symbol which is placed on the table of the House of Commons to symbolise the presence of the Sovereign; that symbol without the presence of which, on the table, the House of Commons cannot transact any business which permanently affects the nation. I refer to the Mace, which, I suppose, is just an old British war-club dressed up in silver; the symbol, that is to say, of force, of physical force; the symbol, I suppose, of military power. That is what they put there as the symbol of the presence of the Sovereign. Now if the Lord Jesus Christ had wished us, first of all, to think of God as powerful, or as wrathful, or as indignant, or as anything of that kind, would He not have told us to put weapons of war on the table? But what has He told us to do instead? "This do in remembrance of Me," and "He that hath seen Me hath seen the Father." Calvary is the expression of that

THE OPEN HEART OF GOD.

But, mark you, it is not a cheap hospitality. If it were, then these symbols would not stand for it completely. It is a hospitality at the heart of which there is pain. There is nothing said in the parable of the Prodigal Son—is there?—about the pain at the heart of the Father; for it is the fashion of kindly fathers to conceal a good deal of
their pain. But God would have us remember—
clouded over under a symbol, because without a
symbol we could not understand it—that there is
pain at the heart of God—pain, at the cost of which He
keeps open His hospitable heart to give us forgiveness.
Why is it that men have believed in the forgiveness of
sin when the Lord Jesus Christ announced it? Why is
it that associated with His name is the proclamation of
the forgiveness of sin? The idea of the remission of
the penalty of sin is not only to be found in the Christian
religion, it is to be found elsewhere; but somehow from
Jesus’ lips the words have a different meaning. Why? 
Because it is only on His lips, backed up by His
life and His death, that men get the assurance of a
forgiveness which is not a cheap forgiveness, but which
has behind it tears—the tears of God, the heart-strain of
the Almighty, the yearning anguish of His love.

IV. Then, once more, friends, I think this Sacrament
not only recalls us to the centre of our message, but when we
are at work for the Lord Jesus Christ it rebukes us
sometimes by reminding us of the law of the
prophetic institution—we are to celebrate it “until He
comes.” It is a final thought about it without which I should not
be so much against them, yet one day the Lord Jesus
Christ will come into His own, He will see of the
travail of His soul—the travail that these elements speak of—
and will be satisfied. He will come again, and there
will be the marriage supper of the Lamb, and at
that marriage supper which will be the consummation of
this Blessed Eucharist there will be gathered together
out of all lands—

EVERY NATION, KINDRED AND TONGUE—
the Lord’s people, to be presided over by Himself.
Surely that thought should encourage us. It encourages
us at home; still more may it not encourage us abroad.
And, as I close, let me say this also. This Sacrament,
wherever it is celebrated as being a pledge of the unity
of Christian people everywhere, will do something, I
think, to counteract the awful sense of exile and of
distance that will creep upon you sometimes when you
are away from us here at home. Remember, He whose
dying is celebrated here, holdeth the stars in His hand.
Those vast inter-stellar spaces, those vast unreach-
able places which are symbolised by the stars are
gathered in His hand. He has abolished space.
Wherever He is there is the Church, wherever His
spirit is, in the Christian worker, there constantly our
Lord can be summoned. He has abolished space, and
He has abolished death. And this Sacrament is the
pledge to us that He who was dead is now alive for
evermore, and we shall live in Him.

Formosa.—In a recent review of the work in the
Island of Formosa, the Rev. Thos. Barclay, of
the Presbyterian Church of England, reports that one out
of every one hundred and fifty in that island is a Christian.
This is something indeed to be thankful for, though the
percentage is too small. What shall we say of China,
where only one in every two thousand is an adherent to
Christianity? When will Christ be crowned King in
China?
Russia's Great Rail.

BY REV. C. A. MORGAN, B.A.

The Empire of the North has been the first to boast of an iron link between the far East and the near West. H.I.M. Alexander III. was the founder of the great line, and now the present Tsar has carried out its construction, and occupies the position of President of the Board of Directors. The correct way to speak of this enterprise is to apply the term "Trans-Siberian Railway" to that line only which connects Irkutsk with Samara on the Volga, a distance of about 2,625 miles. The latter place is well connected with other continental lines, making the journey from there to England only a matter of about five days. Having arrived at Samara, therefore, we may start on our journey eastward at this terminus of the Siberian Railway, reaching Irkutsk in about ten days. This may be still further shortened to about six days if the traveller makes use of the cars on the express trains provided by the "Compagnie des Wagons Internationales."

At Irkutsk we start again by another line called the "Trans-Baikalian Railway." In this case our objective is Stretensk, a small town on the Shilka, a river which is tributary to the Great Amur. The journey is most varied and interesting, but owing to the difficult country, and also to the imperfect construction of the line, at least four days should be allowed for its performance.

At Stretensk, a river steamer will take us down to Blagoveschensk, and on to Khabarovka, where we can take the train by a third line named "The Ussuri Railway." By this we are carried in a southerly direction to Vladivostock, the great port of Eastern Siberia, where there is steam connection by the fortnightly visits of the Nippon Yusen Kaisha, or by the less regular calls of the English vessels, with Shanghai direct, or via Nagasaki.

The whole time taken up by travelling would amount, therefore, to about forty days, but as much delay is caused by unpunctuality, and the crowded state of the traffic, we shall not be disappointed if we reach Shanghai in fifty days from London. As is the case in all journeys, not taken merely for pleasure, the matter of cost is of much weight. The total amount spent in fares and travelling expenses by rail and steamer in the writer's own case came to £30.

Incidental expenses caused by delays, hotels and provisions by the way, brought the expenditure *en route* up to something under £40. This sum should be ample to cover all requirements.

No adequate description of this exceedingly interesting journey can be given here, but we may mention that Siberia is no sandy desert, but a fertile country of the Creator's own planting, scarcely seen by man, and a place where Nature's wonders are in full beauty and grandeur. Missionaries who are suffering from the effect of the life in China, might greatly benefit by taking this route in returning to England.

It may be well to say here that Missionary zeal has but few outlets in the Russian Empire. If its people do not like Missionaries it is because they do not understand them. Their own country was never evangelised by their agency, but Christianity, in its Eastern form, was established by the venerated Vladimir, and spread by the example, influence, and command of the lesser princes of that time.

No one who treats the Siberians in a proper manner need fear that they will not be a most warm-hearted hospitable folk.

The Bible is sold in six languages at all the large towns, and is faithfully read by many. The writer may add that instead of coming amongst this people to preach or teach, it might be well for a God-fearing man to learn humbly what he can from these whose privileges are fewer, and light more dim than his own.

No man can look upon the unspeakable ravages of "Wathke" (spirit) and be unmoved. This fiery liquor has wrought havoc and desolation among these simple country people both far and wide.

The Chinese abound in great numbers from Vladivostock to Irkutsk, and will be ready to interpret for a small fee, since they have acquired the language of Russia sufficiently to make themselves understood. The traveller will find Vladivostock
The Peace Protocol.

[The following is condensed from a translation of the French text published in the North China Herald.]

FINAL PROTOCOL.

The plenipotentiaries—

Of Germany ... His Excellency A. Mumm de Schwarzenstein ;
Of Austria-Hungary — His Excellency H. C. Kerschbaum;
Of Belgium — Mr. Joostens;
Of Spain — Mr. B. J. de Cologan;
Of United States of America — Mr. W. W. Rockhill;
Of France, H. E. Mr. P. Beau;
Of Great Britain, H. E. Sir Ernest Satow;
Of Italy, H. E. Marquis Salvago Raggi;
Of Japan, H. E. Mr. Jutaro Komura;
Of Holland, H. E. Mr. F. M. Knobel;
Of Russia, H. E. Mr. de Giers; and
Of China, H. H. I-kuang, Prince Ching; and H. E. Li Hung Chang, Count of the first rank, &c. —

have met in order to establish that China has announced her agreement to the satisfaction of the Powers, with the conditions which are set forth in the Note of 22nd December, 1900, which were accepted as a whole by His Majesty the Emperor of China by an Edict of 27th December, 1900.

Article Ia.

By Imperial Edict of 9th June, Tsai-feng, Prince Chun of first rank, appointed to express to H. M. the German Emperor the regret of H. M. Emperor of Japan for the murder of Mr. Sugi-yama, Chancellor of Japanese Legation, and H. E. Mr. P. Beau, have met in order to establish that China has announced her agreement to the satisfaction of the Powers, with the conditions which are set forth in the Note of 22nd December, 1900, which were accepted as a whole by His Majesty the Emperor of China by an Edict of 27th December, 1900.

Article Ib.

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Article Ia.

Imperial Edicts of 13th and 21st February, 1901, pronounce punishment upon the chief culprits —

Tsai-yi, Prince Tuan and Tsai-san, Duke Pu Koo, condemned to death or perpetual banishment to Turkestan.
Tsai Kin, Prince Chuan, Ying Nun, and Chiao-shu-chiao, condemned to commit suicide.
Yu-hsien, Chi-hsien, Hsu-chien-yu, condemned to death.
Kang-yi, Hsü-tung, and Li-ping-heng, to lose posthumous honours.
Hsu-yung-yi, Li-shan, Hui-ching Cheng, Yuan-chang, who were executed for protesting against the violations of International rights, to have posthumous honours restored.
Tung-fu-hsiang deprive of office, and provincial authorities to be suitably punished.

Article IIb.

The suspension of the official examinations during five years in all provinces where foreigners were murdered or ill-treated.

Article III.

Na-tung, Vice-President of the Ministry of Finance, appointed as Extraordinary Ambassador to express to H. M. Emperor of Japan the regret of H. M. Emperor of China for the murder of Mr. Sugi-yama, Chancellor of Japanese Legation.

Article IV.

The Chinese Government undertakes to erect a memorial monument in each of the International Cemeteries desecrated or in which grave monuments have been destroyed.

Article V.

China agrees to forbid importation of arms and ammunition as well as all material exclusively employed for the manufacture of arms. Edict of August 27th forbids such importations for two years. Further edicts can be promulgated to extend this period every two years should the Powers deem it necessary.

Article VI.

The Emperor of China undertakes to pay to the Powers an indemnity of 450 million Hai-kuan taels. This sum represents...
the total of the indemnity for the states, societies, individuals, and Chinese mentioned in Article 6 of note of 22nd December.

(a) These 450 million taels to be paid in gold according to a fixed rate of exchange. The amortisation to be paid off by 1940, the rate of interest meanwhile being 4 per cent. per year.

(b) The debt to be paid to a Commission of Bankers in Shanghai, composed of delegates from each Power.

(c) The Chinese Government to remit to Doyen of Diplomatic Corps at Peking a lump Coupon.

(d) The product of the resources affected to the payment of the Coupons will be paid monthly into the hands of the Commission.

(e) The resources affected to the guarantee of the Coupons are—

1. Imperial Maritime Customs, by raising to an effective 5 per cent. on the actual tariff on maritime imports.
2. Revenues of Native Customs in open ports.
3. The total of the revenue of the Gabelle not already mortgaged.

1. Ad valorem duties to be converted into specific duties.
2. The course of the Pei-ho and the Whang-poo will be improved with the financial participation of China.

Article VII.

The Chinese Government agrees that the Legations’ quarters be fixed according to an annexed plan, may be fortified, and a permanent guard retained.

Article VIII.

The Chinese Government consent to the razing of the Taku forts and those which could prevent free communication between Peking and the sea.

Article IX.

The Chinese Government recognise to the Powers the right to occupy certain points named, in order to maintain free communication between the Capital and the sea.

Table 1:

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<thead>
<tr>
<th>No.</th>
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<tr>
<td>1</td>
<td>C. Anderzen</td>
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<td>3</td>
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<td>C. Blom</td>
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<td>A. T. Johanssen</td>
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<td>26</td>
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Farewell and Other Meetings.—Those friends who could not be with us at the farewell Communion service, held at the London headquarters on November 14th, will be glad to read the helpful address given by Rev. Johnston Ross, M.A., upon that occasion, which is published as a leader. We have not published any report of the farewell meeting held at Exeter Hall on November 18th. The encouraging account given by Mr. W. B. Sloan of his visit to China, and the whole-hearted consecration manifested in the testimonies of those who spoke on the eve of departure to those spheres of service where some have suffered ill-treatment, give cause for prayer and thankfulness. May God's blessing go with them and may more of such workers be given to His work in that land.

We hope in future to mention in China’s Millions the date and place of meetings which have been fixed, that friends may thus get a preliminary notice, so far as arrangements will allow us to do so. During November meetings have been held at Leamington, Leicester, Hinckley, Kirby Muixloc, Godmanchester, Derby, Cambridge, Reigate, Tottenham, West Kirby, Liverpool and Birkenhead. Meetings already arranged for and not yet held are as follows:—November 27th, Halifax; 28th, Batley; 29th, Huddersfield; 30th, Manchester; December 1st, Manchester; 2nd, Liverpool; 3rd, New Brighton; 4th to 11th, in Yorkshire, arrangements still being made.

The North-West Provinces.—A telegram, dated September 17th, has been received in Shanghai from Mr. Hall, at Lan-chau, Kan-suh. As it was entirely limited to business matters, we conclude all is well in that district. From Si-an, Shen-si, Mr. Tjäder reports large meetings at various stations in that district, and states that the churches are reviving. Now that the door has been opened into these Provinces, our friends are quickly returning. Six Scandinavian brethren have started for the Shen-si plain; and Mr. and Mrs. Goold, Mr. and Mrs. Carwardine, Mr. and Mrs. Tull are proceeding to their stations in Shen-si. Mr. and Mrs. Blasner have left for Kan-suh, and are being followed by Mr. and Mrs. Ridley. Mr. and Mrs. Crofts have also left for Lao-ho-k'eo, on the Han river, and Mrs. Easton, in company with others, has started to join her husband at Han-chung, Shen-si. God has opened to these friends "a great door and effectual," and there are many adversaries." Let us pray that their entering in be not in vain.

The Province of Ho-nan.—News has been received of the safe arrival of our friends at several of the stations. They had been favourably received, and had had some encouraging meetings with the native Christians. Mr. and Mrs. Joyce safely reached Shanghai, from the home country, on October 11th, and are proceeding to Shen-k'ien. Mr. and Mrs. Conway, who were rioted at that station, have left England on their way back.

The Province of Cheh-k'ang.—In the Kiang-san district on the Fuh-kien border there has recently been the threatenings of a local rising, and it was feared that the lady workers at Yuh-san might have to be recalled, but we are glad to report that Mr. Wright, in a letter from Hang-chow, says that the trouble is practically over, and he has arranged for Mrs. Wright to rejoin him. For this averted mischief we give God thanks. Let us, however, continually remember the daily need of prayer that peace may be preserved.

The Provinces of Shan-si and Chih-li.—We are glad to report the safe return of Mr. D. E. Hoste from Shan-si. He reached Shanghai on Sept. 28th, having spent several days at Chefoo on his journey down from T'ien-tsin. Mr. A. Orr-Ewing is staying in Shan-si a little longer. Mr. R. M. Brown, who was shut up in Cheng-ting Fu during the Boxer outbreak, writing from Hualu-luh, on September 14th, says "Arrived here on Wednesday evening in company with Mr. Belcher and party, who are on route to Shan-si, and was duly installed on Thursday morning by the officials and gentry. Not many people outside of regular attendants have been about to see me." It will be remembered that Hualu-luh was the station occupied by Mr. and Mrs. C. H. S. Green and Miss J. Gregg.

Financial Need and God's Faithfulness.—Towards the close of another year, when God's dealings with us in the matter of finances have been of a marked character, we would make special mention of His good ness to us in this respect. The large number of Missionaries home on furlough, and other expenses consequent on the recent crisis, have made our needs considerably heavier than usual. To mention one item, the passage expenses of those returning to China this autumn have involved an expenditure of nearly £3,000. Though God has been pleased to test our faith in this matter more severely than for some years past, yet He has not failed to graciously supply all that was necessary when the actual need presented itself, and so again we can testify to God's faithfulness in providing for His own work.
The C.I.M. in America.—Many will know that the headquarters of the American branch of the C.I.M. have been situated at Toronto, Canada. For long the need of headquarters in the United States has been felt and prayed about. These prayers God has now graciously answered in His bountiful manner, through the kind gift of a friend, who has presented the Mission with a most suitable home situated at Norristown. Norristown is a city of 25,000 inhabitants, about half-an-hour's journey by train from Philadelphia City. The new home, which is worth nearly £3,000, stands on a plot of ground 161 feet by 250 feet, and is commodiously and comfortably built. These premises will constitute the Mission centre so far as residence is concerned. Suitable offices for the business work have been rented in Withersboon Buildings, Philadelphia. The occupation of these offices entitles the Mission to the use of a small prayer meeting-room and of a large hall for the annual gathering, both in the same building. Mr. Frost hoped to move into these new premises early in November. Toronto will still constitute the headquarters of the C.I.M. work in Canada. Shall we not praise God for this His good gift to our friends in America, and pray that this new venture of faith may be greatly blessed to the evangelization of China?

Mrs. T. G. Willett.—We deeply grieve to record the death of Mrs. Willett from dysentery, at Chefoo, on October 11th. We would ask the prayers of our friends for the bereaved husband, who is far from well, and also for the little five-year-old daughter, now left motherless. We hope to be able to publish a fuller notice next month.

The Annual Statistics.—We regret that in consequence of the Boxer outbreak of 1900 we have not been able to publish the statistics of that year. We may also say that we fear the destruction of Church registers and Mission books, combined with the difficulties of reorganization, will make it impossible to give full returns in the case of some districts for 1901 also.

"The Mission World," edited by Rev. Gavin Carlyle, M.A., and published monthly by Elliot Stock (price 3d.), is a Missionary journal we should like to bring before the attention of our readers. Its aim is to review and bring to a focus, in one monthly periodical, all the most important Missionary information of all the Protestant societies. While it does not take the place of already existing magazines, it is of great value to those who, in addition to following the work of any society in detail, wish to keep abreast of the progress of Missions generally.

The Church Missionary Society.—We are thankful to see that the General Committee of the C.M.S. which met, on Nov. 12th, to consider the financial position of that society, have been led to reaffirm their belief in the principle of accepting all candidates who appear to be called of God, believing that God will provide all needed funds.

Li-hung-chang.—In the death, on Nov. 7th, of Li-hung-chang China has lost one of her greatest statesmen. Born of poor parents in 1823, he, by hard work and literary ability, obtained the high degree of Doctor of the Han-lin Academy at the early age of twenty-four, and within three years became Censor of the Imperial Edicts. He has become, perhaps, the best known of Chinese statesmen, in consequence of the prominent positions he has taken in connection with the suppression of the T'ai-p'ing rebellion, the settlements after the T'ien-tsin massacre of 1870, and the murder of Margary in 1875, and more recently his connection with the China-Japanese war, his journey round the world in 1890, and his appointment as plenipotentiary in the settlement just concluded. This is not the place to discuss his public policy, though his death will probably materially affect some important questions. As the Peace Protocol has been signed, and Yuan Shih-k'ai—who has proved himself a strong man (see p. 180)—has been appointed Li-hung-chang's successor as Viceroy of Chin-hsien, we trust that in answer to prayer the International Settlement may not be embarrassed. It is extremely sad to think that such an enlightened man as Li-hung-chang—one who has for many years come into contact with the European and American nations, has nevertheless died in spiritual darkness. May his death remind us of our responsibility, to pray for all who are in high places.

Swedish Missionary Effort.—Referring to the Conference Group picture on page 174, the following figures, giving the total loss of Missionary lives in China last year, owing to the Boxer rising, are interesting as showing, among other things, how large a share the Christian Church in Sweden is taking in the work of Foreign Missions. In a total of 188 martyrs, 56 are Swedish Missionaries and their children. The complete figures are:

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Foreign Stamps.—Mrs. Rowsell, 5, Sidney Road, Bedford, writes to say that she has for sale for the benefit of the C.I.M., packets of foreign stamps. The price is 3d. and 6d. per packet, of 30 or 60 varieties respectively. Specimen sheets or packets will be sent on application if the postage is paid. She will also be glad to receive gifts of stamps for this purpose.

For Praise and Prayer.

PRAISE.

For God's faithfulness in supplying all temporal needs. (See p. 173.)
For God's good gift to our friends in America. (See p. 176.)
For the recent baptisms. (See p. 182.)
For the safe return of Mr. Hoste to Shanghai. (See p. 173.)
For help given to the Ho Nan party. (See p. 183.)
For the re-occupation of Huai-luh. (See p. 175.)
That the trouble feared in the Kiang-su district has been averted. (See p. 175.)

PRAYER.

For those returning to inland stations. (See special request in letter.)
For those travelling by sea and land.
For needy Tibet. (See p. 178.)
For Mr. Willet and child in their bereavement. (See p. 176)
For those going back to the N.W. Provinces. (See p. 175.)
For the new Governor of Chin-hsien. (See p. 180.)
Schools for Native Children.

When many Missionaries were assembled in Shanghai in consequence of the Boxer uprising, the members of the C.I.M. present, held several conferences on subjects relating to their work. The few following extracts from a discussion on school work will be of interest to many:

Mr. Hayward said:
I have asked for a few minutes this morning to mention some facts about our school work, which are revealed by the Mission accounts and statistics, and to call attention to a lesson or two which, I think, they teach.

My figures are for 1899, compared with 1894. I take the latter year because, beginning with 1895, our school work was greatly increased, owing to the fact that a kind friend began to send special funds for the purpose.

Number of Schools.

<table>
<thead>
<tr>
<th>Boarding</th>
<th>Day</th>
</tr>
</thead>
<tbody>
<tr>
<td>At end of 1899... Schools 42 Scholars 613</td>
<td>Schools 92 Scholars 1,382</td>
</tr>
<tr>
<td>1894... 13 103</td>
<td>33 424</td>
</tr>
<tr>
<td>Increase... 29 450</td>
<td>59 958</td>
</tr>
</tbody>
</table>

An increase in the number of pupils of 223%.

I think the deduction is fairly made that our School work is rapidly developing in quantity and therefore calls for increasing thoughtfulness, prayerfulness, and care in its conduct.

As might be expected, this rapid development has entailed a considerable increase in expenditure, a fact which points to the necessity of a more definite aim at self-support.

May I ask the friends who are to speak to us about their school work to kindly tell us their experience of:

1. The value of school work as an evangelistic agency.
2. To what extent self-support is attained and possible.
3. How much time is given by the Missionary to the oversight of the school work.

Finally, the impression made upon my mind in working out these statistics is that there is a great call to definite prayer for wisdom, guidance, help and fruitfulness, that the labour and expense be not in any degree wasted, and for the careful examination of ourselves, before God, with regard to the efficiency of this branch of the work.

Mrs. Ed. Hunt said:

The Wunchau Girls' School was established over 20 years ago by Mrs. Stott; between 20 and 30 have passed through, and there are now 36 scholars, of whom four are day-scholars. It was started to provide educated wives for the Christian young men of the Church, as there was no other way for the daughters of our members to get regular Christian teaching. At first we could only get the girls that nobody wanted, and so we could not ask for any payment; and it is difficult to alter an established custom, besides which our people are very poor; but we hope to get those who can afford it to pay something towards the support of the school. I have now a list of 20 names of girls waiting for admission. Not many have left the school unconverted; some are preachers' wives, some have gone to be with the Lord, while others are farmers' or tradesmen's wives, and, by a consistent Christian life in their homes, are really doing good work; custom forbids young married women taking a very prominent part, so we shall see more of this kind of fruit later, when these girls are older. However, the wives of the Wunchau Pastor and Mrs. Stott's cook, and some other old scholars, take regular classes in the Boys' and Girls' Schools, and sometimes with the women. We have two of the second generation in the school. Ten of the present scholars have been baptized, and others are converted and would probably have come forward for baptism this year, if we had not had to leave.

The boys' school was started 7 or 8 years ago. We have 6 boarders and 14 day scholars; two are Church members and two others converted. Unless the boarders pay full expenses, they are not received before the age of 14; they must be children of Christians and have shown a personal interest in the Gospel. They stay for three years. Two of the present number pay in full, others in part. Several former scholars are now voluntary preachers.

Miss Agnes Hoskyn said:

The Girls' School in P'ing-yang, Shan-si, was opened in 1894, to provide for the education of the daughters of the Christians and enquirers. It has never been a large school, we have never had more than fourteen at one time, and last year only eight. Our hope was that all the girls would be able to bring their own flour, in addition to their clothing and bedding, while we provided their vegetables and two pints of millet a month, for each child, but, owing to poverty, half of the children had all their food provided. We did not care to
take children under eight years old, or to keep them in the school when over fifteen years, the idea being, that as most of them came from very poor homes, it was better, once they could read their Bibles intelligently, to return to work there.

Although it is not easy to speak certainly of these young girls, yet we believe that some of them were Christians. One of them, we feel quite sure, was killed during the Boxer trouble.

Miss Jessie Hoskyn said:

The Boys' School in P'ing-yang, Shan-si, was established in 1894, for the sons of Christians and enquirers. The boys numbered between thirty and forty, and brought their own clothing and bedding, also their food, consisting of twenty-four lbs. of flour, two pints of milled, and sixty (14d.) cash for vegetables and oil, a month.

The schoolmaster, Elder Ren, was a scholar and a truly Christian man; he had a great and good influence over the boys.

There has been a great deal of blessing in the school, several of the older boys have become decided Christians, some of them helping on Sunday afternoons at the open-air meetings.

Miss Guex said:

At Uh-shan, Kiang-si, from the commencement we have had 62 girls in the school, representing 57 families, 6 cities and 12 villages. Of these 31 have left, of whom 18 are married, and 10 baptized; 13 are unmarried, of whom 6 are baptized; 31 are to-day on the school roll-book, of whom 4 are baptized, which makes 20 baptized from the beginning. The oldest of these 62 girls is 25 years of age, the youngest is 9.

Mrs. Talbot said:

The Shae-k'i-tien (Ho-Nan) school work has resulted in 10 definite conversions, and four families have given up idols.

**Dark Clouds on the Tibetan Border.**

During the present year our hearts have rejoiced at the successive re-openings of doors throughout China, closed during the time of the Boxer outbreak. First to districts near the coast; then to Si-ch'uen and the Western Provinces; next the remarkable reception of the special mission to blood-stained Shan-si, with the resulting wide-opening of that Province to the Missionary; and, lastly, the removal of the prohibition to lady workers to return to their stations in Si-ch'uen. For all this we are most grateful to our Heavenly Father, who Himself has done it. May I draw the attention of our praying friends, however, to one small portion of the field, access to which is still forbidden. I allude to Da-chien-luh, on the Si-ch'uen Tibetan border, around which, according to the last news we had, a local rebellion is still in progress, marauding bands scouring the country in search of loot and pillage, so that Mr. William Strong, who was on his way to Da-chien-luh, to re-open the work, has been detained at Sun-fa, the Consul forbidding him continuing the journey to the Tibetan frontier for the present. It will be remembered that last spring, at the same time that a Roman Catholic priest in the neighbourhood of Da-chien-luh was caught and imprisoned, rebels entered our place, made off with all that they could lay hands on of our property, and then burned the Mission premises. So Mr. Amundsen and the late Mr. Soutter's work of nearly five months was destroyed in a few hours.

This is the hour of darkness. Of the little Mission commenced four years ago so hopefully, what remains? The lamp of witness extinguished, the home destroyed, the workers scattered (one removed to higher service), the enemy: he has struck a swift and well-dealt blow at this recent effort on behalf of the Tibetans, with—judged merely from a human standpoint—complete success. From the commencement at Da-chien-luh the "Adversary" has assailed us. We mourn the sudden removal through death of Mr. W. Soutter, and then of Mr. Radford; we reckoned that utmost faith and strength were taxed to cope with the terrible prevailing superstition, tradition, idolatry, fear of man, and iniquity; under ordinary circumstances the long and carefully-entrenched position was hard enough to storm; now the workers are driven from the position with loss, and scattered, and the enemy's advance guard bars the way to a return to the assault. Stormy skies still lower over the scene. Our comfort is—"Greater is He that is with us than they that be with them." God knows; God allows; God shall choose His own time, and then—"mountains shall be removed and thrown into the midst of the sea."
obstacles shall vanish, gates of brass shall be cut in sunder, peace shall reign in place of storm, bright skies succeed the cloud. Only for this God will be enquired of: 'prayer moves the hand, that moves the world.' Who will come to our help at this time of straitness and need? Where are those who will stand in the gap and repair the breach? When Israel was fighting the hosts of Amalek in the vale of Rephidim, we are told "Moses, Aaron, and Hur went up to the top of the hill; and it came to pass when Moses held up his hand that Israel prevailed, and when he let down his hand Amalek prevailed." So let us learn the lesson that prayer has a present availing power with God in this world of activity and struggle. As Aaron and Hur "stayed up" Moses' hands, even so, will not you, who read these lines, help by your fellowship in prayer the workers for God in Tibet? We are confident that this shall turn out victoriously "through your prayer, and the supply of the Spirit of Christ." Brethren, pray for us.

C. P. T.
Being that my heart convinces me there is somewhere. You are not the God I seek. Oh that I might find Him! I have suffered untold hardships and privations upon those weary pilgrimages; days and days through rain, mud, or snow, sleeping in wet clothes, unable to get a lodging or food at times. I have cried as I went and all in vain, for I could not find God.

This conversation took place upon the side of a mountain range—a glorious scene. I vowed a vow. "O Lord I have often been discouraged in this lonely pioneer life, but if Thou wilt accept of my life again and give me grace and strength, I will follow Thee, and if there is another hungry burdened soul like this man’s in Asia I will go and find him."

Yuan Shi-kai,
NEW GOVERNOR OF CHIH-LI.

Yuan Shi-kai, the recently-appointed Governor of CHIH-LI, is a native of the Province of HO-NAN, and a member of a family of high officials. He is about forty-five years old. At one time he was the Imperial Resident in Korea. At the conclusion of the war between China and Japan (1894-5), he was appointed General over a corps of the Northern Army, his camp being at Hsiao Chang, about thirty miles South-West of T’ien-tsin. He had under his command "12,500 troops, modelled, drilled and disciplined after the most approved German system." His sons studied English with a Christian teacher, hence he is evidently a man of distinctly progressive tendencies. As such he was held in great favour by the Emperor, who promoted him to be vice-president of the Board of Works, and granted him a public audience with himself. He also took him into his confidence regarding his plans for Reform, and engaged him to put out of the way Yung-lu, the Commander-in-Chief of the Chinese forces, who had thrown in his lot with the Dowager-Empress, and was plotting against the Emperor. Yuan Shi-kai, however, played into the hands of Yung-lu, and divulged the scheme for his destruction, and thus paved the way for the coup d’etat of September, 1898, when the Emperor had to deliver up his own seal to the Dowager-Empress, and thus, practically—to abdicate the throne.

After the deposition of Yu-hsien from the Governorship of SHAN-TUNG, Yuan was appointed to succeed him, and during his term of office he showed great firmness in protecting the missionaries and suppressing the Boxers in that Province. One of his most notable actions in favour of Reform was to address a remarkable letter to the British-American Protestant Missionaries of various denominations, inviting them to resume their work in SHAN-TUNG, and cancelling all the forced recantations of the Native Christians during the Boxer revolt. The letter is dated Jan. 17th, 1901, and has been described as "The Magna Charta of Missionary interests in Shan-tung."

Upon the removal of the Allies from Peking, his troops were sent to police the city. The most recent honour conferred upon Yuan-shi-kai is his appointment to succeed the late Li-hung-chang as Governor of CHIH-LI.

The Return to Ho-nan.

LETTERS recently received from Mr. Gracie tell of the Pioneer party’s experiences as far as Shae-k’i-tien. The members were Messrs. Gracie, Shearer, Lack, and Bevis, and they have travelled over some of the routes which became sacred ground to this Mission only a year before. We append some selections from Mr. Gracie’s letters.

Writing on 28th August, from Sin-yie-hsien, he mentions that they were staying in the Ya-men, where so much kindness was shown to the escaping Missionaries last year.

"After we left Fan-cheng, travelling in carts and with an escort, soldiers came to meet us, telling us that word had been sent to the different Ya-mens that five regiments of disbanded soldiers were returning from the coast to the north, and they were coming our way, one regiment each day. Yesterday we met an official messenger, who told us that the first regiment would arrive at the city about the same time as we would. When we drew near to the walls the horse soldiers rode on ahead to see what arrangements had been made for us, and in a short time we saw several Ya-men soldiers coming out to meet us—one riding, and the others following on foot. The rider jumped down, and was shown to my chair, from which I descended to greet him. This official had been sent to conduct us to the Ya-men; so we started with soldiers at either side of our chairs, and thus we were carried through the streets, crowds of people lining both sides, trying to get a peep at us. We were conducted into the Guest Hall, where the Official was waiting for us; and, after cordial greetings, we were invited to make ourselves at home. The Mandarin sent for his brother and his secretary; we all sat talking for a long time, whilst the servants handed round refreshments. He told us about the
passing of the disbanded soldiery, and invited us to stay as his guests till they had gone away.

"After we had been there for some time a great feast was spread for us: the meal lasted about two hours, to which the Mandarin, his brother and secretary, sat down with us. The food was beautifully made, and I need hardly say that we did full justice to it. This official is very favourable to foreigners, and has looked after us exceedingly well. He seems one of the enlightened rulers of China, and in his own life sets an example to his people: not smoking opium; having only one wife, &c. When we told him that we were not going to receive compensation, he seemed very pleased, but said that we must be very different from the Roman Catholics. I trust that our attitude about compensation will have a good effect with them."

August 30th finds the party still in the Ya-men, and continuing to receive great kindness at the hands of the officials.

"The Mandarin told us some things about Yu-hsien and other anti-foreign leaders this morning. He said that a few years ago he met Yu-hsien, who at that time had not bitter feelings against foreigners. It was he who persuaded the Empress to use the Boxers to kill the foreigners, and assured her that the Boxers were impervious to bullets. The Mandarin also told us that Yu-hsien had not committed suicide as was supposed, but had been beheaded. One of his friends was deputed to kill him, but could not do so, preferring to commit suicide himself, whilst some other person beheaded Yu-hsien. Kang-yi, the great anti-foreign official, who went round collecting money before the crisis, committed suicide by swallowing gold."

"We were told to-day also that the examinations had been stopped in the Nan-yan prefecture for five years. I think this ought not to be in this district. As there was no trouble here, the Mandarin fears that the scholars will cause trouble later on.

"The official is supplying carts at his own expense, to take us on our next stage. He and a number of the gentry visited us to-day, when we had a good time preaching the gospel to them.

"September 2nd.—This morning, the official, his brother, and secretary, came round to have breakfast with us. They brought a Gramophone to play some Chinese tunes during the meal.

"After saying farewell, we set off in carts, escorted by horse and foot-soldiers. All the town turned out to see us off, and no doubt our reception and treatment by Ts'i'en-lao-ye must have given a good impression. When we got to our first stopping place we found them prepared for us. Red lamps were hung above the door and many flags and banners were displayed. We found that the Official at Sin-yie had sent on men to prepare dinner for us. It is certain that more could not have been done for us than they have done and are doing. We were informed this morning that the Magistrate had rented a house for us at Shae-k'i-tien.

At Nan-yan Fu Mr. Gracie and party received a very cordial welcome from the Mandarin, who made a feast in their honour, to which he had invited another Mandarin to meet them.

"After breakfast two carts were made ready for us in which we were taken to the Sub-Prefect's Ya-men and received by him. Again refreshment was provided, then we talked business with him, asking him to prepare a proclamation to put out at Shae-k'i-tien which is in his prefecture, announcing that we did not ask compensation and requesting those who had any of our goods to return them. This Magistrate was very kind to us, and after taking leave of him we were taken to the Military General's Ya-men who also received us with great ceremony."

The party had a triumphal entry into the city of Shae-k'i-tien. About 5 li from the city they were met by one deputation after another of the military and civil authorities. Many of the church members came, and the elders of the town, the leaders of the scholars, and great crowds of people; so thus they entered the city amidst the waving of flags, the blowing of trumpets and general manifestations of joy on the part of the people.

One can only contrast the flight of Dr. Guinness and Mr. Conway to realise how the wrath of man has been made to praise God. The Missionaries were "presented with the freedom of the city" and then conducted to the house which had been rented for them.

Under date 5th September, Mr. Gracie adds:—"We paid a visit to the old house and what a sight it was! Only part of the walls was left standing; a complete desolation! Yesterday after breakfast two officials came along to talk over the claims for compensation. I explained that we had hoped the members would only ask what was just, and the official said that he had persuaded them to reduce their claims by about one-half." Mr. Gracie tells later that all was satisfactorily settled.

**Reviews.**


The author of this book was "for many years Interpreter, Secretary of Legation and Acting Minister of the United States of America at Peking." Not only does he know his subject, but he has been able to look at the whole question from the Chinese standpoint—a most desirable qualification for the author of a book on China. He says:—"Too much has been written about China from a purely foreign standpoint . . . But regarding what China needs—for China's sake—the world of literature is markedly silent . . . . It is the purpose of this volume to bring before the thoughtful and fair-minded public some portion of the question referred to, and to explain certain forces and influences which operate in China, to give those who may read it an opportunity to realize how certain events and certain lines of policy must have appeared to, and have, affected the Chinese. It appeals not for China, but for fair play." Mr. Hudson Taylor says he thinks "it one of the most important books on China that has ever been written," and wishes "that all in the different countries concerned about China, who have any connected with their foreign policy, would read it. Its wide circulation in England would be very valuable, and the testimony of an official on the Missionary question would do good. As to the Opium Traffic, nothing could be more telling; it is unspeakably sad."

"Among Hills and Valleys in Western China."—By Hannah Davies, of the China Inland Mission; with an introduction by Mrs. Isabella Bird Bishop, F.R.G.S. London: S. W. Partridge and Co. 3/6. May also be obtained from offices of C.I.M., Newington Green, N., post free, 3/6.

Among all the literature devoted to Missionary life and labour in China, there are probably few books likely to give more pleasure in the reading than this one. There is a charm of expression and a vividness of description which make it interesting from beginning to end. It is well got up, and beautifully illustrated. We shall not be surprised to hear that it has soon run into a second edition.
Arrivals from China.

Nov. 2nd, per P. & O. ss. "Himalaya."
Mr. and Mrs. Hudson Broomhall and two children. | Mrs. C. A. Morgan and Willie and Howard Bagnall.

Departures for China.

December 16th, per N.G.L. ss. "Hamburg."
*Mr. and Mrs. Stanley P. Smith and three children. | *Mr. E. O. Beinhoff.

*Miss Mary Williams. | *Miss C. Kariman.

The following associate workers left for China, as under:—

October 29th, per N.G.L. ss. "Konig Albert," from Genoa.
*Mr. and *Mrs. O. Schmitz and two children.

November 12th, per N.G.L. ss. "Princes Irene," from Genoa.
*Mrs. and *Mrs. F. Mans and one child.

Recent Baptisms.

Since our last issue, the following baptisms have been reported:—

SHAN-TUNG—Chefoo 7
SIO-CH’UAN—Po-ning out-stations 25
KIANG-SI—Ih-yang 38
An-ren 3
Peh-kan 3
AN-HUEI—Luh-an 14
CH’EH-KIANG—Long-ch’u’en 1
Ning-po 3
Shao-hsing 2
Shen-k’i (out-station) 2
Wun-chau 9
HU-NAN—Ch’ang-teh 2
Total 109

China’s Millions.

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